Digitized by the Internet Archive
in 2025

https://archive.org/details/dictionaryofsecr0000arth_c7y1

A DICTIONARY OF SECRET AND OTHER SOCIETIES

Comprising Masonic Rites, Lodges, and Clubs; Concordant, Clandestine, and Spurious Masonic Bodies; Non-Masonic Organizations to Which Only Freemasons are Admitted; Mystical and Occult Societies; Fraternal, Benevolent and Beneficiary Societies; Political, Patriotic, and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Ancestral Orders; Revolutionary Brotherhoods, and many Other Organizations

COMPILED BY
ARTHUR PREUSS
EDITOR OF THE FORTNIGHTLY REVIEW
ST LOUIS, MO

B. HERDER BOOK CO.
17 SOUTH BROADWAY, ST. LOUIS, MO.
AND
68 GREAT RUSSELL ST., LONDON, W. C.
1924

NIHIL OBSTAT

Sti. Ludovici, die 26. Feb. 1924.
F. G. Holweck,
Censor Librorum

IMPRIMATUR

Sti. Ludovici, die 27. Feb. 1924.
✠*Joannes J. Glennon,*
Archiepiscopus
Sti. Ludovici

Copyright, 1924,
by
B. Herder Book Co.

All rights reserved

Printed in U. S. A.

VAIL-BALLOU PRESS, INC.
BINGHAMTON AND NEW YORK

PREFACE

This "Dictionary" was compiled at the request of the publisher from materials accumulated by the undersigned during a thirty-three years' career as an editor. It is intended for the information of Catholics, especially the reverend clergy, among whom there has long been a demand for a reliable reference work on the subject of secret and other societies into which Catholics are liable to be drawn.

For obvious reasons all specifically Catholic societies, as well as societies consisting exclusively of Catholics and having the ecclesiastical approbation, have been excluded. On the other hand it has not been deemed wise to draw the lines too narrowly, but for the sake of completeness a large number of organizations have been included which are neither secret nor even quasi-secret, but purely beneficial, civic, patriotic, and so forth. The difference in the length of the various articles is not always owing to reasons of larger or smaller importance, but to the amount of information obtainable. While the compiler has circularized all the societies listed in this book, so far as he was able to ascertain their addresses, not all of the respective officers have responded to his questionnaire, and among those that did, not all gave the information desired.

The editor is well aware of the deficiencies of his work and expressly mentions them here in order to have an opportunity to ask those who will make use of this "Dictionary" to favor him with corrections and such additonal information as they may happen to possess about the societies here treated and others which they think should be included. No plates have been made

Acc. 5238

of this book, and if, as is confidently expected by the publisher, a new edition will be called for soon, I intend not only to bring the work up to date, but to utilize all corrections and additions that may be submitted to me, and for which I shall be duly thankful.

ARTHUR PREUSS

St. Louis, Christmas, 1923

NOTE

The use of small capitals indicates that the topic thus emphasized is dealt with separately elsewhere in this book, in its regular alphabetic order.

Information received too late for insertion in its proper place has been embodied in the Appendix. The alphabetical Index at the end covers the contents of the entire volume and should, therefore, be consulted.

PRINCIPAL SOURCES OF INFORMATION

In the course of the year 1923 letters of inquiry were sent to representatives of all the different organizations mentioned in this Dictionary whose addresses were obtainable. Most of them kindly responded. The information thus gathered, together with much other written and printed material collected by the Editor during the course of the last thirty odd years since he began to study the subject, constitute the chief source of this work. Other important sources are the following:

The Cyclopedia of Fraternities. A Compilation of Existing Authentic Information and the Results of Original Investigation as to the Origin, Derivation, Founders, Development, Aims, Emblems, Character, and Personnel of More than Six Hundred Secret Societies in the United States. Supplemented by Family Trees of Groups of Societies, Comparative Statistics of Membership, Charts, Plates, Maps, and the Names of Many Representative Members. Compiled and Edited by Albert C. Stevens, Associate Editor of the Standard Dictionary and Former Editor of "Bradstreet's." Assisted by More than One Thousand Members of Living Secret Societies. Second Edition, Revised to Date. New York: E. B. Treat & Co., 1907.

[This is the standard work on the subject of secret societies. Unfortunately no later edition is available than that of 1907, which is an almost unaltered reprint of the first edition published in 1896.]

Statistics Fraternal Societies. Compiled by Arthur S. Hamilton, Secretary and Manager *The Fraternal Monitor.* A Manual for Fraternal Officials, Deputies, Organizers and Members who Wish the Statistics of the Different Societies Presented in a Complete, Concise and Plain Manner. Full Statistics Covering the Records, Plans and Rates of Practically all Fraternal Insurance

Societies, together with Information respecting the Principal Fraternal or Secret Societies not Furnishing Insurance as a Feature. Published annually by the Fraternal Monitor, Rochester, N. Y. Annual Editions of 1919, 1920, 1921, 1922, 1923.

[This is "the standard directory of fraternal societies of America," considered an authority by fraternal officers, insurance commissioners, actuaries, and deputies. It gives the facts, figures and histories of fraternal societies and, in addition, interesting and instructive tables showing cost of management, cost of management per member, total membership, lodges, average age of membership, rate of annual mortality, death losses paid annually, insurance in force, and much more valuable information for those who wish to know how the various societies stand. New edition issued each year, showing condition of societies at close of business December 31st.]

The World Almanac and Book of Facts. Edited by Robert Hunt Lyman. Published by the Press Publishing Co. (The New York World), Pulitzer Bldg., New York.

[This popular reference work, now (1923) in its 38th year of issue, needs no description. It is noted especially for the accuracy and freshness of its statistical information. The edition mainly used for this book is that of 1923, though occasionally older issues were consulted for purposes of comparison.]

An Encyclopedia of Freemasonry and its Kindred Sciences: Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution. By Albert G. Mackey, M.D. New and Revised Edition, Containing an Addendum, Giving the Results of Subsequent Study, Research and Discovery to the Present Time, and a Self-Pronouncing Dictionary by Charles T. McClenachan. With illustrations. Philadelphia: Louis H. Everts & Co. 1906.

[This is a Masonic standard work, and, though somewhat antiquated, quite reliable as far as it goes.]

The New Encyclopedia of Social Reform. Including all Social Movements and Activities, and the Economic, Industrial, and Sociological Facts and Statistics of all Countries and all Social Subjects. Edited by Wm. D. P. Bliss and Rudolph M. Binder, with the Co-operation of Many Specialists. New Edition. New York: Funk & Wagnalls Company, 1908.

[This work has proved particularly useful as a source of information on economic, industrial, civic, and similar organizations.]

The Fraternal Monitor. Published Monthly at Mount Morris, Ill. Editorial Office at Rochester, N. Y. Walter Basye, Editor.

[*The Fraternal Monitor* is the leading periodical of its kind in the United States, but devotes its space almost entirely to the financial and social aspects of Fraternalism, seldom referring to its ritualistic or secret features. We have consulted mainly the last seven volumes, for 1916 to 1923.]

The Christian Cynosure. A monthly magazine published by the National Christian Association, 850 W. Madison St., Chicago, Ill.

[The National Christian Association, which publishes this magazine, consists mostly of Protestant ministers of various denominations. It is the only society in America which has for its avowed object to "expose, withstand, and remove secret societies." It was organized in 1868, soon after the close of the Civil War, when such Protestant leaders as Jonathan Blanchard, Philo Carpenter, J. G. Terrill, Ezra A. Cook, A. M. Milligan, D. McDill, and others saw with alarm that "the convicted enemy of State and Church was creeping back into favor and power." For a while it had been supposed that the revelations of 1826–1832 had destroyed the influence of Freemasonry and secret societies generally in this country. But during the Civil War, lodge agents followed the camps of soldiers and initiated a multitude of young men, who were assured that if they would be captured by the enemy, the grip and sign would secure favors, if not liberty for them. When the smoke of battle had cleared away, many true patriots asked: What shall be done in view of the secretism that has come upon the land like a flood? The Free Methodists suggested the establishment of a non-sectarian, inter-denominational, and national association, which should furnish a rallying point for all Christians who had come to understand and recognize these foes of our civil and religious liberties. Representatives of seventeen denominations met in Pittsburgh, Pa., in 1868, and created the "National Association of Christians Opposed to Secret Societies." In 1847, a charter was secured under the laws of the State of Illinois, and the "National Christian Association" began its legal existence. At its annual meetings the corporate members, the life members, and accredited delegates from "testifying churches" elect, for one year only, the president, vice-president, recording secretary, general agent, treasurer, auditors, and eleven directors. The Board of Directors hold meetings throughout the year, and in connection with the general agent, plan and carry out the work outlined by the corporate body at its annual meeting.

In the summer of 1868, the *Christian Cynosure* was started as a fortnightly; in 1871 it became a 16-page weekly, with many departments in addition to the one on secret societies. In 1897 it became a 32-page monthly, with only one general object, *viz.,* to give the news of this special movement, and the arguments by which its position is maintained.

"Modern Secret Societies," a book of 300 pages, was put upon the market in 1903. Six editions of it have been printed. The National Christian Association also keeps in stock and for sale books and pamphlets dealing with some sixteen different lodges—Masons, Odd Fellows, Knights of Pythias, etc. It also has half a hundred other publications, in the form of books and pamphlets, discussing the principles of "Secretism." Catalogues of either of the above classes of literature are sent upon application. All of the publications of the Association have been laid under contribution by the compiler of this Dictionary.]

The Fortnightly Review. A semi-monthly magazine founded, edited and published by Arthur Preuss, St. Louis, Mo.

[This magazine, which has for thirty years paid close attention to the doings of secret societies, was founded in Chicago, in April, 1893, as a monthly, under the title of *The Chicago Review.*

In September of the same year it became a weekly paper, called simply *The Review.* In July, 1896, it was transferred to St. Louis, Mo., where it continued as a weekly until 1 Jan., 1905, when it began to appear semi-monthly as *The Catholic Fortnightly Review.* Since 15 May, 1912, it has been called *The Fortnightly Review.* From 1904 to 1907 the *Review* printed a series of articles on American Freemasonry, which appeared in book form, revised and enlarged, in 1908, under the title, *A Study in American Freemasonry.* The volume has since gone into four editions, of 2,000 copies each. The present *Dictionary* also contains some matter that originally appeared in the *Fortnightly Review,* though by far the greater portion of its contents is new.]

Many other minor sources of information will be found quoted in smaller type under the different articles.

ST. ALBERT'S COLLEGE LIBRARY

A DICTIONARY OF SECRET AND OTHER SOCIETIES

A

Acacia Fraternity

The Acacia is a Greek letter fraternity consisting exclusively of Masons attending college. It was established at the University of Michigan, in 1904, and is described as "an organization in the nature of a club, where the brothers can be of social benefit to each other." To distinguish its different sections the letters of the Hebrew alphabet were employed, "because of the close connection between Semitic history and the ritualistic work and the traditions of Masonry." But this practice was abandoned in 1913. The acacia, be it observed *en passant,* is "an interesting and important symbol in Freemasonry," standing primarily for the immortality of the soul, secondarily for innocence, and, lastly, for initiation.

Chapters of the Acacia Fraternity have been established as follows: 1904, University of Michigan, 312; 1904, Stanford University (1916), 120; 1904, University of Kansas, 294; 1904, University of Nebraska, 287; 1905, University of California, 204; 1906, Ohio State University, 311; 1906, Dartmouth College (1908), 23; 1906, Harvard University, 263; 1906, University of Illinois, 338; 1906, University of Pennsylvania, 275; 1906, University of Minnesota, 310; 1906, University of Wisconsin, 292; 1907, University of Missouri, 264; 1907, Cornell University, 231; 1907, Purdue University, 280; 1908, University of Chicago, 221; 1909, Yale University, 202; 1909, Columbia University, 210; 1909, Iowa State College, 235; 1909, University of Iowa, 244; 1909, Pennsylvania State College, 197; 1909, University of Oregon (1913), 42; 1910, Washington State University, 156; 1910, Northwestern University, 120; 1911, University of Colorado, 171; 1911, Syracuse University, 130; 1913, Kansas State College, 142; 1915, University of Texas, 131; 1920, Oklahoma University, 64; 1920, Indiana University, 61.

The official publication is the *Triad of Acacia,* established in 1906.

Texas Freemason, quoted in the *Christian Cynosure,* Vol. XLVIII, No. 10, Feb. 1916, p. 306.—*La France Antimaçonnique,* Vol. XXVII, No. 30, p. 358; Vol. XXVIII, No. 13, p. 155.—*Encyclopedia of Freemasonry,* pp. 7 to 9.—*Baird's Manual of American College Fraternities,* 10th ed., N. Y., 1923, pp. 45 sq.

Acacia Mutual Life Association

This old line mutual life insurance company, formerly a fraternal society known as Masonic Mutual Life Association, was chartered by special act of Congress, March 3, 1869, and changed its name in 1922. It admits only Master Masons. The total membership, on 1 Jan., 1923, was 66,676. The Home Office is located in the Homer Bldg., Washington, D. C. Some indication of the progress of this company is given by the statement that in the five years, from 1917 to 1922, inclusive, the A. M. L. A. has passed from the eighty-third as to amount of insurance in force to the fortieth as compared with all the life insurance companies of the country.

Statistics Fraternal Societies, 1923, p. 100—*Fraternal Monitor,* Dec., 1922, Vol. XXXIII, No. 5, p. 2; March, 1923, Vol. XXXIII, No. 8, p. 12.—*Fellowship Forum,* Washington, D. C., Vol. III, No. 4, p. 7.

Actors' Order of Friendship

A beneficiary and charitable association composed of actors of not less than three years' experience on the stage. It was organized at Philadelphia, in 1849, where the first lodge, "Shakespeare, No. 1," still existed in 1896. Letters of inquiry addressed to this organization at Philadelphia and New York, in May, 1923, came back as "undeliverable," whence we conclude that the Actors' Order of Friendship has ceased to exist.

Cyclopedia of Fraternities, 2nd ed., p. 218.

Adoptive Masonry

This name is applied to an arrangement, invented in France, for the admission of women into Freemasonry. The lodges in which adoption takes place, are known as "Loges d'Adoption." This appellation, according to Mackey (*Encyclopedia of Freemasonry*, p. 27), "is derived from the fact that every female or Adoptive Lodge is obliged, by the regulations of the association, to be, as it were, adopted by, and thus placed under the guardianship of, some regular lodge of Freemasons." The Rite of Adoption, according to the same authority, consists of four degrees: (1) Female Apprentice; (2) Craftswoman; (3) Mistress; (4) Perfect Mistress. Some modern writers add a fifth degree, called Female Elect, or *Sublime Dame Ecossaise.* The Rite of Adoption has never been introduced into the United States, though Robert Morris, in 1855, attempted to popularize an imitation of it, consisting of a ceremony of initiation and five degrees, and Albert Pike published *The Masonry of Adoption,* with seven degrees. However, in some parts of the United States lodges practice what are known as "androgynous degrees,"—"side degrees" which are conferred on both men and women, namely, Master or Royal Arch Masons and their female relatives. Mackey (*ibid.,* p. 33) mentions three such androgynous degrees: (1) the "Mason's Wife," which can be conferred only on Master Masons, their wives, unmarried daughters and sisters, and their widowed mothers; (2) the "Heroine of Jericho" (cfr. *Encyclopedia of Freemasonry,* p. 336), which is conferred only on the wives and daughters of Royal Arch Masons; and (3) the "Good Samaritan," the only one of these degrees that has much pretension of ceremony or ritual, and whose privileges are confined to Royal Arch Masons and their wives. (A description of this degree will be found in the *Encyclopedia of Freemasonry,* p. 316.)

Dr. Mackey takes pains to explain that the members of these androgynous degrees are not true Freemasons. "When females are told," he says (*ibid.,* pp. 33 sq.), "that in receiving these degrees they are admitted into the Masonic Order, and are obtaining Masonic information, under the name of 'Ladies' Masonry,' they are simply deceived. When a woman is informed that, by passing through the brief and unimpressive ceremony of any one of these degrees, she has become a Mason, the deception is still more gross and inexcusable. But it is true that every woman who is related by ties of consanguinity to a Master Mason is at all times and under all circumstances peculiarly entitled to Masonic protection and assistance. Now, if the recipient of an androgynous degree is candidly instructed that, by the use of these degrees, the female relatives of Masons are put in possession of the means of making their claims known by what may be called a sort of oral testimony, which, unlike a written certificate, can be neither lost nor destroyed; but that, by her initiation as a 'Mason's Wife' or as a 'Heroine of Jericho,' she is brought no nearer to the inner portal of Masonry than she was before—if she is honestly told all this, then there can hardly be any harm, and there may be some good in these forms if prudently bestowed. But all attempts to make Masonry of them, and especially that anomalous thing called 'Female Masonry,' are reprehensible, and are well calculated to produce opposition among the well-informed and cautious members of the Fraternity."

Probably the most popular American Adoptive Rite is that called ORDER OF THE EASTERN STAR.

Encyclopedia of Freemasonry, pp. 27–34, pp. 69 sq.

African Blood Brotherhood

This is "a Fraternity of Negro Peoples," with headquarters at 2299 Seventh Avenue, New York. It has fraternal and benevolent features. The A. B. B. is described by its Executive Head, Cyril V. Briggs as "an organization working—openly where possible, secretly where necessary—for the rights and legitimate aspirations of the Negro workers against exploitation on the part of either white or black capitalists. It is a workers' organization. It is not connected with any other movement or with any political party, with the exception of the United Negro Front movement, the initial stage of which is represented in the Concordat on the back of our letter heads and a more advanced stage in the Call recently sent out by the signatory organizations for an All-Race (Negro) Assembly in Louisville, Ky., the week of November 5, 1923. The A. B. B. is internationally rooted, having Posts throughout the colored world: Africa, the West Indies, South and Central America, as well as in the United States of North America. It has an initiation ceremony and a ritual. It has seven degrees, the first being given upon entry, the second five for educational progress, the last and Seventh for Superlative Service."

The "Concordat" referred to by Mr. Briggs is entitled: "To ward Realization of a United Negro Front" and signed by representatives of the following organizations: The African Blood Brotherhood, The Friends of Negro Freedom, The National Association for the Advancement of Colored People, The

National Equal Rights League, The National Race Congress, The International Uplift League, assembled in conference in New York City, March 23–24, 1923. It reads as follows:

"Knowing the strength of the forces opposed to justice and fair play for Americans of African descent, we realize that those forces must be met by the closest co-operation and the most harmonious relationship possible among all the agencies working for the civil and citizenship rights of Negro Americans. In order to secure the most effective action and the greatest results, we must guard against the slightest loss of energy from frictions and antagonisms. While each organization should reserve to itself its full autonomy and the use of its own best judgment as to the manner of carrying forward its aims and work, we should not allow any differences, either of opinions or methods, to blind us to the fact that we are all striving for one great common goal. We deplore as harmful and injurious to the best common interests any attitude which implies that loyalty to any one of these organizations necessitates antagonism toward any of the others, or that membership in one in any way precludes membership and active interest in the others. It is therefore, the sense of this Conference that we, the representatives of the above named organizations take active steps to bring about a closer relationship, both in action and in feeling; and that in the undertakings of these various organizations the cordial support of all shall be given; and that upon great fundamental principles for which we all stand there shall be the greatest possible correlation and concentration of all our forces, that we may present to the common enemy a united front and inspire in the whole race united action."

As this Brotherhood is typical of a number of similar Negro associations we will give a summary of its programme and aims.

1) *A Liberated Race* in the United States, Africa and elsewhere. Liberated not merely from alien political rule, but also from the crushing weight of exploitation, which keeps the many in degrading poverty that the few may wallow in stolen wealth. The Negroes in the United States—both native and foreign born—are destined to play a vital part in a powerful world movement for Negro liberation. Just as the Negro in the United States can never hope to win genuine equality with his white neighbors under the system of exploitation, so, too, a free Africa is impossible until commercial exploitation is abolished. The A. B. B. proposes (a) to develop and organize the political and economic strength of the Negro in the North for the purpose of eliminating peonage, disfranchisement, etc., in the South and raising the status of the Negro in that section of the country,

and (2) to organize the national strength of the entire Negro group in America for the purpose of extending moral and financial aid and, where necessary, leadership to our blood-brothers on the continent of Africa and in Haiti and the West Indies in their struggle against white capitalist exploitation.

2) *Absolute Race Equality.* In this question are inextricably bound the issues of Political Equality, Social Equality, and Economic Equality. Let one be denied and the whole principle of racial equality is denied.

3) *The Fostering of Racial Self-Respect* by the dissemination of the true facts concerning the Negro's contributions to modern civilization and the predominant part played in the ancient world by the African peoples.

4) *Organized and Uncompromising Opposition to the Ku Klux Klan* and all other movements or tendencies inimical to the true interests of the Negro masses. To effectively oppose the bigotry and prejudice of the Ku Klux Klan we must (a) organize the Negro masses; (b) create a strong Negro Federation out of the existing organizations that we may present a United Front; and (c) for the purpose of fighting the Klan ally ourselves with all groups opposed to its vicious activities, *viz:* the workers, particularly the Jewish workers and the Catholic workers, at whom, with the Negro, the Klan's activities are especially directed. As, for the purpose of throwing off our oppression, the enemies of the Imperialist system are our natural allies by virtue of being in the same camp and opposed to the same enemy, so the enemies of the Klan are our friends in that they fight the foe we fight. The Negro masses must get out of their minds the stupid idea that it is necessary for two groups to love each other before they can enter into an alliance against their common enemy. Not love or hatred, but *Identity of Interests at the Moment,* dictates the tactics of practical people.

5) *A United Negro Front* with which to oppose the Ku Klux Klan and all other organizations and tendencies antagonistic to the Negro. This can be done only by bringing all Negro organizations into a Federation with a programme to which any serious and intelligent Negro organization could subscribe. Their identity would not be lost. Their autonomy practically unimpaired. And the race organized and effective for the first time in its history.

6) *Industrial Development* along genuine co-operative lines whereby the benefits will be equally distributed among the masses participating, and not appropriated by a few big stock-holders and dishonest and inefficient officials drawing exorbitant salaries. The A. B. B. is sternly opposed to the foisting of individual and corporation enterprises upon mass movements for the reason that (a) such procedure is manifestly dishonest and misleading. Enterprises supported by mass movements should be of such a nature as to equally

benefit every one in the movement, not merely a handful of officials; (b) the A. B. B. does not consider *any* commercial enterprise good enough to base the sacred Liberation Movement upon the mere chances of its success or failure. No movement so based can long survive the collapse of its commercial enterprises. We believe in fostering and encouraging co-operative enterprises that will benefit the many rather than the few, but without basing the movement upon them.

7) *Higher Wages For Negro Labor, Shorter Hours and Better Living Conditions.* To gain for Negro Labor the full reward of its toil and to prevent exploitation either on the job or at the source of supplies we must encourage industrial unionism among our people and at the same time fight to break down the prejudice in the unions which is stimulated and encouraged by the employers. This prejudice is already meeting the attack of the radical and progressive element among white union men and must eventually give way before the united onslaught of Black and White Workers. Wherever it is found impossible to enter the existing labor unions, independent unions should be formed, that Negro Labor be enabled to protect its interests.

8) *Education.* That "Knowledge is Power" was never more true than to-day, when on every hand it is being demonstrated that races or groups advance by virtue of their acquirement of knowledge or lag behind because of their failure to overcome ignorance. The A. B. B. proposes to send lecturers throughout America, establish forums, newspapers, etc., etc.

9) *Co-operation With Other Darker Races And With the Class-Conscious White Workers.* For the purpose of waging an effective struggle and of weakening our enemies wherever possible, we must (a) establish fellowship and co-ordination of action within the darker masses and (b) between these masses and the truly class-conscious white workers who seek the abolition of human exploitation.

Letter from Cyril V. Briggs, Executive Head, dated June 28, 1923.—Propaganda pamphlet, *Summary of the Program and Aims of the African Blood Brotherhood, Formulated by 1920 Convention.*

African Legion

This is one of a number of secret organizations of Negroes established by Marcus Garvey, a native of the West Indies, who came to the United States about 1905, where he posed as "Provisional President of Africa," and took upon himself the grandiloquent title of "Leader of the Negro Peoples of the World." He started an international movement among Negroes to set up a black empire in Africa and assumed the rôle of a dictator, conferring on himself the power to hand out as he saw fit high sounding titles to favorite subjects. He organized steamship lines, a chain of banks and a chain of stores, a daily newspaper, etc. In June, 1923, Garvey was sentenced to the Atlanta Penitentiary for five years for fleecing the public through the sale of Black Star Steamship line stock.

Garvey's career is sketched by Dr. W. E. Burghardt Du Bois in the *Century* for February, 1923, where we also learn the interesting fact that the last support of Garveyism before its collapse came from the Ku Klux Klan! "When Garvey saw his Black Star Line disappear, his West-Indian membership fall off, and his American listeners grow increasingly critical," says Dr. Du Bois, "he flew South to consult the Grand Cyclops of the Invisible Empire. Whether the initiative came from him or from the Klan is not known, but probably the Klan invited him. They were indeed birds of a feather, believing in titles, flummery, and mumbo-jumbo, and handling much gullible money. Garvey's motives were clear. The triumph of the Klan would drive Negroes to his programme in despair, while the Klan's sympathy would enable him to enter the South, where he has not dared to work and exploit the ignorant black millions. The Klan's object was to encourage anything that would induce Negroes to believe that their fight for freedom in America was vain. Garvey's secretary said that the Klan would probably finance the Black Star Line, and Garvey invited the Grand Cyclops to speak at his convention. But Garvey reckoned without his host. A storm of criticism rose among Negroes and kept Garvey explaining, contradicting, and repudiating the unholy alliance, and finally drove it under cover, although Garvey openly advertised the Klan's programme as showing the impossibility of the Negro's remaining in America, and the Klan sent out circulars defending Garvey and declaring that the opposition to him was from the Catholic Church!"

Agnostics

See Universal Order of Agnostics.

Alhambra

See Order of Alhambra.

Alianza Hispano-Americana

This fraternal mutual benefit society, consisting for the most part of Spanish-Americans, was incorporated under the laws of

Arizona, in 1902. In order to obtain an accumulation of reserves for future requirements, it changed its plan of work in 1907, and, in 1918, under the advice of Abb Landis, of Nashville, Tenn., the well-known actuary who has put so many moribund fraternals back on their feet, adopted a safe table of classifications and rates. The Alianza has 109 branches, with a benefit membership of 5189. It operates in Arizona, New Mexico, California, Texas, Nevada, Colorado, and Mexico. Its headquarters are in the A. H. A. Building at Tucson, Arizona.

Statistics Fraternal Societies, 1923, p. 8.—*Fraternal Monitor,* Aug., 1918, Vol. XXIX, No. 1.

All-American Association

The All-American Association is an organization formed in 1923 to promote patriotism and to combat intolerance and bigotry. It is incorporated under the laws of Tennessee. The national headquarters are at Memphis. Among the objects of the organization, as announced by its circulars, are: "To protect all citizens in the enjoyment of their lawful rights, and to prevent, not by force, but by investigation and exposure to the public and to the lawful enforcing officials, the facts and names of guilty parties connected with all outrages by persons and all terrorizing of citizens by hooded and masked bands, mobs and other similar organizations, and by assisting legal agencies in the prosecution and conviction under our written laws of all such offenders. To oppose, as destructive to our institutions, and prevent, by moral suasion and exemplification of good citizenship, the self-asserted right of any organization or clan to set themselves up as censors of the conduct and arbiters of the rights and liberties of the people. . . . Members will co-operate closely," the circular continues, "by reporting with care and dispatch all untoward conditions and outrages against, and intimidations of private citizens, public officials, ministers of the gospel and others because of their religious or racial affiliations; and they will likewise publicly and privately do everything in their power to bring about harmonious relations between all Americans, deploring racial and religious antagonisms, bearing always in mind Theodore Roosevelt's saying that 'This country will not be a good place for any of us to live in, unless we make it a good place for all of us to live in.' "

Catholic Telegraph, Cincinnati, O., 19 July, 1923, Vol. XCII, No. 29, p. 8.

Altrurian Order of Mysteries (or Mystics)

"A great system of education, practical and psychical, which proposes to harmonize the exoteric with the esoteric and with the laws of happiness and life." Its president, in 1913, was L. A. Fealy, of Cullman, Ala. It seems to be extinct.

La France Antimaçonnique, Vol. XXVII, No. 28, Paris, 10 July, 1913, p. 239.

Amaranth

See Order of the Amaranth.

American Academy of Political and Social Science

This society was founded at Philadelphia, in 1889, with the object of furnishing a platform for the discussion of various problems of modern social and political life, especially "those not adequately represented in the work of other learned societies." The Academy holds four scientific sessions a year, the proceedings of which are published in its *Annals.* Hundreds of the more important articles appearing in the *Annals* have been reprinted separately and sold at a nominal price. The executive officers of the Academy are mostly connected with the University of Pennsylvania.

New Encyclopedia of Social Reform, p. 30.

American Association for International Conciliation

This Association was organized in 1907 and incorporated in 1909. It is not organized on a membership basis, but has a mailing list of some eighteen thousand subscribers to its monthly publication, *International Conciliation.* The particular objects of the Association are, "to record, preserve and disseminate the history of organized efforts for promoting international peace and relations of comity and good fellowship between nations; to print and circulate documents and otherwise to aid individual citizens, the newspaper press, and organizations of various kinds to obtain accurate information and just views upon these subjects; and to promote in all practicable ways mutual understanding and good feeling between the American people and those of other nations." The office of this organization is at 407 West 117th Street, New York City.

American Association for Labor Legislation

This Association was organized in 1906, to serve as the American branch of the International Association for Labor Legislation, "to promote uniform labor legislation in the United States and to encourage the study of labor legislation." It publishes a monthly bulletin.

New Encyclopedia of Social Reform, pp. 30 sq.

American Band of Mercy

See American Humane Education Society.

American Benefit Association of New York

This is a fraternal beneficiary society, which had 939 members at the end of 1922. Its headquarters are at White Plains, N. Y.

Fraternal Monitor, April, 1923, Vol. XXXIII, No. 9, p. 5.

American Benefit Society

This mutual assessment beneficiary society, founded in 1893, admits men and women between the ages of 18 and 45, who are "socially acceptable, believers in a Supreme Being, and able to earn a livelihood." No secret features are mentioned in such of its propaganda leaflets as have come to our notice. The A. B. S. has 44 lodges and 1,390 benefit members. The "Supreme Lodge" has its offices at 1147 Tremont Bldg., Boston, Mass.

Cyclopedia of Fraternities, 2nd ed., p. 122.—*Statistics Fraternal Societies,* 1923, pp. 11 sq.

American Benevolent Association

An accident, total disability, and sick benefit endowment order, founded at St. Louis, Mo., in 1894. It conferred one degree, the ceremonial of which was secret. This society seems to be extinct.

Cyclopedia of Fraternities, 2nd ed., p. 197.

American Benevolent Legion

A mutual assessment benevolent society, with headquarters at San Francisco, mentioned in the *Cyclopedia of Fraternities,* 2nd ed. (1907), p. 122. We can find no trace of it and presume it is extinct.

American Blue Cross Society

The Blue Cross is the emblem of a society whose purpose it is "to do for animals what the Red Cross does for humanity." The American Blue Cross Society was founded a few years ago at Springfield, Mass., but now extends over the whole country. Its programme contains the following points: Maintenance of Blue Cross honor rolls; distribution of humane literature; publication of *Animalology,* a book written especially for the Society, and its distribution in schools, clubs, libraries, etc.; extension of the so-called "Code of Self-Regulation" to the laboratories of all veterinary schools and colleges; insistence on the use of anesthetics in certain surgical operations on animals; community relief for dogs and cats, and a crusade against the wearing of furs in summer. The Society prides itself upon the fact that it "promotes animal protection on a scientific as well as a humane basis."

"The Code of Self-Regulation," formulated in 1909, reads as follows:

> "(1) Vagrant dogs and cats brought to this laboratory and purchased here shall be held at least as long as at the city pound, and shall be returned to their owners if claimed and identified. (2) Animals in the laboratory shall receive every consideration for their bodily comfort; they shall be kindly treated, properly fed, and their surroundings kept in the best possible sanitary condition. (3) No operations on animals shall be made except with the sanction of the director of the laboratory, who holds himself responsible for the importance of the problems studied and for the propriety of the procedures used in the solution of these problems. (4) In any operation likely to cause greater discomfort than that attending anesthetization, the animal shall first be rendered incapable of perceiving pain and shall be maintained in that condition until the operation is ended. (5) Exceptions to this rule will be made by the director alone, and then only when anesthesia would defeat the object of the experiment. In such cases an anesthetic shall be used so far as possible and may be discontinued only so long as is absolutely essential for the necessary observations. (6) At the conclusion of the experiment the animal shall be killed painlessly. Exceptions to this rule will be made only when continuance of the animal's life is necessary to determine the result of the experiment. In that case, the same aseptic precautions shall be observed during the operation and so far as possible the same care shall be taken to minimize discomforts during the convalescence as in a hospital for human beings."

The President of the American Blue Cross Society is Miss

Maud Phillips, Round Hill, Springfield, Mass., to whom we are indebted for the above-quoted information.

Animalology, by Miss Maud Phillips, Springfield, Mass., 1920.—Propaganda leaflets furnished by the Blue Cross Society upon application.

American Brethren

See TEMPLARS ORDER OF THE AMERICAN STAR, FREE AND ACCEPTED AMERICANS.

American Brotherhood

"A native American secret society" under this name was founded in New York City, in 1844. Later it was called ORDER of UNITED AMERICANS. The *Cyclopedia of Fraternities* in its second edition (1907) reported it as "inactive." It is probably extinct now.

American Brotherhood, U. S. A.

This is a patriotic, fraternal, social organization, with sick and death benefits, though members can, if they wish, belong to the non-beneficiary class. The American Brotherhood, U. S. A., in the words of its "Supreme Supervisor," Lewis M. Jones (letter to Arthur Preuss, dated 24 May, 1923), "came into existence in 1915, when a few of us realized that some movement was necessary to Americanize the Americans. In other words, an organization to band American citizens together with a view of educating and enlightening them on the Constitution and institutions that we consider vital for good citizenship. No other than an American citizen can be a member of the Brotherhood. Our ritualistic work is educational, based purely upon American history." There are three degrees—Unity, Service, and Attainment—for which the emblematic colors are those of our country—Red, White, and Blue. "We are not classed as a 'secret order' in the general meaning of the term. We have a password and grips that are known to our members only so that we may know our own—other than this there is no secret pertaining to the organization." The propaganda literature of the Brotherhood says: "The Brotherhood declines to support aliens, or others who refuse to assume the responsibility of citizenship and the support of our Government and its institutions. It believes in one flag, the Stars and Stripes, one language, one people, one nation, indivisible now and forever." One of its leaflets prominently displays the motto: "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong.—STEPHEN DECATUR."

Present status: 29 "Assemblies" scattered throughout the country, with 3,500 members. Headquarters, 1414 Capitol Bldg., Chicago, Ill.

Statistics Fraternal Societies, 1923, p. 236.—*Letter* from Lewis M. Jones, Supreme Supervisor, to Arthur Preuss, dated 24 May, 1923.—Propaganda leaflets: *American Brotherhood, U. S. A., The Reciprocal Commercial Features of the American Brotherhood, U. S. A.,* and *American Brotherhood U. S. A., Patriotic, Fraternal, Social,* all furnished by Mr. Jones.

American Civic Association

This Association was formed in 1904, for purposes of civic improvement. It advocates co-operation on a national scale for the promotion of a more beautiful America in every city, town, and village in the country. It serves as a sort of clearing house for improvement work by bringing the local workers into helpful contact with one another and placing the experiences of each at the service of all. The Association has issued a number of reports and pamphlets. Its headquarters are in the North American Building, Philadelphia, Pa.

New Encyclopedia of Social Reform, p. 31.

American Dramatists

See AUTHORS' LEAGUE OF AMERICA, INC.

American Economic Association

The American Economic Association was founded in 1885, for the encouragement of economic research and of perfect freedom of discussion. It has no creed, but admits persons of all shades of economic opinion. Its publications, begun in 1886, embrace more than 100 important economic monographs. The Secretary resides at Princeton, N. J.

New Encyclopedia of Social Reform, p. 31.

American Farm Bureau Federation

A "national non-secret and non-sectarian body of agriculturalists associated together for the promotion of farm interests." It works in close co-operation with educational institutions and aims to serve agriculture as effectively as the Chamber of Commerce serves organized industry. It has State bureaus with county branches in nearly every State of the Union. The national headquarters are in the American Farm Bureau Federation Building, 58 E. Washington St., Chicago, Ill. A number of weekly newspapers keep the members informed on the progress of the movement. The Federation promotes especially the establishment of *Farming Clubs* among boys and girls, which are a part of the agricultural extension work carried on under the Smith-Lever Act of 1910. Besides pig clubs, the boys can form sow and little pig clubs, dairy, calf, baby beef, sheep, goat, poultry, colt and rabbit clubs. Canning is popular with the girls, who also have sewing and garment making, millinery, tomato, poultry, and other clubs,—all under the guidance of the National Committee on Boys' and Girls' Club Work, G. L. Noble, Secretary. Plans are going ahead for a volunteer organization which is headed by E. T. Meredith of Des Moines, Ia., former Secretary of Agriculture. It has no official standing in the governmental machinery, but in effect it supplies a national headquarters. It describes itself as "a committee organized to co-ordinate the efforts of business organizations, individuals and nonsectarian organizations interested in and supporting boys' and girls' club work as carried on by the State agricultural colleges, the United States Department of Agriculture co-operating."

The third annual meeting (Atlanta, Ga., Nov., 1921) urged a further development of the Department of Agriculture; requested of Congress the enactment of "tariff legislation which will give to the farmers of America that measure of protection that may be necessary to equalize the difference between the costs of production of farm products in this country and in competing nations"; opposed the issuing of tax free securities, and requested that Congress submit a constitutional amendment to the several States to cure this defect in our tax system; disapproved the repeal of the excess profits tax; opposed the principle of a general sales tax, or any similar plan such as the general manufacturers' tax; asked proper credit for farmers on twelve and twenty-four months' paper, instead of the short term credit now available; the proper authorization for commodity financing based upon warehouse receipts; live stock financing, based upon a proper pledge; personal rural credits, secured by proper insurance features, and the creating of machinery that will allow co-operative societies to get money direct; that the Federal Reserve Board direct its policies so that primary production may be given the consideration which it merits. The meeting insisted on the early enactment of laws clearly defining the right of farmers to market their products co-operatively; asked Congress to enact truth-in-fabric legislation and laws against the manufacture and sale of filled dairy products; denounced the principle of guaranteeing income upon fixed valuation to the railroads of the United States; asked the repeal of Section 15-A of the Esch-Cummins Law; urged Congressional action to the end that public resources of all kinds be conserved and reserved so that special interests may not exploit them for private gain, but that the public may receive the full benefit of their development; condemned the "Pittsburgh plus" principle, which adds a fictitious freight rate to the price of steel and other commodities, and urged the correction of this abuse; urged Congress to enact into law without delay, the export credit feature of the so-called "Farmer's Relief Bill"; invited all other farm organizations to co-operate to the fullest extent in the Federation's efforts to safeguard farm interests, and advocated international place and limitation of arms.

Missouri Red Book, 1922 and 1921, pp. 680 sq.—*Christian Science Monitor,* Boston, Mass., 23 Aug., 1923, Vol. XV, No. 226, p. 5.—Letter from J. W. Coverdale, Sec., dated 14 Sept., 1923.—*Report of the Executive Secretary* for the year 1921–1922.

American Federation of Labor

The A. F. L., in its present form, was organized in 1886, as the result of a development reaching back beyond the Civil War (see Bliss' *New Encyclopedia of Social Reform,* 1908, p. 31), and in consequence of a sharp controversy between the Federation of Trades and Labor Unions and the KNIGHTS OF LABOR. The American Federation upholds the principle of trade autonomy, favors the local trade union composed of members following a single vocation and attached to a national trade union. Where the local union is not affiliated with a national organization, it receives a charter directly from the Federation. On the other hand, the organizers of the Federation often find it necessary to form into one local union workers of miscellaneous crafts. The chief executive body of the American Federation of Labor is the Executive Council, composed of the national officers. Its president for many years has been Mr. Samuel Gompers, a Freemason of Jewish descent, who has exerted and still exerts great influence in labor circles. The typical activities of the Federation, aside from the more general activities involved in the closer association of trades, are displayed in the use of the union label, in boycotts and strikes, the introduction of the eight-hour day, and influencing politics and legislation in favor of the laboring classes. As the Federation wields little authority over the national unions, and has no way to secure unity of sentiment on any political issue, direct political action could only result in internal strife, and hence the leaders have chosen to advocate labor legislation and to promote any move leading to the betterment of labor conditions rather than to participate, as an organization, in national and State elections. A legislative committee is maintained at the national capital to promote the objects of the Federation. Some 250 monthly or weekly periodicals are published by the unions affiliated with the Federation, but *The Federationist,* edited by Mr. Gompers, is the official organ of the organization. The Federation at present is composed of 5 departments, 111 national and international labor unions, representing 34,000 local unions, 40 State branches, 983 city centrals, and 799 local trade and federal labor unions. State branches and central bodies are maintained for legislative and educational purposes, but have no power to call strikes or negotiate wages or working conditions. The headquarters of the Federation are in the A. F. of L. Building, Washington, D. C.

The Federation definitely severed its connection with the past by an overwhelming vote of the delegates at the 40th annual convention held in Montreal, Canada, from June 7 to June 19, 1920, when it went on record in favor of "government ownership and democratic control" of the railroads.

The structure of the Federation makes it responsive largely to the demands of the international unions whose delegates possess big blocks of votes. The internationals have full autonomy in trade matters in their respective jurisdictions as defined in the charters granted by the Federation. The Federation has no power to discipline or to direct an international union's affairs except when two international unions call upon the judgment of the convention to decide a jurisdictional dispute, and then if the decision is violated by either party the Federation can suspend its charter. The Federation can use moral suasion only. It hesitates to use its power of suspension because it loses revenue and membership whenever unions are cast out.

The question whether the A. F. L. is a secret society and what should be the Catholic attitude towards it, is answered as follows by Father Peter E. Dietz, who has studied the organization carefully for many years from the inside:

The Knights of Labor were a secret society, but not so the Federation of Labor, which was in a way organized in opposition to their secret methods and loose organization. It has never even occurred to me that the affiliated bodies of the A. F. of L. are semi-secret, as I am no member, yet have attended unnumbered of their meetings. On all larger occasions the public is designedly invited. There is a little "ritual" now and then—insignificant even in comparison to the "bunk" of many Catholic societies. Each craft union is autonomous. The A. F. of L. is merely a central liaison without much bite. Some unions are good and others not so good—it all depends on the machine that happens to control a local or a national union. There is necessity of warning, because the philosophy of the best intentioned *"neutral"* movement (and the A. F. of L. is remarkably square in its neutrality) will not of itself coalesce with the moral teachings of Christianity. Both factions to the labor game—employers and workers—follow the "might is right" principle, however much they try to color the fringes with humanity or Christianity. It is bound in the end (omitting to calculate human factors) to bring about division of allegiance or at least to result in lukewarmness toward some of the known doctrines of the Church. But there is no other place for the workers to go and the A. F. of L. has done much more for them to make physical life bearable than the Church, and eternity seems far away. The greatest need and the only available method to deal with the situation is *intense local pastorization* of trade union units.

The New Encyclopedia of Social Reform, pp. 31–35. The article, which is by Wm. J. Kirk, is accompanied by a useful bibliography.—*World Almanac,* 1923, p. 403.—*American Labor Year Book* 1921–1922. (Rand School of Social Science), pp. 119 sqq.

American Forestry Association

This Association, established in 1882 and incorporated in 1897, has for its object the promotion of a business-like and conservative use and treatment of the forest resources of this country by suitable legislation and the diffusion of knowledge regarding the conservation, management, and renewal of forests, methods of reforestation, and so forth. Membership is open to all who are interested in this subject. The Association has its own organ, *Forestry and Irrigation.* Its headquarters are in Washington, D. C.

New Encyclopedia of Social Reform, p. 37.

American Fraternal Congress

See National Fraternal Congress of America.

American Fraternal Insurance Union

This is a beneficiary and social association for men and women, which was organized at Batavia, N. Y., about 1900. Its lodges are scattered through Western New York.

Cyclopedia of Fraternities, 2nd ed., pp. 122 sq.

American Guild

See PROTECTED KNIGHTS OF AMERICA.

American Home Watchmen

This secret fraternal beneficiary society was established by the Rev. Moore Sanborn, D.D., a Presbyterian minister, and incorporated under the laws of the State of Pennsylvania, in 1909. Its objects are: "To unite fraternally, without reference to creed, politics, or nationality, all white persons not less than sixteen nor more than sixty years of age, who believe in a Supreme Being, and in life and precept maintain and defend the honor and dignity of the home and womanhood; . . . to improve its members socially, morally, and intellectually, giving all the moral and material aid in its power to members and those dependent upon them; to extend aid and relief to sick and distressed members; to provide homes and help for its aged and invalid members and for their orphans and helpless beneficiaries; to care for the living, bury the dead, and perpetuate their memories by erecting suitable monuments over their graves; to collect such sums as may be needed to establish and maintain benefit funds, from which members of the Order, who have complied with the lawful requirements, may receive or have paid to their beneficiaries such benefits as are provided by the Constitution and by-laws of the Order." These benefits, as Dr. Sanborn informs us, "are not large, and they are not stressed in securing recruits." The secret work, according to the same authority, "teaches by dramatic *ritual* the lessons of the 'TRIPLE H,' or Honor, Hope, and Help, with two degrees, the Watchmen and Scout Degrees." The Order has about 2,000 members and is organized only in the western counties of Pennsylvania. Its lodges are known as "Forts." The "Supreme Fort" is located at 65 Chalfont Ave., West View, Pittsburg, Pa. The Society publishes an official organ, called *The Scout*.

Letter from Dr. Moore Sanborn, dated 7 Aug., 1923.—*Constitution and Laws of the American Home Watchmen,* 1922-24 Edition.—*Fraternal Monitor,* Feb., 1920, Vol. XXX, No. 7, p. 15; Apr., 1923, Vol. XXXII, No. 9, p. 12.

American Humane Education Society

The Society for the Prevention of Cruelty to Animals, commonly known as Humane Society, was incorporated by Geo. T. Angell and others under the laws of the State of Massachusetts, in 1868. 1600 members were enrolled within a few months, and in June of the same year appeared the first issue of *Our Dumb Animals,* "the first paper of its kind in the world." It is still published. In 1869, after a visit to England, Mr. Angell promoted the formation of humane societies in Chicago, Milwaukee, Minneapolis, Hartford, and other cities. In 1882, with the help of the Rev. Thomas Timmins, Mr. Angell started the AMERICAN BAND OF MERCY, which spread rapidly through America and into several foreign countries. More than 142,600 branch bands, with a membership of 4,000,000, have since been organized. In 1889, Mr. Angell organized the American Humane Education Society, which took over the educational work formerly carried on by other societies and extended it widely. This Society brought out the first American edition of Anna Sewell's *Black Beauty,* the autobiography of an English horse, described by Mr. Angell as "the 'Uncle Tom's Cabin' of the Horse." Later it published other animal stories, several of which are still good sellers. A few years ago the Society produced the first distinctively humane educational film, based on Longfellow's poem, "The Bell of Atri."

Christian Science Monitor, Boston, Mass., 2 June, 1923, Vol. XV, No. 158, p. 7.

American Institute for Social Service

This organization was founded at New York, in 1898, by Drs. Strong and Tolman, to gather from all possible sources facts which bear on social and industrial betterment; to interpret these facts by ascertaining their causes and effects; and to disseminate the resulting knowledge for the education of the people. The membership is limited to forty, but men and women distinguished for public service, or deeply interested in industrial and social betterment, are elected associates. The Institute has been influential in starting similar institutes in Great Britain, Sweden, and other countries. The results of its inquiries are published in *Social Progress.* The Institute has established a "Museum of Safety Devices" in New York City.

New Encyclopedia of Social Reform, p. 37.

American Insurance Union

A fraternal beneficiary society furnishing life, accident, health, and child insurance. It was organized at Columbus, O., in 1894, by members of the FRATERNAL MYSTIC CIRCLE, the KNIGHTS OF PYTHIAS, the ODD FELLOWS, and the Masonic Fraternity. The form of government is the one usual in beneficiary societies. The *Cyclopedia of Fraternities* says this is a secret society. It is licensed to do business in 27 States. Its home office is in the A. I. U. Bldg., Columbus, O. It is at present (summer, 1923) erecting a new office building on the site of the old one. It will be thirteen stories high, with a convention auditorium and smaller assembly halls, office space and dining room for A. I. U. office employees, and ample space for the large printing plant now operated by the company for its own printing, including the *A. I. U. Magazine,* its official monthly publication. The remainder will be taken up with stores and office suites. The building will be the finest in the capital of Ohio and will cost in the neighborhood of $5,000,000. The Union had 110,370 benefit members in 904 lodges at the end of 1922. The A. I. U. recently established a department of journalism for its junior members.

Cyclopedia of Fraternities, 2nd ed., p. 123.—*Statistics Fraternal Societies,* 1923, pp. 12–14.—*Fraternal Monitor,* Jan., 1923; Vol. XXXII, No. 6, p. 4 (adv.); Apr., 1922, Vol. XXXII, No. 9, pp. 9, 16; Feb., 1921, Vol. XXXI, No. 7, p. 7; May, 1919, Vol. XXIX, No. 10, p. 14.

American Knights of Protection

A mutual assessment, beneficiary, patriotic, and to some extent political secret society established at Baltimore, in 1894, by members, or former members, of the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, the KNIGHTS OF PYTHIAS, the SHIELD OF HONOR, and other secret societies. It sought to supplement the work of the older patriotic orders by including in its programme the economic policy of protection. Both white and black men could become social or beneficiary members. The chief emblem of the Order is an eagle standing on a pedestal. The ritual is said to be *sui generis.* A letter of inquiry addressed to the headquarters of this Order at Baltimore, in May, 1923, was returned by the Post Office Department as undeliverable.

Cyclopedia of Fraternities, 2nd ed., p. 292.

American Krusaders

This is an organization started by members of the KU KLUX

KLAN in 1923 for the purpose of absorbing the Royal Riders of the Red Robe (see Appendix) and several similar organizations. According to the *Fellowship Forum* (8 Sept., 1923, Vol. III, No. 12, p. 3):

"Judge Richard M. Mann of Little Rock, Ark.—granted articles of incorporation to James A. Comer, Exalted Cyclops of the State Ku Klux Klan, and other officials of that order, as founders and trustees. According to these officials this new secret order will extend to every State in the Union. The petition for a charter states that the ideals and principles of the new order are 'the furtherance of literature, education and science, the mental and physical betterment of the race, the worship of God and the propagation of Christianity.'"

According to the petition for a charter, membership in the order is to be open to "male white persons of good health and morals." No mention is made of religious or racial qualifications. Cfr. *St. Louis Post-Dispatch,* 28 Aug., 1923, Part I, p. 10.

American Legion

The American Legion is a patriotic organization composed of men and women who served honorably in the armed forces of the United States in the World War. It was organized in Paris, France, in 1919, and at the present time has 1,106 posts with a total membership of 745,203. The national headquarters are at Indianapolis, Ind. The American Legion claims to afford "an example of religious tolerance and nonsectarianism." The ritual for ceremonial occasions now in use, according to press reports (see, *e. g.*, the *Christian Science Monitor,* 19 May, 1923, Vol. XV, No. 147, p. 12), "was drawn up by a Presbyterian clergyman, a Catholic priest, and a Jewish rabbi—respectively, the Rev. Eliot Porter of Cincinnati, the Rev. William P. O'Connor, national chaplain of the Legion, and Rabbi Lee J. Levinger of Wilmington, Del."

We have been sent the following semi-official statement of the purposes of the Legion by the Iowa Department at Des Moines, Ia.:

1. An organized effort on the part of the man who served to play his part in the worth while things in the community, State and Nation.
2. Belief in God and Christianity, first.
3. Love and Devotion to Country next or a 100% Americanism.
4. We stand squarely behind the constitution which says that man shall have the right to worship as he may see fit, and we do not toler-

ate any organization that may tend in any way to disrupt the unity of spirit in this nation because of difference in creed, race and color.

5. All that the American Legion asks is that a man stand four-square for God and Country.

6. This organization of ex-service men representing the *best blood of future America,* has a vision of great service to this country in promoting the principles of the Constitution.

7. The American Legion can do more to down bigotry, class, color and creed hatred than any other organization, for it has a common ground of Americanism upon which all can stand under its constitution and that of the U. S. A.

8. We are pledged to fight Socialism, Communism, and radical tendencies of any kind, for under such methods of government freedom and Christianity cannot live.

The "patriotic" note is somewhat strained in many utterances of the League's officers. Thus National Commander Owsley said at the dedication of the new Theodore Roosevelt High School in St. Louis, Mo., 22 April, 1923: "There is room in America for but one language, one flag and one loyalty; and that loyalty is to America. If it were within my power, I would write into every statute of the country that the American language shall be the only medium of instruction in every elementary and high school in the United States; and that the American flag should fly from every schoolhouse in the land while in session." (*St. Louis Globe-Democrat,* 23 April, 1923, p. 1).

Some local branches of the American Legion (*e. g.,* Theodore Roosevelt Post, No. 627, of Chicago) consist entirely of Freemasons.

Statistics Fraternal Societies, 1923, p. 234—*Fellowship Forum,* Washington, D. C., 24 Feb., 1923, Vol. II, No. 36, p. 5.

American Legion Auxiliary

The American Legion Auxiliary is a patriotic organization, composed of wives, mothers, sisters, and daughters of members of the AMERICAN LEGION or of men who died in line of duty or after honorable discharge. The preamble of the constitution expresses the aims and purposes of the organization as follows: "For God and country, we associate ourselves together for the following purposes: To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association during the Great War; to inculcate a sense of individual obligation to the community, State and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom, and democracy; to participate in and contribute to the accomplishment of the aims and purposes of the American Legion; to consecrate and sanctify our association by our devotion to mutual helpfulness." The organization was effected at the First National Convention held in Kansas City, November 1–3, 1921. The membership for 1922 exceeded 200,000. Every State in the Union is organized, as well as Mexico, Hawaii, Alaska and Units in the Philippine Islands and France. There are approximately six thousand "Units" or groups attached to posts of the American Legion. The Auxiliary's main work is hospital and rehabilitation work for the ex-service men and their families. It has no secret features.

Letter from Miss Bess B. Wetherholt, National Secretary, Indianapolis, Ind., 22 June, 1923.

American Legion of Honor

This is a beneficiary assessment society, founded by Dr. Darius Wilson and nine others at Boston, Mass., in 1878. It admits to membership white men and women and is governed by a Supreme Council. Its ritualistic and initiatory features are said to be less pronounced than those of most similar societies. Some of the founders were among those who organized the ROYAL ARCANUM. Dr. Wilson was connected with the KNIGHTS OF HONOR. In August, 1904, a receiver was appointed for the Supreme Council of the Legion of Honor. It seems to be extinct.

Cyclopedia of Fraternities, 2nd ed., pp. 123 sq.—*The Review*, St. Louis, Mo., 25 Aug., 1904, Vol. XI, No. 32, pp. 504 sq.

American Mechanic Hospital Association

This Association was organized April 9, 1921, with 41 members and now has about 3,000. The object is to see that any members of the JUNIOR ORDER UNITED AMERICAN MECHANICS, the FRATERNAL PATRIOTIC AMERICANS, or the ORDER OF INDEPENDENT AMERICANS who may join, shall receive a benefit of four dollars a day (not to exceed 30 days in any twelve consecutive months) for every day that they may be confined in any hospital anywhere in the United States. The secretary is P. W. Wiegers, 66 Tonnele Ave., Jersey City, N. J.

Fraternal Monitor, Apr., 1922, Vol. XXXII, No. 9, p. 19.

American Order of Clansmen

This Order was founded at San Francisco, Cal., in 1915, as a "nation-wide, patriotic, social, and benevolent secret society," for the professed purpose of uniting all loyal, white American citizens and "counteracting the influence of those of the white race who refuse an undivided allegiance to our country and our flag." It was reorganized as a fraternal beneficiary order in 1919. The *Fraternal Monitor* on that occasion said (May, 1919, Vol. XXIX, No. 10, p. 17): "Membership in the Order is confined to English-speaking white citizens within the United States in good standing in their communities. The initiations are refined and dignified, the obligation and ritualistic ceremonies are sublime and impressive. Men and women between the ages of 18 and 50 are admitted to membership, the men become beneficiary members, and the women associate members. Local clans allow beneficiary members sick and accident benefits of $8 per week, free medical service and $125 funeral benefits. Associate members are allowed free medical service and $50 funeral benefit. . . . The members bind themselves to assist one another whenever possible, both in social and business life. The Order participates in public and patriotic events, and encourages a greater love for the United State, our flag, our national life and institutions, reverence for our traditions, and devotion to the memory of our heroes."

Fraternal Monitor, Nov., 1916; June, 1920, Vol. XXX, No. 11, p. 23. —*Christian Cynosure,* March, 1917, p. 330.—*Statistics Fraternal Societies,* 1921, p. 238.

American Order of Druids

This secret fraternal beneficiary organization was founded in 1888 at Fall River, and chartered under the laws of the State of Massachusetts. It admitted both men and women, but confined its operations to the New England States. Among its founders, according to the *Cyclopedia of Fraternities,* were members of the GRAND UNITED ORDER OF DRUIDS IN THE UNITED STATES, the ANCIENT ORDER OF UNITED WORKMEN, and the UNITED ORDER OF PILGRIM FATHERS.

A letter of inquiry addressed to the American Order of Druids at Fall River, Mass., in May, 1923, was returned with the remark, "Disbanded."

On the Masonic idea of Druidical Mysteries, see Mackey's *Encyclopedia of Freemasonry,* p. 230.

Cyclopedia of Fraternities, 2nd ed., p. 123.

American Order of the Square

The American Order of the Square, of Rochester, N. Y., is a "patriotic, protective and philanthropic fraternal order" which pays sick benefits. It was founded in 1921. John A. J. Papineau is superintendent of organization and is extending the territory to other States. The Order has several features not possessed by other fraternities, but claims to be "not sectarian or secret."

Fraternal Monitor, August, 1923, Vol. XXXIV, No. 1, p. 8; Sept., 1923, Vol. XXXIV, No. 2, p. 53.

American Peace Society

This is the oldest and strongest of the many American societies devoted exclusively to the promotion of international peace. It was organized in New York City, in 1828 and, in 1872, removed to Boston, Mass., where its headquarters have been ever since. Its monthly journal, *The Advocate of Peace,* has appeared since 1834. This Society has taken a prominent part in nearly all the international peace congresses that have been held since 1889.

New Encyclopedia of Social Reform, pp. 37 sq.

American Political Science Association

This Association was founded in 1903, for the purpose of encouraging the scientific study of politics, public law, administration, and diplomacy. It meets once a year in December. Its secretary is a professor of Johns Hopkins University, Baltimore, Md.

New Encyclopedia of Social Reform, p. 38.

American Prison Association

This Association, formerly known as National Prison Association, was organized in 1870, and re-organized in 1907. Its aims are: the reform of criminal law; the promotion of preventive and reformatory laws; the improvement of prison discipline; the care of discharged prisoners, etc. Its 1923 convention, held at Boston, 13 to 19 Sept., dealt with problems of juvenile delinquency. More or less closely affiliated with this Association are the National Probation Association, the Wardens' Association, the Chaplain's Association, the National Conference of Juvenile

Agencies, the National Prisoners' Aid Association, and other groups interested in special problems of penology.

New Encyclopedia of Social Reform, pp. 809 sq.—*Christian Science Monitor*, 10 Sept., 1923, Vol. XV, No. 240, p. 5.

American Proportional Representation League

This League was organized in 1893 to promote proportional representation, *i. e.*, representation in the government of each political group or party in proportion to the number of votes cast by its supporters. Its president for many years was William Dudley Foulke, of Richmond, Ind.

New Encyclopedia of Social Reform, p. 38.

American Protective Association (A. P. A.)

This secret proscriptive society, an offshot of the Knownothing movement, was founded by Hy. F. Bowers, a lawyer, at Clinton, Ia., in 1887, to combat alleged attacks by the Catholic Church on the public school and other American institutions. It spread rapidly over the whole country after 1892, absorbing in its march many of the older so-called patriotic orders. Its total membership, in 1896, was estimated at from 1,000,000 to 2,000,000. In a statement published in the *St. Louis Globe Democrat*, 16 December, 1894, W. J. H. Traynor, the President of the Association, described its origin and aims as follows: The American Protective Association was founded "by a handful of patriotic, well-informed Americans," who promulgated the constitution of the society at Clinton, Ia., on March 13, 1887. Briefly stated, the object of the organization is to counteract the alleged efforts of representatives in the United States of the papal government in Rome to dominate politics here with "the spirit of ecclesiasticism," looking to "union of Church and State." As evidence of the necessity for such an organization there are specified "many appropriations to church institutions"; the "segregation" of "the subjects of the Pope" in nearly all our large cities tending to render "the election of a non-papist" an exception, and the fact [?!] that "from 60 to 90 per cent of the public office-holders and employés" were "followers of the Pope." The objects of the Association were summarized as follows (*ibid.*): "Perpetual separation of Church and State; undivided fealty to the Republic; acknowledgment of the right of the State to determine the scope of its own jurisdiction; maintenance of a free, non-sectarian system of education; prohibition of any government grant or special privilege to any sectarian body whatever; purification of the ballot; establishment of a franchise with an educational qualification; temporary suspension of immigration, its resumption to be based on guarantees of extended residence in the country, with an added educational qualification; equal taxation of all except public property; prohibition of convict labor, and the subjection to public inspection of all private institutions where persons of either sex are secluded, with or against their consent." The A. P. A. played quite a rôle in politics for a while, antagonizing Catholic candidates for public offices, but the climax of its influence was reached in 1894, when it elected 20 members of Congress; after which it declined almost as rapidly as it had risen. It is noteworthy that this anti-Catholic organization not only received Negroes into its Northern "Councils," but also established separate Negro branches in the South. Its female auxiliary is known as the WOMEN'S HISTORICAL SOCIETY. At a supreme council meeting in Milwaukee, in 1895, action was taken to organize boys and girls between the ages of 14 and 21 throughout the United States and Canada. A split in the Association, in 1895, resulted in the formation of a similar society under the name of NATIONAL ASSEMBLY PATRIOTIC LEAGUE, which was speedily incorporated, but did not survive long. The A. P. A. is not fastidious in the choice of means to combat the Catholic Church. It arranges lectures by ex-priests and ex-nuns (not a few of them bogus), distributes coarse anti-Catholic pamphlets and circulars, principally at elections, tries to influence the secular press against the parochial schools, and at times floods newspapers and legislatures with "anti-Romanist" documents. The movement began to develop a periodical press of its own early in 1893, and in 1894, about 70 A. P. A. weeklies were in existence. Their chief stock in trade were alleged Jesuit and cardinal's oaths, spurious "canon laws," and a list of unauthenticated quotations ascribed to Catholic sources. Quite naturally, Catholic citizens vigorously opposed the A. P. A. Their press was unremitting in its assaults upon the new movement. Public meetings and anti-A. P. A. lectures and pamphlets were among the means employed. Here and there associations were formed for purposes of defense, and in many places the council meetings of the A. P. A. were systematically watched and lists of the members procured and circulated. (*Catholic Encyclopedia*, Vol. I, p. 427). The secret ritual of the A. P. A., together with the oaths its members took, were divulged and published from 1893–94, and a full exhibit of them may be found in the *Congressional Record* for 31 Oct., 1893.

In recent years the American Protective Association has been inactive. In 1923, however, the (Masonic) *Fellowship Forum* (30 June, 1923, Vol. III, No. 2, p. 4) noted "evidences of awakened activity."

Cyclopedia of Fraternities, 2nd ed., pp. 294–298.—*New Encyclopedia of Social Reform,* 1908, pp. 38 sq.—*St. Louis Globe-Democrat,* 16 Dec., 1894.—Humphrey J. Desmond in the *Catholic Encyclopedia,* Vol. I, pp. 426–428.—*Congressional Record,* 31 Oct., 1893.—The records of the A. P. A., according to a statement made by H. F. Bowers to H. J. Desmond (see his book, *The Knownothing Party,* Washington, D. C., 1904, p. 51, note) have been deliberately destroyed.—*American Journal of Politics,* Vol. V, pp. 504 sqq.—*Fellowship Forum,* Washington, D. C., 30 June, 1923, Vol. III, No. 2, p. 4; 27 Oct., 1923, Vol. III, No. 19, p. 10.

American Protestant Association

This secret society is believed to have been the prototype of the AMERICAN PROTECTIVE ASSOCIATION (cfr. KNOWNOTHINGISM). It was established at Pittsburgh, Pa., some time between 1844 and 1850, and had five degrees, which, according to the *Cyclopedia of Fraternities,* "in connection with the personnel of its earlier membership, point to Orange sympathies." (See LOYAL ORANGE INSTITUTION). We judge from a recent press report that the Association continues to this day, mainly in Pennsylvania, and that its members are noted for their anti-Catholic tendencies. A schism, in 1884, gave rise to the ORDER OF AMERICAN FREEMEN. The JUNIOR AMERICAN PROTESTANT ASSOCIATION, modelled probably after the original "junior order," that of the Sons of America, was founded in 1864, and like the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, afterwards declared its independence of the parent society, even going so far as to change its name, in 1890, to Loyal Knights of America.

A schismatic Negro branch of the American Protestant Association was formed in Pennsylvania, in 1849, and was still in existence in 1907.

Cyclopedia of Fraternities, 2nd ed., pp. 298 sq.

American Purity Alliance

This society was incorporated under the laws of the State of New York, in 1895. It is the continuance of an earlier Committee for the Prevention of State Regulation of Vice, which commenced work in 1876. Its objects are: the repression of vice; the prevention of its regulation by the State; the better protection of the young; the rescue of the fallen; the extension of the White Cross (see WHITE CROSS SOCIETY) among men; and the maintenance of equal standards of sexual morality for men and women. The Alliance is affiliated with the International Federation for the Suppression of State Regulation of Vice and is particularly interested in sex hygiene, the distribution of purity literature, and the suppression of the "white slave" traffic. Its headquarters are at Baltimore, Md., where it publishes *The Philanthropist.*

The New Encyclopedia of Social Reform, p. 39.

American Rangers

See Appendix.

American Secular Union and Freethought Federation

This is a society of Freethinkers, founded in 1876, with headquarters at Chicago. Its object is "to propagate the nine demands of Liberalism as specified in our constitution; to effect a total separation of Church and State, not only in name, as it now is, but as an actual fact; taxation of church property; the elimination of all religious teaching from the public schools, and the abolition of those clearly unconstitutional measures which are wrongly called Sunday laws." The "nine demands of Liberalism" further include the abolition of all religious services now sustained by the government; prohibition of Bible reading in the public schools, under whatever pretext; cessation of the appointment of religious festivals and feasts by the President or the governors of States; the abolishment of the judicial oath in the courts and all other departments of the government; the abrogation of all laws looking to the enforcement of "Christian" morality, and the foundation of our entire political system on a purely secular basis.

New Encyclopedia of Social Reform, p. 39.

American Social Science Association

This Association was founded in Boston, Mass., in 1865, and reorganized in 1899. It conducts its work under the five departments of Education, Finance, Health, Jurisprudence, and Social Economy. Meetings have been held annually for sixty years, and many of the more important papers read thereat have been printed in the *Journal of Social Science*. The office of the Association is at 280 Madison Ave., New York City.

New Encyclopedia of Social Reform, pp. 39 sq.—*World Almanac*, 1923, p. 390.

American Society of Equity

This society was organized by J. A. Everitt at Indianapolis Ind., in 1902, to see to it that justice is done to the farmer and the consumer. Its principal aim is to "assist the farmer financially, socially, politically, and industrially." To this end it demands equitable prices for all farm products, equal rights for the farmers with their urban fellow-citizens, adequate influence in legislation, and such returns in the pursuit of agriculture as are reaped in industrial pursuits. Equitable prices are to be determined by the cost of production, plus a fair and reasonable profit. The cost of production includes: interest on capital invested, taxes on real estate and personal property, labor, seed, insurance, wear and tear, transportation to markets and other items of expense incident to the management of a farm. These equitable prices are to be obtained by co-operative control of the markets by the producers, by regulating deliveries and sales, and by preventing so-called dumping or glutting. Farm products are to be offered for sale as the demand warrants, or by pooling for direct sales (this system has been adopted by tobacco growers). Socially, farmers and their families are to be brought into closer contact, in order to promote the community spirit. Meetings are held, entertainments are given, and picnics arranged. Women's auxiliaries assist in this work. Politically, the farmers are taught to be more active and to take a greater interest in local, State, and national affairs. The Society is non-partisan and non-sectarian. Political and religious discussions are not tolerated at its meetings. By conducting the meetings in accordance with parliamentary rules, the members are to be educated and trained sufficiently to fill public offices efficiently, when elected to them, and to represent their constituents effectively. Industrially, the farmers are taught the importance of agriculture, the need of accounting, and the benefits to be derived from more modern methods. By increasing the farmers' remuneration or income, better homes are to be provided, to keep the children on the farm and to give them a start on farms of their own. The headquarters of the Society are at Indianapolis, Ind. The

Archbishops of the United States, at their meeting in 1914, decided that the Society of Equity was *not* a secret society forbidden to Catholics.

Letter from Mr. J. M. Sevenich, editor *Der Landmann,* a German agricultural weekly published at Milwaukee, Wis.—*The American Society of Equity and its Need in our Country;* an Address by J. A. Everitt before the annual meeting of the Society, E. St. Louis, Ill., Oct. 23–26, 1906.—The Archbishops' decision is embodied in a letter from the Apostolic Delegate, Msgr. J. Bonzano, to Mr. J. M. Sevenich, dated 9 May, 1914, and published in *Der Landmann,* 16 May, 1914, Vol. XII, No. 34, p. 1.

American Statistical Association

This Association was organized in 1839 and has a membership of about 600. It has published a number of valuable monographs on statistical subjects.

New Encyclopedia of Social Reform, p. 40.

American Turnerbund

The American Turnerbund was founded in 1850 and reorganized in 1923. It embraces to-day 172 societies, with a membership of 30,843, besides 6,883 in women's auxiliaries and 13,914 in junior classes. It owns property valued in the aggregate at $6,621,698. Its objects are: "the spread of physical education and rational [*rectius:* rationalistic] thinking." It has a normal training college at Indianapolis, and its official organ is the *Amerikanische Turnzeitung,* published at New Ulm, Minn., notorious for its militant Rationalism and its attacks upon the Catholic Church. The national headquarters are at Pittsburgh, Pa., corner of Craig and Filmore Streets. The national executive committee (Bundesvorort) consists of George Seibel, President; Dr. Hermann Groth, Vice-President; Ernst Herklotz, Secretary; Henry J. Thier, Treasurer, *et al.*

Letter from Geo. Seibel, dated 21 Sept., 1923, and copies of the *Amerikanische Turnerzeitung.*

American Union

This organization was a revival of the American Protective Association. It was founded in Brooklyn, N. Y., in 1900, by H. C. Seymour. In May of the same year it claimed to have on its roster 22,000 names, mainly of Englishmen, Scotchmen, Canadians, and Ulster Orangemen. It is probably extinct today.

The Republic, Boston, Mass., 12 May, 1900.—*The Review,* St. Louis, Mo., 24 May, 1900, pp. 76 sq., where the principal points of the platform are given in detail.

American White Cross Society

This organization is an offshoot of the White Cross movement, which began in England in 1883, was transplanted to America in the winter of 1883–1884, and has since spread throughout the States. Its principal objects are: to urge upon men the obligation of personal purity; to raise the tone of public opinion on the subject of sexual morality; and to secure appropriate legislation in connection with this subject. The members take a religious pledge to treat all women with respect, to maintain the single standard of morality for both sexes, and to put down indecent language and coarse jests. The methods of the Society do not favor the creation of new machinery so much as the utilization of that already existing. Its headquarters are in New York City.

New Encyclopedia of Social Reform, p. 1284.

American Woodmen

This is a fraternal beneficiary society, organized in 1901. Its home office is in the Arapahoe Bldg., Denver, Colo. It admits men and women on equal terms and has 525 subordinate lodges and 51,986 benefit members.

Statistics Fraternal Societies, 1923, p. 14.

American Workmen

This fraternal insurance society provides burial, old age, sick and accident benefits for both men and women. It was incorporated in 1908, under the laws of the District of Columbia, and has 208 lodges with a membership of 14,629, in the States of Alabama, Arkansas, Florida, Georgia, Kansas, Louisiana, Mississippi, New Jersey, Pennsylvania, Tennessee, and West Virginia, and in the District of Columbia. Its home office is at 716 11th St., Washington, D. C. Benefit membership, 14,629. This Order issues six degrees to members for faithful and continuous membership, called, respectively: First, Second, Third, Sixth, Tenth, and Honor degree and distinguished by as many "degree buttons." A "Price List of Lodge Supplies" in *The American Workmen,* the official organ of the society, contains a ritual, which is sold only "to lodges or members entitled to buy" it. The Supreme Secretary informs us that the ritual is secret and may not be divulged.

Statistics Fraternal Societies, 1923, p. 15.—*The American Workmen,* Mt. Morris, Ill., and Washington, D. C., anniversary edition, June, 1923, Vol. X, No. 10.—Letter from Mr. R. T. Harrell, Supreme Secretary, dated 4 June, 1923.

Ancient and Accepted Scottish Rite

See FREEMASONRY.

Ancient and Honorable Order of Haymakers

This is the name of a fictitious secret society, evidently invented to "point a moral and adorn a tale." President Harding said in an address at the Shriners' convention, in Washington, June 5, 1923, according to an International News Service dispatch published in the *St. Louis Star,* June 5, pp. 1 sq:

"One must recognize that fraternity has its abuses. Abused fraternity is no more avoidable than the hypocrisy which teaches how beautifully worth while is honest religion. But fraternity deals with realities and cures its own abuses. . . . The abuse I had in mind is the imposition upon fraternal relationship to promote selfish ends. Perhaps a recital of a home town experience will illustrate my point. There came to our town two brothers to engage in a mercantile enterprise. One joined the Methodist Church and the other the Presbyterian. Still business failed to move with a whirl. Then one joined the Masons and the other the Knights of Pythias. They picked out the churches with the larger congregations, and the fraternities with the largest membership. Here was a fraternity being played for selfish ends. We had another fraternity, rare in kind and transitory in existence, which dealt with men's idiosyncrasies and foibles and imperfections. It was a fraternal playground, which sometimes witnessed rough play, and performed many a surgery in character. So the lure of membership in the Ancient and Honorable Order of Haymakers was held out to the joining merchants, and they fell for it. When the two merchants came to receive their degree, the first revelation came to them while locked in a little six-by-eight ante-chamber, between which and the lodgeroom there was a partition only eight feet high, with a great open space above through which could be heard all that was said among the Haymakers in solemn session. The eligibility and desirability of the candidates were discussed for an hour, and I fear, alas, the candidates heard every word. Their joining proclivity was emphasized and I suspect objections were urged that were not wholly justified. The Haymakers, with rare facility, turned tanners, and did a wonderful job of it. The joiners soon came to understand, and the Haymakers lost two members, the town lost its new mercantile establishment within a week, and two strangers who donned the cloak of fraternity for commercial gain saw themselves as others appraised them."

Ancient and Honorable Order of the Blue Goose

This is a fraternal organization of fire insurance men, established on the shores of Green Lake, Wis., "in 1906, B. P." [*i. e.* Before Prohibition], mainly for "fun and sociability." Its officers are called: "Most Loyal Gander" (president), "Supervisor of the Flock" (vice-president), "Custodian of the Goslings" (warden), "Wielder of the Goose Quill" (secretary), and "Keeper of the Golden Goose Egg" (treasurer). There is the usual "ritualistic work." According to a statement by Roy L. Nicholson, "Most Loyal Gander Wisconsin Nest, 1922–1923," in the Sunday Magazine of the Milwaukee *Sentinel,* the Blue Goose at that time (Sept., 1922) had 33 "Ponds" in various States and in Canada, with a total membership of 5,000.

World Almanac, 1923, p. 391.—Sunday Magazine of the Milwaukee *Sentinel,* 24 Sept., 1922, pp. 5 and 8.

Ancient and Illustrious Order Knights of Malta

See KNIGHTS of MALTA.

Ancient and Illustrious Order of the Star of Bethlehem

This is "a sick benefit fraternity" admitting men, women, and children. It was introduced into the U. S. from England, as "Knights of the Star of Bethlehem," by Albert Gross, of Newcastle-on-Tyne. Between 1878 and 1884, it was reorganized and incorporated under its present title. Its objects are mainly fraternal and beneficiary. The Order claims to have originated in the first century of the Christian era and to be an offshoot of the Bethlehemite monks of the 13th century. (A brief account of this apocryphal history will be found in the *Cyclopedia of Fraternities,* 2nd ed., pp. 182 sq.) The ritual of the American branch, according to the same authority, "is said to retain only the practical teachings on truth, fraternity, and the moral law, drawn from the ancient ritual." The society is described in its propaganda literature as "a high-class ceremonial order, its work being distinctly different from all other orders and peculiarly beautiful and impressive. Though of ancient origin its forms have been modernized and condensed to suit a progressive age."

Present status: 250 lodges in the U. S. and Canal Zone with a membership of 17,000, and about 20 lodges in the British West Indies. Office of the "Eminent Grand Scribe," in the "Star of Bethlehem Temple," 5004 Cass Ave., Detroit, Mich.

There is within this Order an auxiliary society, known as Eastern Star Benevolent Fund of America.

Cyclopedia of Fraternities, 2nd ed., pp. 182 sq.—*Statistics Fraternal Societies,* 1923, p. 235.—*Ancient and Illustrious Order of the Star of Bethlehem* (propaganda leaflet).—*Constitutions Governing the Eminent Grand Commandery of the Ancient and Illustrious Order of the Star of Bethlehem, as Amended at the Session of 1917,* published by the Eminent Grand Commandery, 1921.—*The Fraternal Index,* official organ of the Order of the Star of Bethlehem, Detroit, Mich., June, 1923, Vol. XXV, No. 6.—See also Appendix.

Ancient Arabic Order of Nobles of the Mystic Shrine

This Order claims to have originated in Arabia. It is secret and closely affiliated with Freemasonry. Only Knights Templars (American Rite) and 32nd degree Masons (A. A. S. R.) are eligible to membership. The Mystic Shrine dates back to 1876. "Billy" Florence, an actor, and a few associates, formed the first "Temple" in New York City, in that year. They called it "Mecca." They gave the order the dress and forms of the Arabian, because these appealed to their love of the theatrical and the colorful. General Lew Wallace, the author of "Ben Hur," was among the organizers of the first "Temple" and is said to have "contributed much of the Oriental atmosphere to the order, with its red fez, its chanters, and brilliant costumes." The ritual, as used in the United States, was translated or "perfected," we are told, by Dr. Walter M. Fleming 33° Mason and Eminent Commander of Columbia Commandery No. 1, Knights Templar, New York, "who received the instructions and authority from Riz K. Allah Hassoon Effendee, who had competent jurisdiction for America." When this Mohammedan order was first planted in the United States, in 1871, the "mother temple" was named after the chief Moslem sanctuary "Mecca," venerated because of the birth there of Mohammed. Later "temples" have been named "Medina," "Kaaba," "Al Koran," "Damascus," "Moslem," etc. Part of the flaming uniforms worn by members on parades is the Turkish fez, the mark, through Asia, Africa, and Europe, of subjection to Turkish dominion. The badge worn upon each breast shows the Moslem emblems—the Crescent and the Scimitar.

The Mystic Shrine in America is a charitable and social organization, devoted to the welfare of Freemasonry. The Imperial Council is the governing body, with subordinate branches called Temples.

The penalty of the obligation of the Mystic Shrine is as follows: "In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the god of Arab, Moslem, and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same, Amen, Amen, Amen."

The initiation ceremonies, in which a "Priest" and seven "Inquisitors" participate, are given in detail in *The Mystic Shrine Illustrated*: *The Full Illustrated Ritual of the Nobles of the Mystic Shrine,* revised and enlarged edition, Chicago, Ill., Ezra A. Cook, Publisher, 1903. We quote:

> "The 'Bumper' is next used. A box about six feet high: perpendicular on one side and concave on the other side. A ladder is then placed on the concave side. The candidate ascends the ladder and is seated on the top, his legs hanging over the concave side. Then he is told to take hold of the end of a large rope, about two feet long, held up by a small string or thread. He is told under no circumstances to let go of the rope, which he firmly grasps, when the box falls to pieces, and he is shot down the concave side of the box, thumping his head and buttocks on a partition that is fixed to receive him. He is then conducted to the Grand Potentate, whom he is commanded to approach with humble and great reverence, stooping very low on his knees, his head near the ground, his buttocks elevated, where he receives the 'Grand Salaam,' that is, a blow on his buttocks with two pieces of board between which are placed some torpedoes that explode with a loud report when they come together. This is called the Grand Salaam or stroke of introduction. He is then introduced to the Grand Potentate, near whom is a Galvanic Battery, so arranged (under the carpet) that when the candidate is introduced to the Grand Potentate, he receives a severe electric shock. . . .
>
> "After a social meeting with the members, each of which pass around the room and are personally introduced to the officers and

members present as well as the Arabian soldiers, two of the best boxers are left with the candidate talking, when one says to the other, I will bet you a dollar that I can guess nearer to this brother's age than you can. The other takes the bet. The money is placed in the hands of another Noble. The bettor, after they have made some ridiculous guesses, asks the age of the person. When he tells his age, they get into a quarrel about it; each gives the other the lie. A challenge is then given and accepted. A ring is formed, two of the candidates are chosen as seconds, and as soon as the gloves are produced (large boxing gloves) the Grand Potentate appears, stops the fight, fines each of the fighters One Hundred Dollars, and declares that the seconds (candidates) must fight it out for their respective clients. That is, supposing A and B to be the professional boxers, A's second must fight with B; and B's second with A. A ring is formed and the novice candidates, meeting of course with some skilled Noble, get some rather hard knocks, which the Nobles and other candidates enjoy.

"While the fighting is going on, some Noble makes complaint that he has been robbed, his pocket picked. He had previously put a package, or some valuable article in the pocket or clothes of one of the candidates. A general search follows; the stolen property is found on a candidate who has not been exercised much and he is at once charged with the theft, is pitched on to by two or three of the Nobles, roughly hustled out of the room for trial, stripped of his clothing except a pair of drawers; he is then blindfolded, and after being led around the room, is seated on a large sponge filled with ice water, when the news comes that he has been forgiven on account of his good character, which has just been received by telegraph; he is led out and invested with his former clothes.

"While the foregoing is being enacted, candidates who have escaped the Prize Fight etc. are conducted into another room, where they either find several members disguised as women, or find them discussing an expected visit of 'Lady Nobles of the Shrine,' or they are squarely told that there is to be such a visit that evening and a committee may be appointed to receive them in a proper manner.

"Candidate is stripped to shirt, drawers and slippers, blindfolded, and led around the room several times, when he is halted.

"*Conductor* (to candidate): This is the place where our brethren stop to sprinkle the Devil's Pass with urine. You will contribute a few drops of urine to commemorate the time and place where all who pass here renounce the wiles and evils of the world to worship at the Shrine of Islam. Only a few drops will do. Candidate begins to obey instructions when the blinder is jerked from his eyes and he beholds before him a group disguised as women, with bonneted faces and capes showing, the rest of their bodies hid by a screen. He is allowed to escape from the room amid a roar of laughter from the on-lookers."

Organized for fun, the Shrine is often called "the play-ground for Masons." Its principles are pleasure, hospitality, and jollity. There seems to be some difference of opinion among Masons as to its legitimacy, but no doubt most of the "Brethren" agree with C. H. Claudy, who, in his "Old Tiler Talks" in the (Masonic) *Fellowship Forum* answers the objection that "Lots of men join the Scottish Rite or the Knights Templar just to get in the Shrine," as follows: "Well, maybe not! But lots of men rob banks to get money. And robbery is not a proper way to get money. Yet you wouldn't abolish the money, nor yet the bank, in order to stop the robbery. Lots of people do lots of things they ought not to do, but the answer is not in removing the thing desired, but in teaching the man. To abolish the Shrine because men want to join it would be like abolishing Congress because men wanted to be Senators and Representatives, or abolishing the line in lodge because men wanted to be officers and masters. But I am personally not so sure that a desire to get in the Shrine doesn't lead many men into Masonry who afterwards are made into fine Masons. They think they want the fun of the Shrine and go the route necessary in order to get there, with only the goal in view. But on the way the magnificent Templar degrees or the wonderful Scottish Rite degrees so impress him, so intrigue him, so interest him, that his enthusiasm for the Shrine becomes also an enthusiasm for the higher degrees of Masonry. Perhaps the motive which made him take them isn't the highest, but the results often lift the motive."

There are 155 "Temples" of the Mystic Shrine in North America, with a total membership of 600,000.

The "Imperial Council" was organized in 1878 and is composed of four representatives from each "Temple." This is the governing or law-making body of the entire family of "Temples." The "Imperial Council" is composed of general officers designated by titles similar to those of the "Temples." The chief officer of the Temple is the "Illustrious Potentate," while the chief officer of the "Imperial Council" is the "Imperial Potentate."

Every year the "Imperial Council" meets, and its sessions are accompanied by spectacular processions, with uniforms and decorations fashioned after the modes of the Orient.

Christian Science Monitor, 21 May, 1923, Vol. XV, No. 148, p. 3.—The *Full Illustrated Ritual of the Nobles of the Mystic Shrine,* Revised Edition. Chicago, Ill.: Ezra A. Cook, 1921.—Tract No. 32 of the Society of the Holy Spirit, New Orleans, La.—*Christian Cynosure,*

Vol. XLVII, No. 5, Sept., 1914, p. 141; Vol. XLVIII, No. 4 August, 1915, pp. 97–101.—*La France Antimaçonnique,* Vol. XXVI, No. 23, p. 246; Vol. XXVIII, No. 13, pp. 148 sq.; No. 30, p. 355.—*Fortnightly Review* (St. Louis, Mo.,) 15 April., 1915, Vol. XXII, No. 8, pp. 239 sqq. —*Fellowship Forum,* 12 May, 1923, Vol. II, No. 47, p. 7.—*The Builder* (Masonic), June, 1923, Vol. IX, No. 6, pp. 163–167, 185 sq.

Ancient Arabic Order of Nobles of the Mystic Shrine of North and South America

A social and fraternal organization of Negroes (cfr. NEGRO SECRET SOCIETIES), which imitates the ANCIENT AND ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE. It receives only such candidates as have taken the higher degrees in Negro Masonic bodies. There is a female auxiliary called Daughters of the Pyramid. Bro. James S. McCandless, "Imperial Potentate" of the Ancient Arabic Order of Nobles of the Mystic Shrine, wrote in 1922 regarding this Negro imitation: "I have been asked many times what we are doing about the so-called Negro 'Shrine.' We are working on that problem, but I do not believe it is now possible to say anything very definite about it. The main point is that we are jealous of our name 'Mystic Shrine.' We have no quarrel with any other organization at all, but we want to make sure that in North America nobody can make use of our name 'Ancient Arabic Order Nobles of the Mystic Shrine,' except ourselves. We also are trying to protect our emblems and insignia and these we have had copyrighted in almost all the States. I am sorry to say that we cannot copyright the fez because that is a head-dress which any man may wear if he wishes. However, we carry a design on the fez, the famous crescent, as our own emblem, and we are getting that copyrighted in every State. Also, we are trying to get dealers not to sell fezzes to any one but Shriners who have their cards; in fact, we are going still further than that—we are trying to get dealers to sell these shrine fezzes to Temples only."

Cyclopedia of Fraternities, 2nd ed., p. 6.—Bro. McCandless' article in *The Builder, A Journal for Freemasons,* Cedar Rapids, Ia., June, 1923, Vol. IX, No. 6, pp. 163–165.

Ancient Egyptian Order of Sciots

This Order was founded in San Francisco, Cal., in 1889, as "The Boosters." The name was changed in 1910. The Sciots belong to the "family of societies associated with, or similar to, Freemasonry," which comprises the SHRINE, the GROTTO, the

Rosicrucians, the Acacia Fraternity, etc. The branches are called "Pyramids." The "boosting" tendency, according to "Past Grand Pharaoh" Waldo F. Postel (*Trestle Board,* Vol. XXXV, No. 6), remains. "To boost one another," he says, "means, if one cannot say anything good about a brother Mason, one should say nothing at all. . . . Sciots do not limit their boosting to their own members. They boost everything that is good, clean, Masonic, and American." The Sciots are a sort of Masonic vigilance guard, to judge from Bro. Postel's reference to them as "a strong body of intelligent and conservative Masons, keenly interested in Masonic development and fully alive to all possible hidden dangers in any new movement" (*ibid.,* p. 60).

The purpose of the Order of Sciots, according to the official *Sciots' Journal* (June, 1922, Vol. IV, No. 5), is, "first to impress upon its members the fact that they must not neglect their Masonic duties; their neighbors' assistance and co-operation; the strong grip of a friend to help them over the rough places in life is worth more than a beautiful requiem and unctuous sermon and an elaborate pyramid over their remains when dead." The ritual is founded upon a mythical event supposed to have occurred about 1124 B. C., in the Ægean Sea, on the island called by the Greeks "Chios" and by the Romans "Scio." The constitution of the "Supreme Pyramid" provides that any Master Mason, of white parentage, is eligible for membership. A "Pyramid" may be formed in any locality on a request made to the "Supreme Pyramid," or the "Pharaoh," by 100 Master Masons in good standing in their respective lodges. There can be only one "Pyramid" in any town or city.

"Sciot Clubs," sponsored by "Subordinate Pyramids," are established in a number of places in California. These Clubs take up the same work that the Subordinate Pyramids take up in their localities, and interest themselves in social and civic affairs.

The headquarters of the A. E. O. S. are in the Phelan Building, San Francisco, Cal. The membership is given as "approximately 21,000."

The Builder (Masonic), Anomosa, Ia., Nov., 1922, Vol. VII, No. 11.—The (Masonic) *Trestle Board,* Vol. XXXV, No. 6, pp. 21 and 55 sqq.—*Fortnightly Review,* St. Louis, Mo., Vol. XXIX, No. 7, 1 April, 1922, p. 124; Vol. XXIX, No. 10, 15 May, 1922, pp. 190 sq.—*Sciots' Journal,* June, 1922, Vol. IV, No. 5; May, 1923, Vol. V, No. 4; June, 1923, Vol. V, No. 5.—Letter from Mr. Karl Eber, "Supreme Scribe," dated 28 May, 1923.—*Fellowship Forum* (Masonic), Washington, D. C., 9 June, 1923, Vol. II, No. 51, p. 4.

Ancient Essenic Order

See Knights of the Ancient Essenic Order.

Ancient Mystic Order of Bagmen of Bagdad

An inner circle of the United Commercial Travelers of America.

Ancient Order, Knights of the Mystic Chain

A secret society, founded by Freemasons on the traditions and fancies which hedge themselves about King Arthur of England and his Knights of the Round Table. The ritual of this Order, according to the *Cyclopedia of Fraternities,* resembles that of the Odd Fellows and Foresters. It is "the creation of Freemasons and bears many imprints of the handiwork of the craft." Eighteen years after its establishment the Order began to insure its members. There are four branches: (1) The civic degree, with a "Supreme Castle," "Select (State) Castles," and "Subordinate Castles"; (2) the Military Rank or Degree; (3) the Insurance Benefit Fund; and (4) the Degree of Naomi, or Daughters of Ruth. To participate in the benefit fund, a member must receive the three degrees conferred in Subordinate Castles, namely, the White or Esquire, the Blue or Sir Knight's, and the Red or Round Table Degree. The Fourth degree is only for those who wish to receive the military rank. The A. O. K. M. C. is spread mainly in New Jersey, Maryland, Pennsylvania, Virginia, and West Virginia. It had 13,167 members on 1 Jan., 1923.

Cyclopedia of Fraternities, 2nd. ed., pp. 124–126.—Philadelphia *Public Ledger,* 11 Sept., 1923.

Ancient Order of Daughters of Jerusalem

See Ancient Order of Knights of Jerusalem.

Ancient Order of Emeth-Achavah

This Order, also known as "Fraternity of the Truth," was founded at Denver, Colo., by Franklin P. White, in 1898. The Order some years ago, published a magazine called *The Light of Kosmon.* Neither the Order nor the magazine is known to the Denver post office authorities at the present time. The information given above was derived from *La France Antimaçonnique,* Paris, Vol. XXVIII, No. 30, 23 July, 1914, p. 357.

Ancient Order of Foresters

This secret Order is the lineal descendant of English Forestry. It was brought to this country about 1832. The first "Court" was established at Philadelphia. Since 1892, women are admitted to full membership, notwithstanding the incorporation in this Order of "Circles" of Companions of the Forest. The ritual of the Ancient Order, which shows traces of Masonic influence, was taken over from the Ancient Order of Shepherds, which was incorporated with the Ancient Order of Foresters in 1835. We have not been able to obtain any direct information about this Order, as several letters of inquiry addressed to it at Philadelphia and one or two other cities where it is supposed to exist, were returned to us as undeliverable, in May, 1923.

Cyclopedia of Fraternities, 2nd ed., pp. 127 sq., 221 to 228.—*Handbook of the Ancient Order of Foresters of America,* New York, 1893.—Abb Landis, *Friendly Societies and Fraternal Orders,* Winchester, Tenn., 1900, pp. 52 sqq.

Ancient Order of Freesmiths

This is a branch of "Der alte Orden der Freischmiede," existing in Germany. The first American lodge was organized in Baltimore, in 1865, and a second at Washington, D. C., in 1866. The Order is extremely secretive and avoids publicity, so that little or nothing is known about its affairs, membership, etc. Its objects are said to be "intellectual development, the extension of wisdom and toleration, sick benefits and life insurance." The ritual, according to the *Cyclopedia of Fraternities* (2nd ed., p. 8), "has no religious characteristics, a recognition of a higher power being the only requisite from those seeking admission." The lower body in the organization is known as Free Masters and contains six degrees. Inquiries addressed to the lodges supposed to flourish at Baltimore, Maryland, in May, 1923, remained unanswered.

Cyclopedia of Fraternities, 2nd ed., pp. 6–8.

Ancient Order of Gleaners

This is a fraternal beneficiary society, established at Cairo, Mich., in 1894, by Grant Slocum. Its headquarters are in the National Gleaner Temple at Detroit. It accepts only persons "actively engaged in farming, gardening or kindred occupations," or residents of towns or villages up to 3,000 inhabitants as members. The lodges are called "Arbors," the members, "Companions." Men and women are admitted on equal terms. The Order followed the trend of the times, made its own insurance rates and collected four assessments in 1895. The number of assessments varied from four to six until 1906, and for eight years, seven a year were levied. In 1914, there were ten, and beginning with 1915, there were twelve each year. In 1922, the members voted by means of a referendum in favor of adopting the National Fraternal Congress rate at age of entry. The Order has a secret ritual, from which the *Christian Cynosure* has repeatedly printed extracts. Members must "solemnly promise" that they will "keep unrevealed the secret work and words of this Order." The degree work is "founded on the Scriptural account of Ruth, Naomi, and Boaz." The ritual contains a religious burial service. The Order has 1,290 subordinate lodges with 60,476 benefit and 11,231 social members in the States of Michigan, Indiana, Ohio, Iowa, Illinois, Kansas, and Pennsylvania.

The Gleaners have a co-operative organization, known as the Gleaner Clearing House Association, for handling farm produce, which is capitalized at a million dollars; a mutual fire insurance company, a real estate branch, and have recently taken over the Armour elevator interests in Michigan, as a service corporation with $400,000 capital.

Christian Cynosure, May, 1920, Vol. LIII, No. 1.—*Fortnightly Review,* St. Louis, Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.—*Statistics Fraternal Societies,* 1923, pp. 16 sq.—*Fraternal Monitor,* March, 1920, Vol. XXX, No. 8, p. 26; Dec., 1922, Vol. XXXIII, No. 5, p. 17.—*Constitution and By-Laws of the Ancient Order of Gleaners,* Revised and Amended December, 1921.

Ancient Order of Gophers (A. O. G.)

See Sons of Veterans.

Ancient Order of Knights of Jerusalem

This is one of the smaller fraternal beneficiary societies paying death and funeral benefits. Associated with it was a similar society for women, the Ancient Order of Daughters of Jerusalem with headquarters at Washington, D. C. A letter of inquiry sent in May, 1923, was returned as undeliverable.

Cyclopedia of Fraternities, 2nd ed., p. 229.

Ancient Order of Knights of the Orient

Though called an "order," this is in fact merely a side degree of the KNIGHTS OF PYTHIAS. The ritual, which has been adopted by several other secret orders, is full of mock-solemn foolishness. It has been reprinted by the National Christian Association, of Chicago, Ill. The professed object of the "Order," as stated on page five, is "to improve the condition of mankind," and we are told that "no discrimination is made on account of wealth, religion or politics, but all meet on a common level, forming one grand social circle." The ritual is full of passages like this:

"*Grand Chief Orient*—(four raps calling Council to order)—Brothers of the Orient, the hour for ribald speech and boisterous mirth is at an end. Let us forsake the orgies into which we have been led, and to this weary pilgrim, seeking favor at our hands, confer the boon, that he may sit within this Oriental Circle, and with us counsel o'er the woes of fallen man. Grand Marshal, give the pilgrim courteous guidance to the altar of our Grand Prophet that he may pour the oil of calm repose, in words of wisdom o'er the fretted, downcast soul, and fit it for the splendors of our Oriental Temple."

The grip is given with the right hand inter-locking little finger. The pass-word is (or was) "Eureka." The sign of distress is given by placing the right hand over the left breast with the back of the hand out.

Knights of the Orient Illustrated. The Full Illustrated Ritual of the Ancient Order of the Orient. Chicago, Ill.: Ezra A. Cook, Publisher, 1905.—P. Rosen, *The Church and Secret Societies,* pp. 234–238.

Ancient Order of Loyal Americans

A patriotic, social, and fraternal organization, established at Guthrie, Okla., in 1907. It seems to be extinct, as a letter addressed to the secretary at Guthrie, Okla., was returned as undeliverable, in June, 1923.

Cyclopedia of Fraternities, 2nd ed., p. 299.

Ancient Order of Muts

This order was organized in Portland, Ore., in 1914. The members have taken as their patroness "the Egyptian goddess Mut, the sister, spouse, and divine consort of the Egyptian Sun-God and the mother of the Moon-Goddess." "Muts" is said to signify, "Men United to Serve." The officers of the "Imperial Dynasty" bear the following significant titles: "Imperial Chief

Mut"; "Ras Ma Taz"; "Neffer Kara Dham"; "Tol Et Yuh"; "Heiro Glyph" (Secretary); "Koph Uptha Kash" (Treasurer). The initiation is said to be "a very secret process." We have not been able to get into touch with this society.

Fortnightly Review, St. Louis, Mo., 1 Oct., 1915, Vol. XXII, No. 19, p. 579.—*The Comforter,* Portland, Ore., Vol. II, No. 1, June, 1915, pp. 8–12.

Ancient Order of Oriental Magicians

This organization seems to have, or to have had, some connection with the ORDER OF THE MAGI. Its "Supreme Temple" is supposed to be located in Chicago. The Order claims direct descent from the Pharaohs of Egypt and treasures "the original chart of the Magi." We have not been able to confirm the above information, taken from *La France Antimaçonnique,* Vol. XXVIII, No. 30, 23 July, 1914, p. 359.

Ancient Order of Osiris

A secret society which "deals in Lesser and Greater Mysteries." It is governed by a "Supreme Tribunal." Its watchwords are: "Truth, Justice, and Equity." This information is extracted from the *Cyclopedia of Fraternities,* 2nd ed., p. 8. We have not succeeded in communicating with this Order and doubt whether it still exists.

Ancient Order of Pyramids

A fraternal beneficiary society of this name was organized at Topeka, Kans., about 1905. It seems to be extinct, for a letter of inquiry addressed to it in May, 1923, was returned from Topeka as undeliverable.

Cyclopedia of Fraternities, 2nd ed., p. 128.

Ancient Order of Sanhedrims

This fraternal beneficiary order was founded at Richmond, Va., in 1895. To be eligible to membership a man had to be physically sound, of good moral character, and a member in good standing of some secret society. The Order was an outgrowth of the ANCIENT ORDER OF KNIGHTS OF THE ORIENT, which is a "side degree" of the KNIGHTS OF PYTHIAS. It seems to be extinct, as a letter of inquiry addressed to the Secretary at Richmond, Va., in May, 1923, was returned by the Postmaster as "unclaimed."

Cyclopedia of Fraternities, 2nd ed., p. 229.

Ancient Order of Shepherds

This is the name of the third degree of the FORESTERS OF AMERICA. (Cfr. also ANCIENT ORDER OF FORESTERS.)

Ancient Order of United Workmen

This is said to be the oldest of the more than 200 fraternal benefit societies existing in the U. S. to-day. It was founded at Meadville, Pa., Oct. 27, 1868, by John Jordan Upchurch, "an ardent and faithful Mason, who, with others, had become dissatisfied with, and retired from, the LEAGUE OF FRIENDSHIP of the MECHANICAL ORDER OF THE SUN."[1] Upchurch's chief purpose in founding the new Order was to provide workingmen with "a union conceived on a broader scale than the trades unions of the time." Another was, to discountenance strikes, except where they were absolutely unavoidable and all efforts of adjustment had failed. A third, we suspect, was, to bring the laboring classes under the influence of Freemasonry. The insuring of the members was an after-thought. (Sackett, pp. 36 sqq.) The Order at first suffered much from internal dissensions. For several years there were even two rival grand lodges. "The ritual and emblems of the Order betray the Masonic influence which has presided at the birth of so many modern secret, fraternal, beneficiary fraternities. Its objects, covered by its watchwords, 'Charity, Hope, and Protection,' are illustrated in its ceremonies of initiation. As in Masonic and other secret societies, there are three degrees: Junior Workman, Workman, and Master Workman. But even more significant are the All-Seeing Eye, the Holy Bible, the anchor, and, singularly enough, the square and compasses among its more frequently displayed emblems." (*Cyclopedia of Fraternities,* 2nd ed., p. 129). The A. O. U. W. readjusted its insurance business in 1896 upon a supposedly adequate rate basis. It had to readjust a second time in 1903, and a third time in 1906. There is an auxiliary branch for women (admitting also men who are members of the Order) called DEGREE OF HONOR.

---

[1] Upchurch died in 1887 and was buried in Bellefontaine Cemetery, St. Louis, Mo. A sketch of his life, by W. H. James, will be found in Sackett's *Early History of Fraternal Beneficiary Societies in America,* pp. 198–206. There is a fine monument over his grave erected by the Supreme Lodge of the Ancient Order of United Workmen, and annual services are held there by the Missouri Grand Lodge A. O. U. W. Cfr. *Fraternal Monitor,* Aug., 1922, Vol. XXXIII, No. 1, p. 8.—On the "League of Friendship of the Mechanical Order of the Sun" see M. W. Sackett, *op. cit.,* pp. 9 sq.

The old *ritual*[2] of 1873–74 was reprinted a good many years ago by the National Christian Association. It contains this passage among others (p. 11): "Upon the altar of every lodge rests the Bible. Without it no lodge can be declared open, no work performed."

The *Pledge of the Workman Degree* is taken with the left hand on the Bible and reads as follows (p. 7): "I, ... , in the presence of Almighty God and the members of this fraternity here assembled, do of my own free will solemnly promise that I will preserve the secrets of this degree and all the private transactions of this order. I will render true and faithful allegiance to the Supreme Lodge in which I may hold my membership. I promise that I will assist a brother when in distress, defend him when assailed by envy or slander, advise him when he is in error, and warn him when he is in danger. I promise that I will not violate the chastity of any member of his family and will not permit it. I promise that I will not injure a brother in his person, property or reputation, but will help him whenever I can, without injury to myself or family, and I will give him aid and comfort in sickness and distress. To all this I pledge my sacred honor."[3]

---

[2] A ritualistic form of work has been a characteristic of nearly all the fraternal beneficiary societies organized since. "Much of the work," says Basye (*History and Operation of Fraternal Insurance*, p. 45), "has been secret, and the rituals of many societies have been among their chief assets. Beautiful and practical lessons of brotherly love have been taught to those who have taken part or have witnessed the ceremonies. The most pleasing form of entertainment is that in which people may take part as actors or participants, mingling and co-operating with others for the same purpose, and to this may be ascribed the attraction of ritualistic work. It enables the members to develop their dramatic and oratorical talents, and the lessons taught by the ritual are impressed upon their minds for life. In addition to being an asset, the rituals of some societies have been their most distinguishing characteristic, and fraternal history shows that the organizations possessing the most striking ceremonials have been among those which have made the greatest progress." Mr. Basye defends the "mummery and secrecy of fraternal societies" against their critics, but he makes no attempt to explain why this mummery and secrecy took such distinctively Masonic forms and why, as Albert C. Stevens says in the preface to the first edition of his *Cyclopedia of Fraternities*, *"Freemasonry is the mother fraternity, in fact as well as in name,"* of all these secret societies.

[3] The well-informed contributor who writes "Yesterdays of Fraternalism" for the *Fraternal Monitor* (Rochester, N. Y.), tells an amusing story about the ritual of the A. O. U. W. on the authority of M. W. Sackett, one of the founders of that Order. We quote with some abbreviations from the *Fraternal Monitor*, Apr., 1922, Vol. XXXII, No. 9, p. 21: "In the first place a ritual was written by the founder, John Jordan Upchurch, but it was abandoned [in 1871] by the incorporated Grand Lodge of Pennsylvania, which was the organization headed by W. W. Walker and his followers.

The State lodges of the A. O. U. W. of Arkansas,[4] Connecticut, Iowa (cfr. *Fraternal Monitor,* Apr., 1923, Vol. XXXIII, No. 9, p. 8), Kansas (cfr. *Fraternal Monitor, ibid.,* p. 11), Massachusetts, Minnesota, Nebraska, North Dakota, Oklahoma, Oregon, Rhode Island, South Dakota, Texas, Washington, and West Virginia are now separately incorporated under the laws of these respective States. The *Fraternal Monitor* gives detailed figures for all of them in its *Statistics Fraternal Societies,* 1923, pp. 164–178. How this division came about is told thus in the *Fraternal Monitor,* Aug., 1922, Vol. XXXIII, No. 1, p. 9: "The Supreme Lodge of the A. O. U. W. is related to the grand lodges in a manner unusual in the system. The Supreme Lodge is no longer an insurance institution. In the beginning it was

---

Somebody came forward with a new one, which was used for several years. During this time the two branches of the A. O. U. W. were gradually taking on the characteristics of benefit societies and abandoning Upchurch's idea of a brotherhood to discountenance strikes. After reconciliation and merger of the two bodies the Supreme Lodge was organized in 1873 at Cincinnati. The ritual then in use was not satisfactory to the Supreme Lodge, so Dr. James M. Bunn, a physician of New Washington, Pa., the first deputy organizer of the Order, was placed at the head of a committee to prepare one. The ritual produced was chiefly the work of Dr. Bunn, who drew largely upon his knowledge of Masonry. Sackett, who was supreme recorder of the A. O. U. W. for a long generation, says that 'evidently there was no one present in the body except Dr. Bunn who was or ever had been affiliated with the Masonic fraternity, otherwise the plagiarism contained therein would have been recognized and the proposed ritual rejected. Personally I was not made aware of this perfidy until a short time after the ritual was promulgated, when I was acting as guide in the initiation of a German professor connected with the Pittsburgh University. As the rather incompetent Master Workman of the lodge was conferring the degrees, and reading the charges, I noticed an impatient and disgusted look on the face of the professor and wondered what was the matter, for even the imperfect rendering would not account for his nervous disquietude and evident disapproval. When he had retired to the anteroom, he pulled off the apron with which he had been invested, threw it on the floor and exclaimed, "What kind of an institution is this? Thieves! Thieves! Give me my hat; I want nothing to do with people who appropriate what does not belong to them. Why, I can repeat that lecture a hundred times better than that man could read it." I was amazed and humiliated at the discovery, and confessing my ignorance and explaining the situation as best I could, finally succeeded in mollifying the irate professor, who afterwards became an enthusiastic member. It is needless to say that at the next meeting of the Supreme Lodge a new ritual was adopted. [Sackett, *Early History,* p. 108]. "It is but fair to add that the A. O. U. W. has lately adopted a new ritual. The *Fraternal Monitor* for Feb., 1923 (Vol. XXXIII, No. 7) reports (p. 6): "The Ancient Order of United Workmen has approved a new ritual. The manuscript has been sent to the printer and copies will soon be ready for distribution. Several changes have been made in the initiation and opening and closing of lodges. The revision was directed by the Supreme Lodge."

[4] The A. O. U. W. of Arkansas has recently introduced a new kind of group insurance, by which a company may insure its employees. Individual

empowered to issue insurance certificates and it carried protection on the members until in any State the requisite number of members to form a grand lodge was reached. Many grand lodges were organized by taking the insurance certificates from the Supreme Lodge, and during its long career there were members on its rolls until the insurance feature was discontinued. The Supreme Lodge advised the grand lodges and legislated for them and its sessions were great fraternal affairs. But with readjustment came the troubles that caused the withdrawal of many of the grand lodges. The Order enacted the famous 'relief law' which provided for assessments upon the members of grand lodges still possessing funds for the benefit of those which could not pay their death claims, and this became the direct cause of dissolution. Indeed the time arrived when the various grand lodges discovered that their own troubles were sufficient to keep them busy, and the prospect of assisting sister organizations was not popular. Many of the grand lodges have disappeared or have lost their identity through merger with others, but those that survive are among the strongest benefit societies of the country." Now "The Supreme Lodge acts only in an advisory capacity concerning the government of grand lodges." But there has lately been a movement for the reunion of the grand lodges of the A. O. U. W. The principal grand lodges that have not reaffiliated are Kansas, Nebraska, Oklahoma, Minnesota, and Missouri. It was considered "significant that the chief executives of Kansas and Minnesota were in attendance at the Supreme Lodge session in 1922, and were given honors and fraternal courtesies. Until recently the memories of troublous times of readjustment and secession were too strong to bring about reunion." (Cfr. *Fraternal Monitor,* Aug., 1922, Vol. XXXIII, No. 1, p. 10).

During the World War the A. O. U. W. showed its intolerance by banning the German language from its lodges. An order is-

---

certificates are issued to the employees. The monthly payments are made by the company. Thus the new members possess legal reserve certificates which are their own property, and if they leave the employ of the company, they may carry on the payments and keep the insurance in force. "In this way, "says the *Fraternal Monitor* (Aug., 1923, Vol. XXXIV, No. 1, p. 9), after describing the plan, the fraternal benefit society returns to the first principle of John Jordan Upchurch in founding the A. O. U. W. He believed that labor troubles would be prevented if employer and employee could meet on an equal basis in the lodge room. For that purpose he organized the first lodge of the A. O. U. W.; the insurance feature was incidental."

sued by Will M. Narvis, "Supreme Master Workman," read as follows: "The Supreme Lodge is in full sympathy with the patriotic sentiment that prevails throughout this country today against the use of the German language in the subordinate lodges of this Order. Germany has proven by its conduct in this war that it is not entitled to the consideration heretofore accorded it by the permission of the use of the German language in our lodge rooms, and also the use of the ritual in German. It is therefore ordered that from and after this date the German ritual shall not be used by any lodge of this Order, and German lodges are directed to have their German rituals exchanged for the English. It is also further ordered that the meetings of all lodges shall be conducted only in the English language, and hereafter all records of meetings of what have been known as German lodges shall be made and kept only in the English language. Grand Master Workmen of this Order are hereby directed to see that this order is literally observed." German-speaking lodges had existed in the A. O. U. W. since 1873, when three were started in Cincinnati, in the section known as "Across the Rhine." (Sackett, p. 102 sq.)

The headquarters of the A. O. U. W. are now at St. Louis, Mo. The *Missouri Red Book* for 1921 and 1922 gives the total benefit membership in Missouri, as of Jan. 1, 1921, as 5,541.

Cyclopedia of Fraternities, 2nd ed., 128 to 130.—*Ritual of the Ancient Order of United Workmen,* reprinted by the National Christian Association, Chicago, Ill.—*Statistics Fraternal Societies,* 1923, pp. 164 to 178.—*History and Operation of Fraternal Insurance,* by Walter Basye, Rochester, N. Y., 1919.—*Fraternal Monitor,* Aug., 1918, Vol. XXIX, No. 1, p. 25; Nov., 1918, Vol. XXIX, No. 4, pp. 5 to 7.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* Meadville, Pa., 1914, pp. 9 sqq.—*Christian Cynosure,* July, 1923, p. 68.—*Missouri Red Book, 1922, 1921,* p. 441.

Ancient Order of Zuzimites

This secret society, resembling Freemasonry, was introduced into this country from England, a number of years ago. It claims to have been founded about the year 1903 B. C. It has 53 degrees. Its branches are called "Tents," its central organizations, "Grand Tabernacles." The headquarters of this society are supposed to be at Liverpool, England, but the post office at that city returned a letter of enquiry as undeliverable.

La France Antimaçonnique, Vol. XXVIII, No. 30, 23 July, 1914, pp. 356 sq.

Androgynous Degrees of Freemasonry

See Adoptive Masonry.

Anti-Klan Association

See Appendix.

Anti-Defamation League

The Anti-Defamation League was formed in Chicago, Ill., in 1923, for the purpose of sending out reprints of articles on various phases of Jewish life, literature, history, philosophy, and ethics. It acts in co-operation with the Council of Jewish Women, the Central Conference of American Rabbis, the Union of American Hebrew Congregations, and the Independent Order of B'nai B'rith. Speaking of the object of the League, the Secretary says: "By providing a permanent depository wherein the articles may be gathered together, it is the hope of the League that those Jews and non-Jews whose interest in the Jew and Jewish life has been whetted by the sensational attacks that have been made, and who will turn to this series for further information, may realize therefrom that group judgment based on generalizations is as unfair as it is untrue; that civic righteousness is a matter for interdenominational endeavor; that a sound public opinion is molded by those elements in a community which stand out for sobriety of conduct and soberness of judgment; and that the men who represent the sound public opinion of America decry and deprecate the efforts of selfish propagandists to stir up racial and religious discord in our body politic."

Columbia Missourian, Columbia, Mo., daily edition, 12 June, 1923, Vol. XV, No. 245, p. 4.

Anti-Imperialist League

This association was formed in 1898, "to aid in holding the United States true to the principles of the Declaration of Independence," and, in particular, "by all proper means to oppose, as inconsistent with American ideals, the forcible extension of the sovereignty of the United States over foreign peoples, and to work constantly for the early and complete independence of the Philippine Islands." The headquarters are at Boston, Mass.

New Encyclopedia of Social Reform, p. 53.

Anti-Saloon League of America

This League was started at Oberlin, O., in 1893, to bring about prohibition. Though in bone and sinew it is the product of the Methodist Church, curiously enough, it is said to have originated from a conversation between Archbishop Ireland—himself an earnest prohibitionist—and a Methodist clergyman on a railroad train. Started first at Oberlin College, in 1893, it grew rapidly, and by 1906 every State in the Union was organized. The League is spread over the whole U. S. and publishes a number of magazines and newspapers. It works mainly through existing agencies, especially the Protestant churches. It professes to be "interdenominational and omnipartisan."

The original capital of the Anti-Saloon League was confined to the money which its founder, Dr. Howard H. Russell, was able to raise in 1893 by pawning his watch and mortgaging his life insurance. Its income for some years past has been in the neighborhood of $2,500,000 annually. It has no membership list, in the sense of keeping a roster of regularly enrolled members. Its dealings are not with individuals, but with churches, and in the main with the little churches of the smaller towns and villages. Upward of 60,000 Protestant churches now give their adherence and support to the League. They are its constituents and its members. How many church members they represent can only be guessed at. The pulpit of each of these churches is open to the League. The machinery of the churches is available for the circulation of the League's literature.

The Anti-Saloon League worked almost twenty-five years before constitutional prohibition became an accomplished fact. Some of its spokesmen say it will take ten years more to make enforcement effective, and perhaps as long again to carry prohibition to the rest of the world. (See also Appendix.)

New Encyclopedia of Social Reform, pp. 53 sq.—*Christian Science Monitor,* 28 July, 1923, Vol. XV, No. 205, p. 16.

A. P. A.

See AMERICAN PROTECTIVE ASSOCIATION.

Appendant Orders

The degrees of KNIGHT OF THE RED CROSS and KNIGHT OF MALTA in the Templar system of the United States are called "Appendant Orders" because they are conferred as appendages to that of Knight Templar, which is the principal degree of the Commandery.

Encyclopedia of Freemasonry, p. 81.

Arctic Brotherhood

This secret society was organized in 1899 on board the steamer "Seattle" by gold prospectors on the way to Alaska. Its ritual includes a clause requiring kindness to horses and dogs. The Order came into the limelight temporarily during President Harding's visit to Alaska, in July, 1923. The President, who was a professional "jiner," was received into the Arctic Brotherhood at Skagway, July 12, and on this occasion gave out the information above quoted. We have not been able to learn more about the Brotherhood.

Associated Press dispatch in the *St. Louis Globe-Democrat,* 13 July, 1923, Vol. 49, No. 55, p. 2.

Artisans' Order of Mutual Protection

This fraternal beneficiary order, operating on the lodge system, was established by Dr. James N. Bunn, of Altoona, Pa., who had withdrawn from the ANCIENT ORDER OF UNITED WORKMEN. It commenced business in 1873. The death benefit funds are graded according to each member's age at the time of admission. There are 76 "Assemblies" with 23,000 benefit members, in the States of Pennsylvania, New York, and New Jersey, and in the District of Columbia. The headquarters of the Order are in the Colonial Trust Bldg., Philadelphia, Pa. The *ritual* of this society, we are told, is "based purely on business principles," yet it was the work of Masons, and the original *emblem,* containing an illustration of the application of the screw and the pulley to mechanics, the whole with a triangle inscribed within a circle and surrounded by the words "Peace, Power, Protection" (see *Cycl. of Frat.,* p. 229), is also suggestive of Freemasonry. Moreover, the officers wear an *apron* of white leather (a distinctly Masonic emblem; cfr. *Encyclopedia of Freemasonry,* pp. 83 sqq.) at the lodge meetings (see *Charter . . . and Laws of the Order,* Art. IX, p. 14). There is also a password.

Cyclopedia of Fraternities, 2nd ed., p. 229.—*Statistics Fraternal Societies,* 1923, pp. 18 sq. W. Basye, *History and Operation of Fraternal Insurance,* p. 62.—*Charter of the Most Excellent Assembly of the Artisans' Order of Mutual Protection,* as amended Jan. 10, 1923; Philadelphia, 1923.—*Proceedings of the Most Excellent Assembly of the Artisans' Order of Mutual Protection, 51st Annual Session,* Jan. 10, 1923.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies,* Meadville, Pa., 1914, pp. 217 sqq.

Association of Rebekah Assemblies of the World

See DAUGHTERS OF REBEKAH.

Authors' Fund

See AUTHORS' LEAGUE OF AMERICA, INC.

Authors' Guild

See AUTHORS' LEAGUE OF AMERICA, INC.

Authors' League of America, Inc.

The Authors' League of America, Inc., with headquarters at 22 E. 17 St., New York City, is a national organization of authors, artists, dramatists, screen writers, and composers. It is analogous to the Incorporated Society of Authors, Playwrights and Composers in England, and the Société des Gens de Lettres in France. It was organized in 1912, to procure adequate copyright legislation, both international and domestic; to protect the rights and property of all those who create copyrightable material of whatever kind or nature; to advise and assist all such in the disposal of their productions and to obtain for them prompt remuneration therefor; to disseminate information among them as to their just rights and remedies, etc.

Any author of any kind, dramatist, artist, composer or scenario writer of recognized position in his or her profession may be admitted to the League upon proper application duly approved by the Executive or Membership Committees. The term "recognized position in his or her profession" is intended to include all who regularly earn money in, and make a business of, such profession. There is no initiation fee. The dues are $25 per year. *The Bulletin* is the official organ of the League. It is published monthly and mailed to all members of the League free of charge.

The League is divided into Guilds. These are: The American Dramatists, The Author's Guild, The Guild of Free Lance Artists, The Screen Writers' Guild. They operate within and are part of the League. They are subject to League government and discipline.

The Guild of Free Lance Artists, for instance, is a business organization operating wholly within the League with a very definite mission: to bring the free lance artist and the buyer of his work into closer relations; it is a clearing house for artist and buyer. At the League headquarters is maintained a permanent exhibit of members' work, carefully planned to meet the buyer's needs. In this collection every phase of commercial art and illustration is included.

The *American Dramatists* after tremendous difficulties procured the adoption of a standard minimum dramatic contract satisfactory to members and theatrical managers alike.

The *Screen Writers' Guild* is procuring the adoption of a motion picture contract which will protect the author and yet be satisfactory to the producer.

The *Authors' Guild* has its magazine contract approved by practically all the magazine publishers in the country, a new book contract (a revision of the book contract heretofore adopted by the League), a literary agents' contract, etc.

Since its organization, the League, with steady persistence, has demanded and obtained material revision and improvement of the copyright law; now it is working its way swiftly toward real international copyright; it has joined forces with the foreign authors' societies for this purpose.

The *Authors' Fund* was incorporated to give aid to those who, working in the fields embraced by the League, may be in need through illness, age or misfortune. It has aided a great number, all assistance being confidentially rendered. No portion of the dues of League members is allocated to the Fund, which is supported by voluntary contributions, but the League machinery is used in conducting the Fund and a majority of the Board of Directors must be League members. The Fund does not consider itself a charity, but a mutually supported reserve for the protection of self-respecting members of inevitably precarious professions.

Literature furnished by the Secretary.

Automobile Industry Square Club

A Masonic organization of men engaged in the automobile industry, founded at New York, in 1923.

Christian Science Monitor, 20 April, 1923, Vol. XV, No. 122.

B

Bagdad

See ORDER OF UNITED COMMERCIAL TRAVELERS OF AMERICA; also ROYAL FELLOWS OF BAGDAD; also BAGMEN OF BAGDAD.

Bagmen of Bagdad

The full title of this organization is: Ancient Mystic Order of Bagmen of Bagdad; see ORDER OF UNITED COMMERCIAL TRAVELERS OF AMERICA; cfr. also ROYAL FELLOWS OF BAGDAD.

Bands of Hope

These are temperance organizations for juveniles, established throughout the English-speaking world since 1847. In America they are federated under the collective name of *Loyal Temperance Legion.*

New Encyclopedia of Social Reform, p. 89.

Bavarian National Association of North America

This is "a mutual American fraternal insurance organization to protect the whole family," consisting mainly of, though not strictly limited to, natives of Bavaria and their descendants. It was organized in 1884 and is incorporated under the laws of the State of New York. It provides death and sick benefits for its members, who number about 3,500, in 56 lodges, scattered over the whole country. The B. N. A. of N. A. is not a secret society. Its "Supreme Office" is at 748 Broadway, Buffalo, N. Y.

Statistics Fraternal Societies, 1923, pp. 19 sq.—*Letter* from Chas. H. North, Grand Secretary, dated 28 May, 1923.—Propaganda leaflet furnished by the same, entitled, *We must Secure 5,000 New Members for Der Bayerische National Verband von Nord-Amerika,* undated.—*Constitution and By-Laws of the Bavarian National Association of North America* (undated), kindly furnished by Mr. North.

Bears

See Fraternal Order of Bears.

Beaver Beneficial Association

See Beavers.

Beavers

There are four fraternal insurance societies of this name. One was born in 1902 and is confined to the State of Wisconsin. Another operates only in the Northern part of the U. S. All four are secret fraternal insurance orders and differ from each other only in some slight particulars.

The oldest of these orders, called *Beavers' Reserve Fund Fraternity,* established in 1902, exists only in Wisconsin. On January 1st, 1923, it "had 16,900 in its benefit membership." Its head office is at Madison, Wis.

The second is termed *The Beaver National Mutual Benefit,* organized in 1916. The total benefit membership in good standing January 1, 1923, was 9,626. It has 244 lodges in Wisconsin, Illinois, and Minnesota. Home Office, Beavers Insurance Bldg., Madison, Wis.

The third is the *Fraternal Order of Beavers,* founded in 1911, reorganized in 1919. It has 53 lodges with a membership of 12,000. Members receive benefits for sickness and death. The local lodges form building and loan associations, degree teams, bands, employment bureaus, have a contingency fund to help brothers in distress, specialize in social features, in all of which they have the fullest self-government and a minimum of interference from the governing body. Headquarters, Liberty Bldg., Philadelphia, Pa. Connected with this Order is

The Fraternal Order of Beavers. It resembles the Moose, Eagles, Red Men, etc. Its *ritual,* according to an advertisement in the *Fraternal Monitor* (Vol. XXXIV, No. 1, p. 31) "stacks up with any Order in existence—brief snappy opening ceremony, including beautiful Patriotic Flag exercises; is especially appropriate for an Order that is 100 per cent American; dignified and impressive oral initiation; special dramatic degree exemplifying the Beavers in the Valley of the Turquemenau and their conflict with the Iroquois tribe of Indians, the candidates (Algonquin captives) being borne through the rapids in a canoe to Ahmeek, King of all the Beavers." The same advertisement says: "No questions asked of a man as to his religion, politics or (original) nationality, but membership confined to white (Caucasian) race, believers in the Supreme Being. Age limit 16 to 55. No Medical Examination required. Representative Government in national affairs. Self-government to lodges in local affairs. Each lodge controls its own money and pays its own benefits, but funeral benefits are reinsured by Order's own Funeral Benefit Association of Beaver lodges only." The Fraternal Order of Beavers has its headquarters in the Liberty Building, Philadelphia, Pa. The *Beaver Beneficial Association*, founded in 1919, has 32 lodges with a membership of 6,000.

Christian Cynosure, Vol. L, No. 11.—*Statistics Fraternal Societies*, 1923, pp. 20 sqq., 236.—*Fraternal Monitor*, Aug., 1920, Vol. XXXI, No. 1, p. 11; Jan., 1921, Vol. XXXI, No. 6, p. 9; Aug., 1923, Vol. XXXIV, No. 1, p. 31.

Beavers' National Mutual Benefit

See Beavers.

Beavers' Reserve Fund Fraternity

See Beavers.

Benevolent and Protective Order of Elks

This convivial, charitable, and benevolent society, originally called "Jolly Corks," was founded in 1866, at New York, by Charles Algernon S. Vivian, an English actor, as a protest against the excise laws that had been passed by the New York legislature, closing the saloons, theatres, etc., on Sunday. It got its name from a fine moose head in Barnum's old museum, which some of the members mistook for that of an elk. Goldsmith's and Buffon's description of the elk are supposed to have exercised some influence in this choice of name. The founders of this brotherhood, according to the *Cyclopedia of Fraternities* (2nd ed., p. 230), were Freemasons, of which fact the *ceremonial* of the Elks, though it has been modified several times, still shows some traces (*e. g.*,) in the use of aprons, "lodges of sorrow," and "tylers." At first the Order was largely made up of actors, but to-day its membership is drawn from all classes of the population. "The initials of the titles of some of its officers," says Stevens (*ibid.*), "Esteemed Leading Knight, Esteemed Loyal Knight, and Esteemed Lecturing Knight, are just kabbalistic enough to excite interest, and what the members of the Order do at half-past eleven is known only to themselves." The "Grand Lodge" was chartered under the laws of the State of New York, in 1871. In 1911, the Elks' Home at 108–116 W. 43rd St., New York, was completed and dedicated, and there "No. 1" has since been permanently installed. Subordinate lodges, with a membership of approximately 850,000 (*World Almanac,* 1923, p. 401) are scattered all through this country and over Guam, Hawaii, the Canal Zone, and the Philippine Islands.

Though, under pressure perhaps from the Catholic members, the Elks have abolished horse-play and Masonic mummery at their initiations (cfr. *Fortnightly Review,* St. Louis, Mo., 15 Sept., 1911, Vol. XVIII, No. 18, p. 537; R. C. Gleaner in the *Catholic Columbian,* Columbus, O., Vol. XXXVI, No. 29), they still retain their quasi-religious memorial service for the dead. This service takes place annually on the first Sunday in December, which is known as *"Elks' Memorial Day,"* and the Constitution of the Order (p. 45) calls it a "sacred session." Here is a description of such a service:

> "'Lead Kindly Light,' sang the quartet in the memorial gathering at the Elk's Club House Sunday afternoon. The roll of members who had died was read, and at the end of the list of names the Esquire responded 'Absent.' The chaplain prayed or recited a prayer, the choir responding 'Still, Still with Thee.' After the performance of a ritual, an orator from a neighboring city was introduced by the Exalted Ruler, who said: 'We all are gathered here to pay tribute to the departed, not in a mournful way, for sweet and comforting is the thought that as we speak of them, they, too, are congregated in a celestial home and that they bend low and extend their greetings to us. It is a time when we stop all earthly pursuits, put aside all personal affairs and in spirit, truth and fraternity come with open hearts and minds to listen to a brother speak appropriate words to us. Let us go forth knowing that the souls of our departed brothers are safe in the keeping of the God who gave them life, and that, though seasons come and seasons go, though the storms of summer and blasts of winter sweep over our earthly sepulcher, yet we know that when the last trumpet shall sound and the dead shall rise, we will find them sitting on the right hand of God,' and so forth." (Quoted from the *Christian Cynosure,* Dec., 1910, Vol. XLII, No. 8, p. 245).

This mock-religious ceremony has often been criticized in the Catholic press. Thus, in its Vol. LII, No. 26, the *Sacred Heart Review* protested against Catholic participation in such unbecoming mummery and said: "The only service for the dead that can mean anything to a Catholic is the service of his Church. And the way for Catholic Elks to help the soul of a Catholic brother who has paid the debt to nature, is not to read elocutionally 'Thanatopsis' in a theatre, or make a speech filled with glittering generalities, or drink a toast to his memory, but to say a Hail Mary for his soul." The Cleveland *Catholic Universe* (Vol. LX, No. 19) exclaimed: "Stop this mockery!"

"Elkology" has been defined by one of the leading representatives of the Order, Mr. Franklin Beaver, of Seattle, Wash. (see *Seattle Daily Times,* 12 Apr., 1909), as "the science of a religion of here and now, . . . the new expression of the old thought within the term theology. Of the two terms," says this authority,

> "Elkology is by far the more comprehensive, since it not only contains the theory of a God but the new application of his existence; not only a theory of life and man but a demonstration of the fact; not only a theory of immortality but the practicable evidence of it. The intellectual world is now in the throes of its third theological reformation. Already has the race passed from its babehood and through its childhood and it is now that we are feeling the growing pains of civilization's adolescence. . . . When the smoke of prejudice has cleared from the present theological atmosphere, there will be visible 'a religion that is free, not creed-bound; scientific, not dogmatic; spiritual, not traditional; universal, not sectarian.' A religion whose aim will be 'the realization of the highest moral ideal of humanity, both personal and social.' Its object, 'the cultivation and dissemination of the spiritual qualities of reverence, peace and love.' Such a religion I presume at this time to call the religion of the Benevolent and Protective Order of Elks, or Elkology. The grounds for such a presumption lie first in the interpretation which our brotherhood makes of the term theology (theory of God). My judgment for the theory is based upon five years of close association with its practice. The God of the Elks is Love. His attributes, happiness and helpfulness. He is a God of universality, whose blessings are within and about all life. A God whose love covers sinner and saint alike, for after all sin is only a term applied to ignorant good and sainthood the sin of self righteousness. Our God is a law of love and according to their various degrees of enlightenment and their knowledge, does all mankind live and move and have its being in that law. The voice of God is no longer confined to printed page made sacred by antiquity, but today we are hearing His voice in every vibrating sound, from the wind of the desert to the shrill of steam and electricity. We have at last discovered the inspired word of God to be in every sentence, written or spoken, in which there is inspiration

for any part of mankind to think nobler thoughts or to live better lives, irrespective of its authorship."

Need we point out that this Elk "theology" is essentially the theology of the Masonic lodges?

The better part of the Catholic press has long since agreed that the Elks are no fit society for Catholics to belong to. The *Catholic Universe,* in 1911, said editorially: "We would advise all Catholics to withdraw from the Elks as a matter not so much of taste as of conscience and duty" (quoted in the *Fortnightly Review,* 15 July, 1911, Vol. XVIII, No. 14, p. 420). The *Catholic Advance,* official organ of the Bishop of Wichita, Kas., about the same time, declared: "The Elks, a funny society of funny men, and supposed to be unobjectionable for Catholics, is now governed by the Masonic order. All the chief officers, recently elected, are 32nd degree Masons. In future it will be a recruiting office for the parent society, and that means that Catholics must cut off if they have regard for themselves" (quoted *ibid.*). The *Ohio Waisenfreund,* published by the Pontifical College Josephinum (Aug. 18, 1915) declared that the Elks are "a Protestant secret society to which no Catholic ought to belong." The *Fortnightly Review* (St. Louis, Mo., 1 Jan., 1915, Vol. XXII, No. 1) wrote: "What have Catholics to do with the Elks? How can Catholics belong to a society which, as our Protestant contemporary, the *Lutheraner,* not long ago pointed out (Vol. LX, No. 19), 'pre-eminently serves the flesh,' and which many decent Protestants of every denomination have time and again vigorously denounced? How can a Catholic give his allegiance to an organization of *bon-vivants* who, to quote the *Christian Apologete,* 'consider sensual indulgence the chief object in life,' and whose very existence Father Phelan, in the *Western Watchman* (June 25, 1899), has justly declared to be an infallible symptom of the reversion of Protestantism to paganism, since the members take for their patron and model, not some hero or saint, but that proud beast of the western hills which has come to be regarded as the symbol of animal prowess."

Father David S. Phelan's much-commented editorial on "The Elks" was in that versatile writer's happiest vein and deserves to be perpetuated here. It reads as follows:

"They [the Elks assembled for their national convention in St. Louis shortly before] were a most characteristically American body. They felt to the soles of their gaiters and the very roots of their hair that this was the greatest country in the world, and we the greatest people. They made no profession of religion—religion is not distinctively American. They discarded politics—politics is a thing too selfish and therefore too little for their mighty organization. But they were men—lusty, strong, and brave men—men who could hold their heads high in the air like the Elk and fling defiance from their brows as the Elk does from his branching antlers. The theological virtues they knew nothing about; but the physical virtues, the purely animal virtues, they possessed in their perfection. It was a new departure, one worthy of the originality of our people, to have selected the proud beast of our western hills for the model and inspiration of the body. The Elk is strong, hardy, quick, brave, lusty. He is independent. He can take care of himself anywhere. He finds a home and plenty wherever he roams, and after shaking the dew of the morning from his shaggy sides and taking a sniff of the sunrise, he is ready for a day's run. He is the ideal of the actor and the commercial traveler; but he has come to be regarded as the synonym of good cheer and philanthropy everywhere. Once a day the Elk becomes retrospective. When the sun rises to his zenith he becomes pensive and seeks the solitudes. The human Elk once a day grows broadly, catholicly human. At eleven o'clock he pauses to think of those who are away, and the hour coinciding with the time when he takes his morning nip, the thought is generally accompanied with the tipping of glasses. At eleven o'clock no true Elk drinks alone. What a parody on our civilization! Men formerly associated under the inspiration of a great cause, or of a name to conjure by. Man was the study of man in times gone by; and in the grand endeavor to be great, he chose a hero or a patron saint for his model. Every individual soul felt within him the conviction that he was born to something great, and felt the courage to dare what was to be done to realize it. Greatness, such as was within the scope of all, was moral greatness, and in that field of achievement all men could be heroes. But with the decline of supernatural religion the moral virtues must decline; and in their stead will spring up all the physical virtues of bravery, endurance, courage, self-reliance, and strength. Behold the apotheosis of the passions, such as we beheld in the days of Rome's and Greece's decline. The eagle and the lion became the models of men, and heroism consisted in physical endurance and prowess. This is Protestantism leading us back infallibly to paganism. Very few of those Elks who were here last week belonged to any church. Very few of them were ever baptized. It would not surprise us to discover that not one in five hundred had any valid title to the name of Christian. But they were men; great, strong, fearless men. They were Elks in human form; with all the instincts, all the passions, and all the hopes of Elks. . . ."

The annual report of Grand Secretary, Fred Robinson, for 1922–1923, presented at the Atlanta (Ga.) session of the Grand

Lodge, showed that the Order now has a membership of 826,825, an increase of 14,168 since the 1922 meeting. 15 new lodges were chartered during the year, making the last numbered lodge 1470.

Christian Cynosure, Dec., 1910, Vol. XLII, No. 8, pp. 241–248; Sept., 1918, quoting chiefly from the *Elks Antler,* March, 1918, Vol. XXIII, No. 9.—*Cyclopedia of Fraternities,* 2nd ed., pp. 229 sq.—*Seattle Daily Times,* 12 April, 1909, quoted in the *Fortnightly Review,* St. Louis, Mo., 1 July, 1909, Vol. XVI, No. 13, pp. 400 sq.—*Constitution and Laws of the Benevolent and Protective Order of Elks of the United States.*—*Der Lutheraner,* St. Louis, Mo., Vol. LX, Nos. 17, 18, 19.—*Western Watchman,* St. Louis, Mo., 25 June, 1899.—*St. Louis Globe-Democrat,* 10 July, 1923, p. 1; 11 July, 1923, p. 2.

Benevolent Order of Buffalos

A secret organization, probably based on a British society of the same name, and organized at New York in 1881. Stevens says in the second edition of his *Cyclopedia of Fraternities,* revised up to 1907: "The Order pays sick and death benefits, and, in reply to inquiries, states that the Philadelphia and New York lodges 'are the only ones in existence.'" Both seem to be extinct now, since letters of inquiry addressed to these two lodges were returned as "unclaimed" by the respective postmasters.

Cyclopedia of Fraternities, 2nd ed., p. 230.

Benevolent Order of Monkeys

A fraternal and social organization founded in St. Paul, Minn., in 1911, with branches called "Jungles." A letter requesting information, addressed to the Secretary in May, 1923, was returned by the post office as "unclaimed."

Minneapolis Journal, 20 Dec., 1911.—*Fortnightly Review,* St. Louis, Mo., 15 Jan., 1912, Vol. XIX, No. 2, p. 33.

Benevolent Order United National Defenders

See NATIONAL DEFENDERS.

Ben Hur

See SUPREME TRIBE OF BEN HUR.

Big Brother and Big Sister Federation, Inc.

This Federation (headquarters at 200 Fifth Ave., New York City) exists to organize and direct groups of selected men and women of good will, whose purpose is to interest themselves personally and individually in the welfare and improvement of children who have been arraigned before children's courts and similar courts throughout the United States and Canada; and of other children whose physical, mental or moral development has been hindered or endangered because of bad environment or other conditions. Members, who are called Big Brothers or Big Sisters, take and induce others to take a friendly interest in such children and their families; provide methods and means whereby their physical, mental and moral welfare may be promoted; co-operate with churches, schools and various social agencies which deal with children. Local branches serve as autonomous groups and conduct parallel programmes of activities. They usually have a staff of paid workers, who are supplemented in their work by volunteers, selected because of their ability to do effective work with boys and girls. Branches and individual members avail themselves of agencies within their reach to secure results: clinics and hospitals for examination and operation, local Y. M. and Y. W. Christian or Hebrew Associations, Catholic Boys' Councils; Churches; settlements; gymnasiums; industrial classes; Boy Scouts; camps and farm schools. Many branches conduct Americanization work, place homeless boys and girls in homes and institutions, aid boys and girls in finding suitable employment, help children upon release from reformatories and conduct vacation camps. The Federation is "pan-sectarian" and not limited to any race. It holds an annual conference and publishes monthly review. It operates in 118 cities throughout the United States, Canada, and foreign countries, and is supported entirely by voluntary contributions.

The following rules, sent to councilors of camps conducted under the auspices of the Big Brother and Big Sister Federation, throw light on the Federation's method of dealing with the children, almost all of whom have come under the care of the Federation as the result of either being arraigned in children's courts or charged with violation of the law: "It must be remembered that a majority of these boys have been yelled at, nagged and scolded till they fail to react to that influence. Experience has shown that more good can be accomplished by firm, patient kindness, speaking always in low tones, never threatening, never striking. Sarcasm is always an unfair advantage that is bound to leave resentfulness. The force of example is tremendous. Councilors will do well to get the maximum of sleep and it is earnestly recommended that all, including visitors, be in bed at 10 o'clock. Otherwise the men will come to their work unrefreshed, grouchy and irritable. The councilors are leaders, not taskmasters or drivers. Favoritism must be carefully avoided, as well as personal animosities. In giving orders or instructions in work or play, take ample time to explain the objective; seek co-operation; be sure that a boy understands the how and why of a thing. Necessary punishment will be administered by one man designated for the purpose; under no circumstances will such punishment consist of striking, whipping or deprivation of food; and it will never be done in anger. Homesickness and lonesomeness are very real, and ought not to be ridiculed. They are usually signs that a boy's heart is wide open. Let our councilors take advantage of that."

Christian Science Monitor, 16 June, 1923, p. 3.—Propaganda leaflet, *The Big Brother and Big Sister Federation, Inc.*

Big Brother Movement, Inc.

An organization similar to the BIG BROTHER AND BIG SISTER FEDERATION, INC., limiting its work to boys.

In a propaganda leaflet the "Big Brother Movement" is described as follows:

"The Big Brother Movement is a movement to enlist in behalf of unfortunate boys (particularly those coming before the Children's Court) the personal interest of men of good will. While organizations and institutions are utilized, the emphasis is placed on personal helpful relations. Big Brothers are asked to express their individuality and human interest in their own way and to give what time they have at such periods as may be convenient to them. Others who are interested but cannot give their time may help by gifts of money to extend this important work."

The headquarters are at New York.

Sixteenth Annual Report, Big Brother Movement, Inc., N. Y. City, 1921.—Propaganda leaflets and Letter from Mr. R. C. Sheldon, 27 June, 1923.

Big Four Fraternal Life Association

A sick and death benefit mutual assessment society, organized at Denver, Col., some time before 1907. It seems to be extinct, at least the Post Office Department failed to locate any representative of the Association in Denver.

Cyclopedia of Fraternities, 2nd ed., p. 130.

Blue Birds

See Camp Fire Girls.

Blue Cross

See American Blue Cross Society.

Blue Goose

See Ancient and Honorable Order of the Blue Goose; also Grand Nest of the Blue Goose.

Bohemian American Foresters

This is "an adaptation of Forestry" to the requirements of naturalized Bohemians. The Order was organized at Chicago, Ill., in 1899, and issues death benefits. The benefit membership on 1 Jan., 1923, was 2,573. The home office is at 2628 S. Harding Ave., Chicago, Ill. (cfr. Bohemian Fraternal and Other Societies).

Statistics Fraternal Societies, 1923, p. 22.—*Christian Cynosure*, Sept. 1917, p. 131.

Bohemian American Union

A mutual benefit fraternal society, established in Chicago, in 1910. It pays death, disability, and old age benefits and admits both men and women. Number of branches, 1 Jan., 1923, 24; benefit membership, 1,827. Home office, 1870 Blue Island Ave., Chicago, Ill. (Cfr. Bohemian Fraternal and Other Societies.)

Statistics of Fraternal Societies, 1923, p. 23.

Bohemian Fraternal and Other Societies

On this subject, the Rt. Rev. Abbot Valentine Kohlbeck, O. S. B., of St. Procopius Abbey, Lisle, Ill., wrote to the compiler of this Dictionary, upon inquiry, under date of July 14, 1923:

"I have called on Dr. Matthias Lorenz, Chicago, and we have gone over the matter of non-Catholic Bohemian societies very carefully. We both have come to the conclusion that there are not, strictly speaking, secret societies amongst the Bohemian people of the United States. I doubt very much if there are even semi-secret societies amongst them. There are, however, two or three organizations which have declared themselves for 'free-thought.' Practically all of the non-Catholic Bohemian societies, (I am speaking of benevolent organizations) were originally neutral. Some of the subordinate branches of the C. S. P. S., opened their meetings with prayer. In the course of time, however, this practice has been discontinued. Not all of the societies mentioned by Mr. Capek in his book *The Cechs (Bohemians) in America* are of Bohemian origin. Several of them are chips of English-speaking organizations, for instance, of the Independent Order of Foresters. For some reasons, the Bohemian lodges separated themselves from the mother organization, changed the by-laws to suit their own needs, and to-day they are purely Bohemian organizations."

Bohemian Slavonian Union (C. S. Jednota)

This fraternal insurance order was founded at Chicago, in 1892. It does business in Illinois, Indiana, Ohio, Wisconsin, Maryland, Virginia, and Iowa, and has 65 subordinate lodges with a benefit membership of 5,798. The headquarters are at 2309 S. Millard Ave., Chicago, Ill. The Juvenile Department ("Young People's Liberty Club"), organized in 1919, has 927 members.

Statistics Fraternal Societies, 1923, p. 24.—Letter from Frank Lukes, Secretary, June, 1923.

Bone-head Club

See MODERN ORDER OF PRAETORIANS, note.

Boys' Clubs

According to an investigation made by Dr. H. D. Sheldon, in 1898, there were at that time in the United States 862 clubs formed of boys between the ages of 10 and 17. A good many of these have since been absorbed by the BOY SCOUTS, the ORDER OF DE MOLAY, and similar organizations. But there are still quite a number left that are not affiliated with the Scouts and similar movements. Most of them stand for physical activity. Others have been started by adults for educational and character-training purposes. A modern development is the federation of clubs.

New Encyclopedia of Social Reform, p. 245.

Boy Scouts of America

The Boy Scouts are a semi-military organizatioon for boys, founded in 1909 by General Baden-Powell, for the purpose of supplying growing boys with healthful amusement. Gen. Baden-

Powell speaks of such profound problems as national deterioration, the unemployed, and the growth of city slums. But at the bottom it is the old question of getting the city boy to play manly games and tell the truth, instead of hanging about street corners and smoking cigarettes. As transferred to this country by Ernest Thompson Seton, the movement may be characterized, in the words of the N. Y. *Nation,* as "a project of education in everything outside of books." We have not in this country, in anything like the same degree at least, the problem of physical deterioration that so greatly concerned Gen. Baden-Powell. Our slums are not so bad as London's, our cities not so numerous, comparatively, and we still own large stretches of open country. Hence the Thompson Seton scheme lays perceptibly greater stress on the educational value of outdoor life than on its physical advantages. Mr. Thompson Seton, in the words of the New York *Evening Post,* "would restore to the American boy that free play of the eyes and the ears, and the muscles which opens the mind to wide mental horizons." The moral implications come in closely. "It is the exception," says the Official Guide of the Boy Scouts of America, "when we see a boy that is respectful to his superiors and obedient to his parents. It is the rare exception now when we see a boy that is handy with tools and capable of taking care of himself under all circumstances." The scout organization is complex and hierarchic. The National Council is the official body charged by Congress with the responsibility of administering the affairs of the Boy Scouts. Between annual meetings it functions through an executive board of 21 members. At the annual meeting the members of the council receive reports from the "Chief Scout" and the directors of the nine national departments, elect officers and executive board members, and transact other important business. Every State or large city has its "Scout Council," under a "Scout Commissioner." There are local committees, troops made up of patrols, and patrols made up of individual scouts. There are first-class scouts, second-class scouts, and tenderfeet. A tenderfoot is any boy over twelve years old who knows the scout's law and salute, the history of the Stars and Stripes, and how to tie four standard knots, and who has taken the "oath." Nine tests are required of the second-class scout; among these are to lay and light a fire using not more than two matches, to know the sixteen principal points of the compass, to have at least one dollar in a savings bank, and "to track half a mile in twenty-five minutes, or, if in a town, describe satisfactorily the contents of one shop window out of four, observed for one minute each." It is possible only to hint at the treasures of nature craft and self-help which have been brought together in the Guide. How to signal by means of the Morse or Myer code, the semaphore, and the primitive processes of the drum and the fire and wet-blanket; how to blaze trees and climb apparently unclimbable trees; how to use the compass; how to measure distances; how to build tepees; how to make a fire by rubbing sticks; how to tell the stars; how to render first aid to the injured; how to tie seventeen different kinds of knots; how to track the common animals—here is certainly enough to win the city boy away from cigarettes, provided it is not too much. But whether too much or not, the end aimed at is admirable—to recover the lost use of the eye and the ear and the hand, whether a boy's lot is cast in the city or the open fields.

It has been objected that this whole movement is inspired by Naturalism. "Probably it is," says a priest writing in the *Fortnightly Review* (Vol. XVII, No. 19)," but it is not essentially naturalistic. There is nothing in it to prevent us from taking our own boys and, without derogating in the least from the supernatural principles which it is our duty and exalted mission to instil, making them healthier and better lads by employing Boy Scout methods. Shall we do it? If we do not, we shall miss another chance of benefiting our boys, merely to preserve them from dangers which I, for one, believe to be in the main imaginary. Instead of shutting our eyes to the world around us, and sniffing dangers where there are none, let us employ the good things of nature and the useful methods suggested by the children of this world—who, we know, are wiser in their generation than the children of God—for the natural and supernatural benefit of our people." It was no doubt for reasons like these that the National Catholic War Council recommended the Boy Scouts (with the proviso that exclusively Catholic troops be organized for Catholics, under responsible Catholic control). As a consequence they were introduced into a number of parishes, though the clergy are by no means agreed as to the advisability of this move. Thus one pastor, who had devoted many years to the study of the juvenile problem, wrote to the *Fortnightly Review* 1 Jan., 1920 (Vol. XXVII, No. 1, p. 15): "The boy scout idea originated with non-Catholics and is more or less a fad, based on the idea that if you keep a boy busy, you will keep him out of mischief. The responsibility that belongs to parents is shifted to the scoutmaster, and the camp takes the place of the home. This is fundamentally wrong and involves a great danger." Father D. A. Casey, editor of the *Canadian Freeman,* wrote in his paper (Vol. XXXV, No. 23): "There is already far too much of this playing the soldier among the school youth of our land. All the courage our boys need they will find in doing their daily duty; all the manliness, in a strict adherence to truth; and all the courtesy and politeness—things sadly absent in our life to-day—they can cultivate in their homes among their brothers and sisters. All these virtues have their root in the altar and the home, and not in the Ten Commandments of Sir Baden Powell." One of the chief objections of the Catholic press against the movement is its "faddishness." Many Catholic teachers think that we have already enough fads to make the boy's path smooth and easy. The *Catholic Transcript* (Hartford, Conn., 4 May, 1911) described the Boy Scout movement as "an excellent institution for non-Catholic boys," but made this qualification: "There are leading Catholics who will say we hold too much aloof from these 'non-sectarian' movements. We have learnt by bitter experience in the past how 'non-sectarian' so often means 'non-Catholic.' The boys in our neighborhood who form the Boy Scouts meet in a Methodist chapel. An attempted organization in another section found the uniforms too costly and formed a boys' club. A professed Catholic is president; the 'adviser' is a Protestant minister." Father Cantwell, in his paper, the New Jersey *Monitor* (Vol. XIII, No. 40), made the following suggestions: The Catholic Boy Scouts should be absolutely under the authority and control of Catholic scoutmasters and officials. Even where affiliation with the general Boy Scout movement is deemed desirable, the control of the boys, their methods, their rules of life, etc., should remain in the hands of earnest Catholics. Outdoor life is good for boys, but as there is an alarming trend away from the home, and a wide-spread disregard of parental authority, the Catholic Scout movement should accentuate the importance of the home as the central pivot around which the boy's life should turn. Whilst he develops confidence and manliness in his charges, the scoutmaster must teach them that the first element in character and success is obedience and love of home, school, and church. The Boy Scout movement, to do any read good, must be supernaturalized. "As it exists at present" [in 1919], "it is just pretty naturalism. The principles which control it are those of decent paganism. . . . A wishy-washy sentimental naturalism suffices as a foundation and direction of belief, conduct, and morals. Of course, it is all under the guise of our American tolerance, our desire not to interfere with another's religion. But the system or movement which ignores God and His Christ, which expunges revelation, which sweetens life with empty naturalism, which rejoices in a mere natural honor as the inspiration of conduct,—interferes fatally with the Catholic concept of religion. If we are to have Catholic Boy Scouts, they must be *Catholic,* solely and positively *Catholic."* [1]

The controversy led to the establishment, in 1916, of the *Catholic Boys' Brigade of the United States* in New York. This organization "aims to improve the religious and civic character of boys." It has a programme of athletics, sports, military exercises, signalling, first-aid, civics, music, hikes, camping, etc., similar to that of the Boy Scouts. The executive offices are at 130 W. 37th St., New York. Direct general, the Rev. Thomas J. Lynch; chief commissioner, Fr. Kilian, O. M. Cap.

---

[1] Some of our readers may be interested in the attitude of the Lutheran Church toward the Boy Scout movement. That attitude is succinctly and unequivocally described in the *Northwestern Lutheran* as follows: "When the Elks look after the Boy Scouts, they are looking after their own, just as a father looks after his children. The Boy Scout movement is an offspring of the lodge. It has the same 'undenominational' religion, the same attempt to effect righteousness without Christ, the common brotherhood of man (especially, however, the brotherhood of men bound together by an oath and by obedience to their officers), an oath, secret signs of recognition, and so forth. Therefore we say, if the lodge looks after the Boy Scouts it is looking after its own. Many churches, too, look after Boy Scout troops, though some have already been made wise by experience. We could prove that the official attitude of the Boy Scouts makes it impossible for a church to have its own Scouts. But this proof would hardly be needed. The Boy Scouts are not so many individual people; they represent a principle, a principle, at that, which we are compelled to witness against in the name of Jesus Christ. That principle cannot be detached from their name nor brushed from their uniform. Whoever employs the name and adopts the uniform creates the appearance that he is in harmony with the principle they represent. The impression the name and the uniform make on the public that does not hear us and on our people that do hear us will always be stronger than anything we can say against the wrong principle. We are identifying ourselves with a movement which conflicts with the teachings of our church. And there is more than the mere appearance. A subtle influence emanates from the outward symbols of any principle that carries to our heart the principle they express. We are not immune to the humanitarian religion of our day. We feel its appeal day after day. Resistance is gradually worn away, till we suddenly find that it has overpowered us. We must battle constantly; we must take a decided stand; we must confess openly and decisively, we cannot afford to place ourselves and our people in the way of temptation. Let the lodges look after the Boy Scouts, but let the churches maintain their testimony against them by word and deed." (Quoted in the *Christian Cynosure,* Aug., 1923, Vol. LVI, No. 4, p. 115).

The headquarters of the Boy Scouts of America are at 200 Fifth Ave., New York City. They had about 600,000 members in 1923.

Fortnightly Review, St. Louis, Mo., 15 July, 1911, Vol. XVIII, No. 14, pp. 409 sqq.; 1 Oct. 1911, Vol. XVIII, No. 19, pp. 564 sqq.; 1 Jan., 1920, Vol. XXVII, No. 1, p. 15.—*Canadian Freeman,* Vol. XXXV, No. 23.—*Catholic Transcript,* Harford, Conn., 4 May, 1911.—*Monitor,* Newark, N. J., Vol. XIII, No. 40.—*World Almanac* for 1923, p. 389.—*Christian Science Monitor,* 10 July, 1923, Vol. XV, No. 189, p. 1.—Article "Scout Movement, Catholic Boys,'" in the *Catholic Encyclopedia,* Supplement I, Vol. XVII, pp. 681 sq.

Boys' International Anti-Cigaret League, Inc.

This association was incorporated in 1901, as National Anti-Cigaret League, for the purpose of inaugurating a world-wide movement to combat the cigarette habit and the use of tobacco in any form by boys. The League was revived under its present name during the World War and incorporated under the laws of the State of Illinois, in 1920. It works by having anti-cigaret bills introduced into the legislatures, organizing anti-cigaret clubs in schools and elsewhere, holding meetings, and circulating pledges and literature, especially its official organ, *The Bulletin,* edited by Mrs. Alice Hyatt Mather, executive secretary of the League. The headquarters of this organization are at 58 W. Washington St., Chicago, Ill.

New Encyclopedia of Social Reform, pp. 52 sq.—*The Bulletin,* Vol. I, No. 2, May and June, 1923.

Boys of Woodcraft

See Woodmen of the World.

Brethren of the Mystic Tie

This is a term by which Masons distinguish themselves as members of a confraternity or brotherhood united by a mystical bond.

Encyclopedia of Freemasonry, p. 128.

Brotherhood of America

This is a fraternal beneficiary society, organized at Philadelphia, in 1890. It admits men and women on an equal footing and operates in Pennsylvania, Connecticut, Delaware, New York, New Jersey, and in the District of Columbia. The Brotherhood adopted new insurance rates in May, 1920. It had 138 subordinate lodges on 1 Jan., 1923, with 3,176 benefit members. Its social membership was much larger, namely, 11,000. The governing board is called "Supreme Circle" and has its office at 2208 Frankfort Ave., Philadelphia, Pa. Mr. W. S. Rodman, "Supreme Washington," resides at Camden, N. J.

Statistics Fraternal Societies, 1923, p. 25.

Brotherhood of American Workmen

This is an organization which aims at furnishing life insurance to working people at the lowest possible cost. Members are buried with "ceremonies at the grave." This order claims to be "strictly up to date," to have "the modern features," and to furnish, "not Cheap insurance, but Good insurance Cheap."

Information furnished by the Rev. W. Gillen, Lively Grove, Ill., 2 Feb. 1905.

Brotherhood of American Yeomen

A secret fraternal benefit society organized in 1897. Its branches are called "Homesteads" and the supreme office is known as "Castle." The headquarters are at Des Moines, Ia. Men and women are admitted on equal terms. There is a juvenile department with 5,607 members. The 3,191 subordinate lodges on Jan. 1, 1923, had 208,782 benefit and 7,607 "social and auxiliary" members. This Brotherhood is spread all over the United States and also has members in Canada. It furnishes family protection and has a Juvenile Department for children of age 1–16. Within the last six years (1917–23) the B. A. Y. has effected a complete reversal of its former inadequate rate policy and set its face towards complete solvency. In order to provide an immediate funeral benefit the Brotherhood has attached a funeral coupon check to each of its new Class C certificates. This is good for one-tenth of the face of the certificate and is payable to the beneficiary immediately upon the death of the member, if desired. All that is necessary is to cut off the coupon, take it to any bank or send it to the supreme office, and if properly endorsed, it will be cashed at once.

The *ritual,* as reprinted by the National Christian Association, refers to "signs, passwords, and obligations." At the meetings "the *altar* is placed in the center of the room with the open bible and bended bow upon it." The *Chaplain* leads in prayer. Religious hymns are sung. In the initiation ceremony, "Chivalry and Yeomanry" are said to be "synonymous terms" and the Magna Charta and the "establishment" of the English language are declared to be the two greatest deeds accomplished by man. The ritual for the *"Ceremony of Adoption"* has "its original in Scott's "Ivanhoe." The scene is supposed to be laid in the home of Cedric the Saxon. Cedric is "Foreman," Ivanhoe is "Master of Ceremonies," Gurth is "Guard," Wamba is "Sentinel," the Black Knight is "Past Foreman, and so on. The *Obligation* taken by members is as follows: "I hereby solemnly declare that I will faithfully observe and perform all the duties of my office; that I will obey the constituted authorities and conform to the laws and usage of the Order, abiding strictly by the decisions of the constituted authorities, and doing all in my power to promote love and peace among the members. I further promise not to neglect the duties of my office, unless prevented by sickness or unavoidable circumstances. To the performance of which I pledge my word of honor." Mr. Geo. N. Frink, for many years the president and mainstay of the Brotherhood, is a 33rd degree Mason, a Shriner, a Knight of Pythias, and a member of several other secret societies.[1]

Statistics Fraternal Societies, 1923, pp. 25–27.—*Ritual of the Brotherhood of American Yeomen,* as reprinted by the National Christian Association. Chicago, *s. a.*—*World Almanac,* 1923, p. 391.—Biographical sketch of G. N. Frink, with a short history of the B. A. Y., in the *Fraternal Monitor,* Jan., 1922, Vol. XXXII, No. 6, pp. 19–22; Feb., 1922, Vol. XXXII, No. 7, p. 6; May, 1922, Vol. XXXII, No. 10, pp. 8–11; Aug., 1923, Vol. XXXIV, No. 1, pp. 19 sqq. See also *ibid.,* Apr., 1919, Vol. XXIX, No. 9, p. 13; Sept., 1920, Vol. XXXI, No. 2, p. 41.—Letter from H. C. Evans, editor *Yeoman Shield,* dated 13 June, 1923.

---

[1] In 1920, Editor Harry C. Evans of the Yeoman's official organ, *The Yeoman Shield,* suggested that the national conclave take action to simplify the titles of the officers. Instead of having a "Grand Foreman," he would have a president; instead of a "Grand Master" of ceremonies, a vice-president; "Chief Correspondent" would be changed to secretary, and "Grand Master of Accounts" to treasurer. He cited some of the titles in the fraternal world—Supreme Ruler, Supreme Regent, Supreme Ranger, Supreme Oracle, Supreme Mystic Ruler—and exclaimed, "That's the limit!" He wondered that some of the societies haven't called their president the "Supreme Being," and added that other titles, if less ambitious, are as amusing. "We have been amazed that Brother Cannon of the Foresters, strong man that he is, could carry around the cognomen of 'High Chief Ranger' for so many years. And we are sure that if Brother Talbot, of the Woodmen, didn't resemble the great Napoleon in so many ways, he would long since have broken under the title of 'Head Consul.' Brother Fraser, of the Woodmen of the World, has a heavy burden to bear under the designation 'Sovereign Commander.'" (Quoted by the *Fraternal Monitor,* July, 1920, Vol. XXX, No. 12, p. 17). We have not heard whether the suggested change has been made.

Brotherhood of Locomotive Firemen and Enginemen

This is one of the largest fraternal benefit societies of its kind. It was established in 1873 and to-day has 102,856 benefit and 4,446 social members. We are informed that it has no objectionable secret features. Its headquarters are at 901 Guardian Bldg., Cleveland, O.

Statistics Fraternal Societies, 1923, pp. 27 sq.

Brotherhood of Railroad Trainmen

This important fraternal society, originally known as Brotherhood of Railroad Brakemen, was established at Oneonta, N. Y., in 1883, as "a voluntary association without capital stock, organized and carried on solely for the mutual benefit of its members and their beneficiaries, and not for profit." It has "a lodge system with ritualistic form of work." Its objects are: "To unite the railroad trainmen; to promote their general welfare and advance their interests, social, moral, and intellectual; to protect their families by the exercise of a systematic benevolence, very needful in a calling so hazardous as ours." The Brotherhood has 954 subordinate lodges with a benefit membership of 158,351 and a social membership of 11,425. Head office, 820 Superior Ave., N. W., Cleveland, O. The Constitution does not disclose the nature of the "secret work," but simply says (Sec. 142) that "all things pertaining to the Brotherhood, the mode of procedure to gain admission to this or a sister lodge, except by application for membership, secret work, and all business of the lodge, shall be kept inviolate, and any member who shall reveal any of the secrets of this lodge, shall, upon conviction thereof, be expelled, suspended, or reprimanded, as the lodge may determine."

The information enclosed within quotes is from a letter by Mr. A. E. King, Gen. Secretary and Treasurer, sent, under date of 29 May, 1923, in reply to an inquiry.—*Constitution and General Rules of the Brotherhood of Railroad Trainmen,* Amended at the Third Triennial Convention, 1922.—*Statistics Fraternal Societies,* 1923, p. 28.

Brotherhood of St. Andrew

This international brotherhood of men and boys, established in 1883, by J. L. Houghtelling, of Chicago, "for the propagation of the Kingdom of God among men, especially among the young by means of prayer and personal service," is connected with the Protestant Episcopal Church and has branches in Canada, England, Scotland, Ireland, Australia, New Zealand, and the West Indies. The membership numbers about 10,000. National conventions are held annually. There are Senior and Junior Chapters. The rector of the parish must give his consent before a Chapter may be established, but the Chapter's affairs are conducted by laymen, the board of officers being a director, a secretary and a treasurer. The Chapter may be composed of two or more men or boys, the average Chapter having from ten to twenty members. The work of the Brotherhood includes the organization of Men's Communions, Church Attendance Campaigns, Bible Classes, Lay-reading, Church School Work, Hospitality Work, Parish Visiting, Mission Work, Prayer Book Distribution, Increase of Confirmation Classes, Hospital Visiting, Hotel Visiting, Special Men's and Boys' Services, Lenten Noonday Services, Car-Barn and Shop Services, Work among Sailors, The "Handbook" gives further details. Headquarters at Church House, Philadelphia, Pa.

World Almanac, 1923, p. 391.—*St. Louis Globe-Democrat,* 29 May, 1923, p. 11.—Letter from G. H. Randall, editor of *St. Andrew's Cross,* dated 25 June, 1923.—Propaganda leaflet entitled, *Answering Your Question: What Is the Brotherhood of St. Andrew?*

Brotherhood of SS. Andrew and Philip

An interdenominational Protestant organization founded by the Rev. Rufus W. Miller, at Reading, Pa., in 1888. It is mainly devoted to proselytism. Headquarters at Philadelphia. It is not a secret society.

Brotherhood of the Eternal Alliance

A mystic religious sect, the secretary general of which used to reside at Medford, Mass., and the official organ of which, called *The Prophet,* appeared in Philadelphia, Pa. *The Prophet* has ceased to prophesy and the Brotherhood itself seems to be extinct.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 329.

Brotherhood of the Kingdom

This is an "interdenominational" society of men and women who agree to "exemplify by their personal life obedience to the ethics of Jesus" and to "propagate the thoughts of Jesus in private conversation, by correspondence, and through pulpit, platform and press." Special stress is laid on "the social aims of Christianity" and making "Christ's teaching concerning wealth operative in the Church." No sectarian or theological tests are required of members. The Brotherhood was founded under Baptist auspices. It has an executive committee of five, which manages all ordinary business. The only officer is the secretary, who is also the treasurer. The headquarters are at New York.

New Encyclopedia of Social Reform, p. 133.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 329.

Brotherhood of the New Life

This mystical religious society was founded by Thomas L. Harris at Mountain Cove, N. Y., in 1851, revived at Amenia, N. Y., in 1858, and re-established at Santa Rosa, Cal., in 1875. It is communistic in character. Despite the founder's defection, the Brotherhood still had some members, in California and Nebraska, in 1902, but now is probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 16.

Brotherhood of the Red Diamond

This Protestant religious organization for the guidance of young people was established in 1898. It is interdenominational in character. Its headquarters were reported to be at New York, but a letter of inquiry addressed to the Secretary came back as undeliverable.

La France Antimaçonnique, Vol. XXVIII, No. 15, 9 April, 1914, p. 178.

Brotherhood of the Union

This is a "patriotic native American secret society" of the stamp of the UNITED AMERICAN MECHANICS and the PATRIOTIC ORDER UNITED SONS OF AMERICA. It was organized in 1850. Important planks in its platform are: Antagonism to the union of Church and State; maintenance of the public school system; "America for Americans," and the restriction of immigration. Its chief officers are called, respectively, "Supreme Washington," "Supreme Jefferson," "Supreme Franklin." There is an auxiliary or branch society known as the *Home Communion,* to which members of the Brotherhood and their women relatives are eligible. The Brotherhood flourishes, or flourished, principally in the State of Pennsylvania. Its membership was given as about 25,000 by the *Cyclopedia of Fraternities,* in 1907, but a letter of inquiry addressed to the Order at Philadelphia, its supposed headquarters, was returned to us as "unclaimed," in May, 1923.

Cyclopedia of Fraternities, 2nd. ed., pp. 300 sq.

Buffalos

See BENEVOLENT ORDER OF BUFFALOS; also LOYAL ORDER OF BUFFALOS.

Bugs

See ORDER OF BUGS.

Builders

See ORDER OF THE BUILDERS.

"Button Gang"

See WHITECAPS.

C

Cadets of Temperance

Juvenile branch of the SONS OF TEMPERANCE.

Camels

See ORDER OF CAMELS.

Camorra

See ITALIAN SECRET SOCIETIES.

Camp Fire Girls of America

This organization is the feminine counterpart of the BOY SCOUTS. It was founded in 1912 by Dr. and Mrs. Luther Gulick. "Because fire has always been the symbol of the home, and because the camp fire is the center of out-of-door life and the place where peoples have always met to talk things over, the name Camp Fire Girls was chosen to designate the girls and women who are following the Camp Fire Programme, founded as it is on the Home, the Out-of-Doors, and Service. 'Give Service' is the slogan. Camp Fire Girls work together for their homes, their schools, their churches, their communities, their country. They celebrate their Camp Fire Birthday, March 17th, by doing something for people less fortunate than themselves. They have established day nurseries and story clubs for children; they have made public parks; they have adopted children and whole families, whom they have sewed for and partially or entirely supported; they have raised hundreds of thousands of dollars for the Red Cross, their churches, their schools, and for other philanthropic purposes." The watchword, *"Wohelo,"* is made of the first two letters of the words: work, health, and love.

"Honors" are "the tasks that the Camp Fire Girls do to win their ranks." The *honors* are grouped under heads called

"crafts"—Home, Health, Hand, Nature, Camp, Business, and Patriotism or Citizenship. Each craft has a symbolic color, and when the Camp Fire Girl fulfils the requirements of winning any honor, she is awarded an Honor Bead, the color of the craft under which the Honor appears. These beads the girl wears on her "Ceremonial Gown," which is not a uniform, but is worn only at ceremonial meetings and for patriotic occasions. "The gown represents the poetry of Camp Fire. Camp Fire is an effort to enrich the experience of girlhood by keeping in it the poetry of life." Camp Fire Girls have a *"Council Fire"* or "Ceremonial Meeting" once every month. At such meetings the girls in a group, or from several groups in the same neighborhood, meet about a fire, or about three candles symbolizing the fire, to talk over their plans and ideals; to receive the honor beads they have won during the month; to sing their songs, and to pledge themselves anew to the ideals they share. The fire stimulates frank confidences, and the meetings, full of beauty in their dignity and ritual, take the place of secret gatherings behind closed doors. The "Handsign," the symbol of the fire, means the home.

There are three *"Ranks"* that Camp Fire Girls may attain. The first is "Wood Gatherer." To become a Wood Gatherer the girl has to have accomplished certain tasks and won the "Honors" required for this rank. When she becomes a Wood Gatherer, she repeats the "Wood Gatherer's Desire":

"As fagots are brought from the forest
Firmly held by the sinews which bind them,
I will cleave to my Camp Fire sisters
Wherever, whenever I find them.

"I will strive to grow strong like the pine tree,
To be pure in my deepest desire;
To be true to the truth that is in me
And follow the Law of the Fire."

The second rank is that of "Fire Maker." To win this rank the girl has to win more and more difficult "Honors" than are required for the rank of Wood Gatherer. She must be able to take some responsibility and have grown in dependability before she can wear the Fire Maker's symbolic bracelet, and say:

"As fuel is brought to the fire
So I purpose to bring
My strength,

My ambition,
My heart's desire,
My joy and
My sorrow
To the fire of humankind;
For I will tend
As my fathers have tended
And my fathers' fathers
Since time began
That fire which is called
The love of man for man,
The love of man for God."

The third rank is that of "Torch Bearer." "This is the greatest honor a Camp Fire Girl can attain, for to be a Torch Bearer she must have proved herself to be a leader and a responsible member not only of her own group, but of her community. It takes a long time and real desire to learn and to be the things required of a Torch Bearer, and to be able to say when she receives the symbol of the rank: 'That light which has been given to me I desire to pass undimmed to others.' "

The registering age for a Camp Fire Girl is eleven years. The majority of girls are between the ages of twelve and eighteen. Most Camp Fire Girls remain for six years, or until they leave their homes for college or work. In many places, Camp Fire groups made up of girls eighteen to twenty years old have been organized. In such cases the Guardians arrange activities which are interesting to older girls.

From six to twenty girls, with an older woman (at least eighteen years of age) to act as "Guardian," can form a "Camp Fire Group." "It makes no difference what may be their creed or their nationality." The group chooses a name ("most groups choose an Indian name with a meaning which expresses the group ideal") and begins working. The annual dues are one dollar per girl.

The "Law of the Camp Fire Girls," is: "Seek Beauty, Give Service, Pursue Knowledge, Be Trustworthy, Hold on to Health, Glorify Work, Be Happy.

The activities of the organization are manifold. Under its seven "Crafts,"—(Home Craft, Health Craft, Nature Lore, Camp Craft, Hand Craft, Business and Patriotism)—nearly a thousand specific suggestions are tabulated, each opening some avenue of endeavor for girls.

Everygirl's Magazine (monthly) is the official organ of the

Camp Fire Girls. It contains stories, plays, craft articles, programmes, and party plans, pictures, and news of Camp Fire Girls all over the world.

The membership is now 150,000, scattered in more than 8,000 "Camp Fires," as the branches are called, throughout the United States and in 17 other countries. It speaks in favor of the Camp Fire Girls that the organization "does not provide for any military drill or training"; that it "does not use military terms in any department"; that it "does not in any way imitate any movement for boys"; that it "does not copy boys' activities," and that it "does not emphasize nor encourage anything but the simple and fundamental things which are a part of the life of every girl and woman." On the other hand, there is a distinct tendency to *Protestant proselytism* in connection with this organization. A leaflet emanating from the Board of Sunday Schools of the Methodist Episcopal Church, and scattered broadcast by the management of the organization as propaganda literature, says: "Of the one hundred fifty thousand Camp Fire Girls, thirty per cent are already organized in churches. The Camp Fire Programme, is deeply religious in spirit and ideals"; and suggests the following programme for a "Community Council Fire" to be held on Sunday:

Hymn—*America the Beautiful.*
Wohelo (Call of Camp Fire Girls).
Hand Sign.
Candle Ceremony.
Twenty-third Psalm.
The Lord's Prayer.

The Law of the Fire:

Seek Beauty—Matt. 7, 28–33.
Give Service—Matt. 16, 24–28.
Pursue Knowledge—Proverbs 3, 13–18.
Be Trustworthy—Matt. 25, 14.
Hold on to Health—First Cor. 3, 16–17.
Glorify Work—Proverbs 31, 10–15.
Be Happy—John 15, 9–17.

A Camp Fire Girl should be assigned to read each point of the Law and should illustrate from her personal experience how she has kept that point.

The Wood Gatherer's Desire
(See Camp Fire Girls' Manual).

The Fire Maker's Desire
(See Camp Fire Girls' Manual).
The Torch Bearer's Desire
(See Camp Fire Girls' Manual).
Hymn—*Fairest Lord Jesus.*
Dramatization of Ruth and Naomi.

The Scripture can be read during the pantomime.

Hymn—*Lay Me to Sleep in Sheltering Flame.*
Benediction.
Hymn—*Now the Day is Over*—Sung as recessional.

A speaker should be asked to give a talk on one of the Camp Fire Desires. The Pastor or Sunday School Superintendent will serve.

In addition, there is developing a *pagan symbolism,* to which many a devout Christian will take objection. Thus we read in a propaganda pamphlet which bears the simple title "Camp Fire Girls" and consists of "three addresses delivered at Camp Fire girls' meetings," at pp. 6 sq.:

"At the third and upper angle of this triangle [note the Masonic symbol!] whose points we are endeavoring to set in proper relations is that beauty which Camp Fire expresses in ritual and symbolism. Though phrased together, these are two separate matters, each of which is complex though consistent in itself. Camp Fire might have ritual without symbolism, which would be mere drill, or symbolism without ritual, which would be mere picturing without character; we need to be delivered alike from the dull and monotonous drill of the first and from the ecstatic vagrancy of the second. Ritual is a rigid method of making secure by repetition and discipline some desired mood of the soul. The ritual of Camp Fire aims to make secure such moods as deliberation, patience, self-control, reverence, sympathy, love. At present, it is correct, but incomplete; it will grow rather than change. In the sense that all true religion is humanitarian, all true ritual is moral, ethical, religious. It includes the Law of Camp Fire; the Three Desires; the Council Fire; Initiations; Signs; Ceremonies; Prayers, and Songs. . . .

"Upon the road of symbolism, Camp Fire has already traveled far. It is developing a vast body of symbols, most of which are harmoniously related. How far a proper symbol may be pictorial is a question for artists; one who philosophizes is inclined to say that a purely graphic representation is unlikely to serve the full purposes of symbolism. A copper-colored round upon blue is a picture of a setting sun; not its symbol. It becomes true, real, not suggestive; and to be suggestive and appetizing is an important desideratum in any art object. The Crow Moon for March is not as good a symbol as the

Thunder Moon for July, or the Hunger Moon, Wolf's Head, for February, or the Long Night Moon for December. Symbols, however, are not necessarily tangible; not all symbols appeal to the eye. Every word is more or less a symbol. In going to the more familiar Indian tongue for words and roots, for sound-symbols that appeal to the ears, Camp Fire has done well; and should do far better and far more. Just as a black square cannot be a proper symbol for a noonday sun, so a name ugly to the ear and to the voice cannot be an appropriate symbol for a beautiful maiden. And to the discerning eye almost every maiden is beautiful. Her name when spoken should suggest her visible beauty. To understand this, one must get out of one's personal predilections of stock, breed and other heritage and out of one's personal environment of associations and prejudices, and see the varieties of human beings as they are. Symbols include rings, pins, bracelets, girdles, costumes, names and terms, natural objects such as leaves, trees, clouds, fires and all manner of forms and colors. Their varieties are countless."

The younger Camp Fire Girls, those who are not yet 12 years of age, are known as *"Blue Birds."* "Sing, help, grow," is the "Blue Bird slogan." The first object of a Blue Bird leader is to keep her Blue Birds happy and contented by planning little-girl things like dressing dolls or playing singing games, giving fairy plays, etc.

During 1922, a Blue Bird pin was designed, as well as new certificates for leaders, and work commenced upon a Blue Bird Manual.

The older Camp Fire Girls help with the Blue Birds, taking short hikes with them, telling stories to them, helping them to build doll houses, and so forth.

The quotations in this article are all taken from *propaganda literature* of the Camp Fire Girls, furnished by the head office, which is located at 31 E. 17th St., New York City.—Further references: *Sacred Heart Review,* Boston, Mass., Vol. XLVII, No. 24; *Fortnightly Review,* St. Louis, Mo., 15 June, 1912, Vol. XIX, No. 12, pp. 353 sq.; *American Review of Reviews,* May, 1912; *Outlook,* May magazine number, 1912. —*World Almanac,* 1923, p. 391.

Canadian Order of Chosen Friends

This is a Canadian offshoot of the ORDER OF CHOSEN FRIENDS. It was incorporated in 1887 by Canadian members of the latter organization, who believed that certain difficulties with the laws in the province of Ontario could best be obviated by establishing a special jurisdiction of the Order for Canada. The C. O. C. F. started with about 150 members, most of whom had become dissatisfied with their membership in the ORDER OF CHOSEN

Friends of Indianapolis. The Canadian members of this latter society sought by court action to enjoin the new society from using so similar a name in Ontario. The Canadian Order won the suit and obtained judgment for costs, amounting to $400. The amount of this judgment was never collected, although an effort to do so was made repeatedly. About 1892 the American order endeavored to incorporate a Provisional Grand Lodge of the Order of Chosen Friends in Ontario. The Canadian Order went into court and blocked the effort. There was considerable litigation between the Canadian order and the American order in Ontario, but the former invariably triumphed and finally drove the latter out of the Province. It now has 520 lodges and 32,515 members and insures men and women at the same rates. The head office is at Hamilton, Ont. The Canadian Order was forced to readjust its rates in 1915, which led to "insurgency" and a decrease in membership of about 12,500. The Canadian Order of Chosen Friends has had a sick benefit department since 1890, and in 1917, established a child insurance department under the Ontario Insurance Act of 1916. The C. O. C. F. belongs to the Canadian Fraternal Association, which among its qualifications for membership has the following: "No fraternal or benefit society, order or association shall be entitled to representation in this Association, unless said society, order or association works under a ritual."

At the biennial meeting of the Grand Council of the Canadian Order of Chosen Friends (June 6th and 7th, 1923, at Hamilton, Ont.), Actuary S. H. Pipe submitted a plan of readjustment which would place the old members on an equitable basis. The Grand Council rejected the plan and according to the laws of the Province of Ontario the insurance department of the Province will act in due course of time, making a readjustment by arbitrary ruling. The proposal was to change the basis of the members admitted prior to July, 1915; those received since are contributing at rates estimated to be actuarially sound. A number of changes made in the same meeting will affect the operations of the Society. A majority vote will be all that is required to pass legislation in the Grand Council, instead of two-thirds. A new table of rates for the ordinary class from 16 years to 44 was adopted on the suggestion of Mr. Pipe, also a similar table for hazardous classes. In order to provide a future old-age benefit for the members an endowment at age 65 certificate in both the ordinary and hazardous classes was approved. All payments for disability in the future, either by reason of illness or old-age, were cancelled, and if the members desire that feature they must pay additional rates computed by the actuary. The older members possessing what are known as vested rights, meaning those who have reached the age of disability and are receiving benefits, will continue to receive them until the fund is exhausted.

The leading spirit in the Canadian Order of Chosen Friends is "Grand Recorder" William F. Montague, whose life story is told by Mr. E. J. Dunn in the *Fraternal Monitor,* Apr., 1922, Vol. XXXII, No. 9, pp. 23–27. Mr. Montague is a Past Master of Doric Lodge A. F. and A. M.; a Past First Principal of the Royal Arch Chapter of the R. A. M.; a member of the Consistory of A. A. S. R., and Secretary of the Electric Lodge No. 495, A. F. and A. M.; a member of the Canadian Order of Foresters, Independent Order of Foresters, Order of Canadian Home Circles, Ancient Order of Foresters, Canadian Order of Odd Fellows and Canadian Order of Woodmen of the World. Mr. Montague, in a letter (No. 4795), dated 28 May, 1923, refused to give us any information about his Order on the plea that it is "not what you would call a secret society and furthermore it does not do any business whatever in the United States."

Cyclopedia of Fraternities, 2nd ed., pp. 130, 174.—*Statistics Fraternal Societies,* 1923, pp. 28 sq.—E. J. Dunn's biography of Wm. F. Montague, referred to in the text (*Fraternal Monitor,* Apr., 1922, Vol. XXXII, No. 9, pp. 23–27) contains much interesting information on the Canadian Order of Chosen Friends, its history and its readjustment troubles.—See also *Fraternal Monitor,* July, 1923, Vol. XXXIII, No. 12, pp. 5 and 13.

Cedars of Lebanon

See TALL CEDARS OF LEBANON.

Cerneau Scottish Rite Bodies

See FREEMASONRY.

Cheese Clubs

This organization, founded at Brooklyn, N. Y., some years ago, "has for its purpose the establishment of good fellowship among Knights of Columbus." It has branches in Colorado. Its "Deputy Head Cheese" for that State, in 1916, was A. F. Driscoll.

Catholic Register, Denver, Colo., Vol. XI, No. 33.—*Fortnightly Review,* St. Louis, Mo., 15 Aug., 1916, Vol. XXIII, No. 16, p. 241.

Chevaliers of Pythias

This charitable and beneficiary secret society was established at Boston, in 1888. Its title was evidently plagiarized from that of the KNIGHTS OF PYTHIAS. The Chevaliers of Pythias seem to have disbanded.

Cyclopedia of Fraternities, 2nd ed., p. 230.

Chi Delta Mu Fraternity

A national fraternal beneficiary society of Negroes, the head officers of which reside at St. Louis, Mo. This Fraternity is not mentioned in *Baird's Manual of American College Fraternities,* 10th ed., N. Y., 1923.

St. Louis *Star,* 15 Apr., 1923.

Chiefs of Masonry

A title formerly given in the Ancient and Accepted Scottish Rite (cfr. FREEMASONRY) to Princes of Jerusalem; now applied to Inspectors General of the 33rd degree.

Encyclopedia of Freemasonry, p. 161.

Chiefs of the Tabernacle

A title applied to the members of the 33rd degree of the Ancient and Accepted Scottish Rite (see FREEMASONRY). The principal officers of this select body ("hierarchy") of Masons are three: the "Sovereign Sacrificer," the "Most Excellent High Priest," and the "Excellent Priest." The ordinary members are called Levites. Their costume is described in Mackey's *Encyclopedia of Freemasonry,* p. 161.

Chinese Secret Societies

Secret organizations among the Chinese in the United States have caused much bloodshed, especially in the Chinese quarter of San Francisco. The Chinese themselves call these societies, known to Americans as "Highbinders" or "Tongs,"—"Hatchet societies," and their members "Hatchet men." Some claim that they are merely a revival of an organization which existed in China about 200 years ago. The *Cyclopedia of Fraternities* says: "Chinese secret societies in the U. S. originated in one or more of those in China, and are found at almost all American centres of population where there are a considerable number of Chinese. . . . Nearly all of them east of the Rocky Mountains are rather more reputable than the Tongs of San Francisco, but none of them is Masonic in character or has any affiliation with Masonic bodies." Mackey denies that the so-called Chinese Masons have any analogy with Freemasonry, though the resemblance to Masonry in three points: namely, in that they have forms of initiation, an esoteric instruction, and secret modes of recognition.

Cyclopedia Americana, s. v. "Highbinders" and "Societies, Criminal." —*Cyclopedia of Fraternities,* 2nd ed., pp. 67, 70.—*Encyclopedia of Freemasonry,* p. 162; cfr. also the note on "Triad Society of China," *ibid.,* p. 828.—*New Encyclopedia of Social Reform,* p. 194.

Chosen Friends

See ORDER OF CHOSEN FRIENDS.

Christian Burden Bearers' Association

This mutual life insurance order, established in 1885, has 819 members. Its headquarters are at 886 Elm Str., Manchester, N. H. (See Appendix).

Statistics Fraternal Societies, 1923, p. 41.

Christian Endeavor Society

See YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Christian Knights and Heroines of Ethiopia of the East and West Hemispheres

This is a secret society of Negroes in Alabama (cfr. NEGRO SECRET AND FRATERNAL SOCIETIES). Commenting on its establishment, in 1915, the *Sacred Heart Review* (Boston, Mass., Vol. LIV, No. 14) observed: "When it comes to naming a fraternal order, the Negro compels our own fraternal Sir Knights and Sir Nobles to take a chair very much toward the back of the hall. But how silly all this tomfoolery is, whether it be among white men or Negroes!"

Fortnightly Review, St. Louis, Mo., 1 Nov., 1915, Vol. XXII, No. 21, p. 660.

Christian Socialist Fellowship

This society of Protestant ministers and other believers in Socialist principles was formed at Louisville, Ky., in 1906, for the purpose of "permeating the churches, denominations, and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy, and to hasten the reign of justice and brotherhood upon earth." For a number of years the Fellowship published the *Christian Socialist* at Chicago, Ill., but we have seen no copies of that magazine of late and believe the organization is extinct, or at least dormant.

New Encyclopedia of Social Reform, p. 205.—Numerous copies of the *Christian Socialist.*

Christian Social Union

See SOCIETY OF CHRISTIAN SOCIALISTS.

Church Association for the Advancement of the Interests of Labor

This Association, consisting of communicants of the Protestant Episcopal Church, and commonly known as C. A. I. L., was founded in New York City, in 1887, under the aegis of Bishop F. D. Huntington. Its declaration of principles says that "God is the Father of all men and all men are brothers. . . . It is the duty of every man to labor diligently. . . . Labor should be the standard of social worth. When the divinely intended opportunity to labor is given to all men, one great cause of the present wide-spread suffering and destitution will be removed." The Association's official organ, *Hammer and Pen,* was for a long time the only church labor paper in the United States. The Church Association for the Advancement of the Interests of Labor also takes an active interest in looking after the relations between the Church and the stage. The Association was one of the pioneer agencies in introducing arbitration of industrial disputes in this country and has actively combated the sweat-shop system, notably in New York.

New Encyclopedia of Social Reform, pp. 211 sq.

Church Square Clubs

A "Church Square Club" is a Masonic club consisting of members of a Protestant congregation. The first organization of this kind was formed in the Church of the Intercession, Washington Heights, New York, in 1922, under the auspices of the minister, Rev. Dr. M. M. Gates, "who conceived the idea of a Church Square Club."

Fellowship Forum, 2 June, 1923, Vol. II, No. 50, p. 4.

Cincinnati

See Society of the Cincinnati and Daughters of the Cincinnati.

Circle of Nazarenes

This is a new cult of healing, established at London, Ont., Canada, under Anglican auspices. It claims to be "a revival of the old ministry of healing practiced by the disciples, but lost to the Church for centuries past." "Our belief is not a new thing," explained a member of the cult to the Toronto *Star;* "it is simply a revival of the belief in the 'faith that removes mountains.' It is faith in the efficacy of prayer. We are taught it with our catechism, but since the time of the disciples the belief seems to have been lost to the Church, buried under a mass of dogma." It is hardly necessary to remark that faith in the efficacy of prayer has never been lost to the Catholic Church, the Church founded by Christ and preached to the Gentiles by His disciples. Miracles have been wrought in the Catholic Church through the efficacy of prayer from the days of Our Divine Lord down to the present time.

Circle of the Golden Band

See Patriarchal Circle of America.

Citizens' Industrial Association of America

This is an organization of employers, directed "against certain practices of the labor unions," and in favor of the "open shop." The Association has about 500 local branches throughout the country; its headquarters are in New York, where it publishes *The Square Deal.*

Wilson Vance in the *New Encyclopedia of Social Reform,* pp. 237 sq.

Clan-na-Gael

This secret society, founded in the United States, in 1869, for the purpose of securing "Home Rule" for Ireland, drew to itself the more active elements of the Fenian Brotherhood and, in 1873, claimed to have practically absorbed all similar societies in this country. During the years from 1876–1888 the Clan had a large membership and was prosperous. In 1881, a feud broke out between two factions, one headed by Alexander Sullivan, the other by Dr. P. H. Cronin, both of

Chicago, which ended in the assassination of Cronin and brought the Clan-na-Gael much undesirable notoriety. The Clan has been charged with some grave crimes, said to have been perpetrated to intimidate the British government, but so little is known about its real workings that nothing positive can be asserted.

Cyclopedia of Fraternities, 2nd ed., pp. 413-415.—*Cyclopedia Americana, s. v.* "Clan-na-Gael."

Clover Leaves

See FRATERNAL ORDER OF CLOVER LEAVES.

Cob Web Order

This secret fraternity for boys attending Sunday school, was started by M. G. Baily, assistant secretary of the Ohio Sunday School Association, at Lima, O., Oct., 1913. It seems to have some connection with the CAMP FIRE GIRLS. A description of the initiation ceremonies of this order is given in the *Ohio Sunday School Worker,* Nov., 1913, and in the *Spark Plug* (official organ of the Boys' Congress), July, 1914.

Christian Cynosure, March, 1917, Vol. XLIX, No. 11, p. 335.

College of Ancients

See KNIGHTS OF ST. JOHN AND MALTA.

Colonial Dames of America

Founded in 1891. Membership, 850. Headquarters at 324 Lexington Ave., New York City.

World Almanac, 1923, p. 392.

Colonial Daughters of America

See NATIONAL SOCIETY OF THE COLONIAL DAUGHTERS OF AMERICA.

Colonial Sons and Daughters

This is a "national patriotic society," founded in 1920, which admits as members only persons who are lineally descended from Colonial ancestors prior to 1700. Its purposes are stated as follows: "To place the high ideals of our ancestors before ourselves and our descendants; to perpetuate and commemorate the patriotic spirit of those who, previous to 1700, achieved and laid the foundation of our American government and independence; to preserve all records and things of historical interest and encourage study and research of the same." Politics and religious controversies are barred from the meetings. A periodical publication, called *Colonial Record,* keeps the members posted as to past and future happenings among the different branches. The National Executive Office of the Society is at 15 W. 107th St., New York City.

Propaganda literature submitted by Miss E. Frye Barker, Founder and Governor-General, particularly a leaflet entitled *Colonial Sons and Daughters.*

Colored Brotherhood and Sisterhood of Honor

A social and beneficiary society of Negroes, organized at Franklin, Ky., in 1886, and mentioned in the *Cyclopedia of Fraternities,* 2nd ed., p. 131. It seems to be extinct. (Cfr. NEGRO SECRET AND FRATERNAL SOCIETIES.)

Colored Consolidated Brotherhood

A Negro beneficiary society, with headquarters at Atlanta, Tex. (Cfr. NEGRO SECRET AND FRATERNAL SOCIETIES.)

Cyclopedia of Fraternities, 2nd ed., p. 131.

Columbian Circle

This fraternal beneficiary society was organized in 1895 and operates in the States of Illinois, Missouri, Wisconsin, Minnesota, New York, Indiana, Michigan, Kentucky, Pennsylvania, Alabama, Iowa, Kansas, Arkansas, Florida, Texas, Nebraska, Georgia, Tennessee, Mississippi, Ohio, Colorado, and Louisiana, and in the District of Columbia. It admits men and women and provides death, accident, disability, and maternity benefits. The Circle has 364 lodges with 20,494 members and a Juvenile Department with 638 members. The office of the "Supreme Conclave" is at 69 W. Washington St., Chicago, Ill. The Columbian Circle, in November, 1918, absorbed the *Catholic Knights and Ladies of America.* At the fourteenth biennial convention of the C. K. & L. of A., held May 14, 1918, in Chicago, new rates based on the American Experience Table were adopted; but the members had waited too long before taking this step. The officers were unable to carry through the rerating, and it was necessary for them to seek the assistance of a society conducted on similar lines. The merger was arranged on a plan whereby the members of the C. K. and L. of A. were given the same privileges of rates and transfer as those accorded to members of the Columbian Circle.

Statistics Fraternal Societies, 1923, pp. 41-43.—*Fraternal Monitor,* Jan., 1919, Vol. XXIX, No. 6, p. 9; July, 1919, Vol. XXIX, No. 12, p. 24.

Columbian Fraternal Association

A fraternal death, accident, and sick benefit society, founded in 1910. It has 102 branches and 6,790 members. Its headquarters are at 509 7th St., Washington, D. C.

Statistics Fraternal Societies, 1923, pp. 43 sq.

Columbian League

The Columbian League, an offshoot of the ANCIENT ORDER OF UNITED WORKMEN, was organized at Detroit, Mich., in 1896, It probably resembles the parent organization in all essential details. We have not been able to get into touch with its officers and incline to the belief that the Columbian League no longer exists.

Cyclopedia of Fraternities, 2nd ed., p. 131.

Columbian Mutual Life Assurance Society

This fraternal society, formerly called Columbian Woodmen, pays sick and death benefits. It was established in 1903, admits both men and women, and operates in the States of Alabama, Arkansas, Florida, Georgia, Illinois, Kentucky, Louisiana, Mississippi, Missouri, Oklahoma, Pennsylvania, S. Carolina, Tennessee, Texas, and Virginia, and in the District of Columbia. The Society has 831 subordinate lodges with a benefit membership of 24,039. Its home office has recently (1922) been removed from Atlanta, Ga., to Memphis, Tenn., where it has erected a 22-story office building, known as Columbian Mutual Tower.

Statistics Fraternal Societies, 1923, pp. 44-46.—*Fraternal Monitor,* Feb., 1922, Vol. XXXII, No. 7, p. 11.

Columbian Woodmen

Original name of the COLUMBIAN MUTUAL LIFE ASSURANCE SOCIETY.

Columbus Mutual Benefit Association

This combination of a building and loan association with a fraternal beneficiary order was founded at Philadelphia, Pa., in 1893. It has a *ritual,* which is based on the "Landing of Columbus." In spite of several letters of inquiry we have not been able to elicit any information from the officers of this society, and it may possibly have ceased to exist.

Cyclopedia of Fraternities, 2nd ed., pp. 231 sq.—*St. Louis Globe-Democrat,* daily ed., 23 Sept., 1923.

Co-Masonry

A "spurious" body which professes to work the three degrees of Ancient Craft Masonry, to admit women, confer signs and secrets said to be Masonic, and which endeavors in different ways to copy genuine Freemasonry. The officials of the latter have repeatedly declared that any Mason attending any of these lodges violates his obligation and renders himself liable to Masonic discipline.

Fellowship Forum, Washington, D. C., 6 Oct., 1923.

Coming Men of America

A secret society of boys and young men, from age 14 to 21, which created quite a stir in 1905. It gathered its members mostly in high schools, colleges, and universities. When it spread to Canada, the Quebec *Vérité* made an investigation, and the points given below are taken from an article published in that Catholic weekly in 1905, "based on documents, certificates of admission, prospectuses, pamphlets, etc." The Coming Men of America was founded in 1892, as a school children's club, under the auspices and with the active co-operation of a thirty-second degree Freemason, who was at the same time an Odd Fellow, a Mystic Shriner, and a member of several other secret societies. It spread with the approval of the Masons, who lent it their halls for meetings, etc. In 1905, the organization claimed to have over 200,000 members in the U. S. and Canada. We have not seen it mentioned in the press lately and do not know whether or not it still exists. It is difficult to keep track of secret societies in America, for they spring up and disappear like mushrooms, and a directory of them, to be strictly accurate and up to date, would have to appear at least once a year.

La Vérité, Quebec, Canada, 30 Sept., 1905, Vol. XXV, No. 12, p. 1.—*Catholic Fortnightly Review,* St. Louis, Mo., 1 Nov., 1905, Vol. XII, No. 21, pp. 635 sq.

Commercial Travelers of America

See Order of UNITED COMMERCIAL TRAVELERS OF AMERICA.

Commonwealth Community Association

A Protestant religious organization established some years ago in Indianapolis, Ind., for "the proper training and care of the young, to the end that the development of children may result in a more intelligent and enlightened citizenry as they enter young manhood and womanhood." The Association is at present (June, 1923) erecting a ten-story building at Indianapolis, to be known as Liberty Hall, which will be devoted to the following purposes: "To support and maintain a place for lectures, sermons, libraries, reading rooms, dormitories, social, educational, and religious meetings, and for the moral and physical improvements of young men and women; to purchase such furniture and equipment as will be suitable and necessary to carry out these objects to the end that good citizenship may be developed and the interests of the home inculcated in these objects, as a goal."

Fellowship Forum, Washington, D. C., 16 June, 1923, Vol. II, No. 52, p. 8.

Communist Labor Party

See SOCIALIST PARTY and COMMUNIST PARTY.

Communist Party

Since a political party like that of the Communists, attempting to overthrow the capitalist state by force, cannot legally exist, the Worker's Party of America was formed in 1921, as a subterfuge medium of political expression. The general operating plan of the Communists is to gain control of organized labor and to use widespread strikes as a means to gain political and industrial control. The Communist programme reads in part that violent revolution for the destruction of the capitalist state is necessary. "The Communist Party will systematically . . . propagate the necessity for violent revolution and will prepare the workers for armed insurrection as the only means of overthrowing the capitalistic state."

It is claimed that the Communist movement in the U. S. is directed and financed by the Soviet government of Russia. To a Communist meeting held in New York in March, 1923, the Soviet leaders sent a message which read that, owing to the victory of liberals in recent elections, it was possible now to openly advocate a revolution and dictatorship of the proletariat. The number of Communists in the United States, however, is small, probably not more than 15,000. Cfr. SOCIALIST PARTY.

Columbia Missourian, 20 Aug., 1923, Vol. XV, No. 303, p. 4.—N. Y. *Times,* 24 Dec., 1923.

Community of Jesus

This is a secret religious brotherhood of which we have not been able to find out anything except that it existed in 1913 and had its headquarters at San Francisco, Cal.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 328.

Companions of the Forest

This is a female auxiliary of the ANCIENT ORDER OF FORESTERS, of the FORESTERS OF AMERICA, and of the INDEPENDENT ORDER OF FORESTERS.

Concatenated Order of Hoo-Hoo

This is a society of lumbermen and newspaper men, organized at Gurdon, Ark., in 1892. Two of its founders were Freemasons and Elks. The objects of the Order, as stated in its constitution, are the promotion of health, happiness, and a long life. The constitution does not provide for sick, disability, or death benefits, though the Order does some charitable work among its members. The *emblem* of the Order is the black cat of the Egyptians. "It was chosen because many people believe a black cat to be unlucky, and this Order among other things has to fight superstition and conventionalism." (*Cyclopedia of Fraternities,* 2nd ed., pp. 231 sq.). The *ritual,* according to the same authority (*ibid.,* p. 232), "in a literary way compares most favorably with that of any of the secret societies. It is composed of some portions that are very serious, while others have for their object the amusement of those present." The executive affairs of the Order are administered by the "Supreme Nine" and the judicial affairs by the "House of Ancients." The latter is formed of the past executive rulers ("Snarks") of the Order. A striking feature of the "Hoo-Hoo Annual" is "the Embalming of the Snark," *i. e.,* his passing into the "House of Ancients." The initiation fee is $9.99, the annual dues are $4.99, the annual business meetings convene at 9:09 on the 9th day of the 9th month. The "Supreme Nine," besides the "Snark," consists of the "Senior Hoo-Hoo," the "Junior Hoo-Hoo," the "Bojum," the "Scrivenoter," the "Jabberwock," the "Custocatian," the "Arcanoper," and the "Gurdon."

The secretary-treasurer of this Order has his office in the Arcade Bldg., St. Louis, Mo. There are about 7,000 "Hoo-Hoos."

Cyclopedia of Fraternities, 2nd ed., pp. 231 sq.—*St. Louis Globe Democrat,* daily ed., 23 Sept., 1923.

Consumers' League

See National Consumers' League.

Council of the Trinity

This is an independent Masonic jurisdiction, which confers the degrees of Knight of the Christian Mark and Guard of the Conclave, Knight of the Holy Sepulchre, and the Holy and Thrice Illustrious Order of the Cross. Mackey says that "these are Christian degrees and refer to the crucifixion."

Encyclopedia of Freemasonry, p. 188.

Court of Honor

This fraternal insurance lodge belongs to the class of societies typified by the Modern Woodmen of America. It consists of men and women and has *chaplains* and a *ritual* which prescribes elaborate prayers and religious ceremonies. (See the extracts in Rosen, *The Church and Secret Societies,* pp. 271–274).

The "Court of Honor Life Association," as it is now called, has 1,020 lodges with a benefit membership of 68,648 and a social and relief membership of 1,422. The rates are based on the American Experience Table of Mortality. The headquarters are at Springfield, Ill.

Christian Cynosure, Vol. XLVII, No. 5, Sept., 1914, p. 168.—P. Rosen, *The Church and Secret Societies,* pp. 271–274.—*Statistics Fraternal Societies,* 1923, pp. 46–48.—*World Almanac,* 1923, p. 392.—*Fraternal Monitor,* Apr., 1923, Vol. XXXIII, No. 9, p. 12.—A biography of A. L. Hereford, founder and president of the C. of H., *ibid.,* Feb., 1921, Vol. XXXI, No. 8, pp. 17 sq.

Cowboy Rangers

See National Order of Cowboy Rangers.

Crescents

This secret patriotic society originated in California about 1865. According to the *Cyclopedia of Fraternities,* it was quite active in San Francisco soon after the Civil War, but "little has been heard of it in recent years."

Cyclopedia of Fraternities, 2nd ed., p. 301.

Croatian League of Illinois

This mutual benefit order for Croatian immigrants and their descendants was organized in Chicago, in 1910. It has 146 lodges with 10,767 benefit members, both men and women. In addition, there is a Juvenile Department with 2,116 members. The home office is at 2552 Wentworth Ave., Chicago, Ill.

Statistics Fraternal Societies, 1923, pp. 48 sq.

Crowned Republic

This is the title of an altrurian fraternity designed by Dr. Marsh of Boston, in 1860. The plan was elaborated in 1879. It aimed at social reorganization with a view "to secure personal freedom, social unity, and universal wealth." We can find no trace of this society to-day.

Cyclopedia of Fraternities, 2nd ed., p. 384.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 332.

Cubs

This is a fraternal and benevolent society organized at the San Francisco Exposition, in 1915. It seems to be extinct.

Christian Cynosure, Vol. XLVIII, No. 7, Nov. 1915, p. 193.

D

Dames of Malta

This secret fraternal Order, also known as Ladies of the Knights Hospitallers of St. John of Jerusalem, was originally named Ladies of Malta. In 1902 it was consolidated with the DAUGHTERS OF MALTA, and assumed the name "Dames of Malta." These Dames are an auxiliary to the Ancient and Illustrious Order Knights of Malta (see KNIGHTS OF MALTA). Their governing body is known as "Zenodacia," the branches are called "Sisterhoods" and are under the jurisdiction of the Supreme Grand Commandery of the Ancient and Illustrious Order of Malta. Candidates for membership must be "white female Protestants, over sixteen years of age, not married to a Roman Catholic, able to write and speak the English language, competent to pursue some useful occupation, believers in the doctrines of the Holy Trinity as expressed in the Apostles' Creed." The *"ritualistic work"* of the Order unfolds "the marvelous history of its glorious past [the Order claims to be the direct descendant of the ancient Sisterhood of the Hospitallers Dames of Jerusalem] and "the deep religious significance of its institution," and glories in "the fact that it is the only Knightly Order having one Universal Password that admits to all Council Chambers around the Globe." The present membership of the Dames of Malta is 28,000. The headquarters are at 1345 Arch St., Philadelphia, Pa.

Letter dated 29 May, 1923, received (in reply to an inquiry) from L. D. Woodington, "Sovereign Keeper of Archives," Dames of Malta, 1345 Arch St., Philadelphia, Pa.—Propaganda pamphlet, titled, *Dames of Malta* (undated), kindly furnished by the same, May, 1923.—*Statistics Fraternal Societies,* 1923, p. 235.

Danish Brotherhood of America

This non-secret fraternal beneficiary society for men of Danish birth or descent was established at Omaha, Neb., in 1881.

It admits men only and has members in at least fifteen States. It is said to resemble the ORDER OF MODERN WOODMEN. There are 283 lodges with 19,176 members. The head office is in the Omaha National Bank Bldg., Omaha, Neb. At a convention held in Milwaukee, Wis., in Sept., 1919, the Danish Brotherhood was put on a 100 per cent solvent basis. The delegates unanimously decided to adopt a plan whereby each policy was to be charged with its deficiency and the members given the option either of paying up this amount at once, or have it deducted from the face of the policy at death. Mr. Soren Iversen, of New Haven, Conn., is the Supreme President.

Cyclopedia of Fraternities, 2nd ed., p. 131.—*Statistics Fraternal Societies*, 1923, p. 49.—*Fraternal Monitor*, Oct., 1919, Vol. XXX, No. 3, p. 19.—*St. Louis Globe-Democrat*, daily ed., 22 Sept., 1923, p. 4.

Daughters Militant

This organization of women members of the DAUGHTERS OF REBEKAH is a branch of the Independent Order of ODD FELLOWS.

Daughters of America

A secret, fraternal, patriotic and benevolent society composed of white women born in the U. S. and of male members who "have been initiated into the mysteries of the J. O. U. A. M." It was established as an auxiliary to the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, in 1891, at Bennett, Pa. Its *motto* is: "One Country, One Language, and One Flag." Its *objects* are stated as follows in a propaganda leaflet: "(1) To promote and maintain the interests of Americans, and shield them from the depressing effects of unrestricted immigration. (2) To assist Americans in obtaining employment. (3) To encourage Americans in business. (4) To establish a fund or funds for the payment of benefits in case of sickness, disability or death of its members. (5) To maintain the Public School System of the United States of America, and to prevent interference therewith, and uphold the reading of the Holy Bible therein. (6) To oppose sectarian interference with State and National affairs. (7) To promote social intercourse and to assist in advancing the objects of the Junior Order United American Mechanics of the United States of North America."

The Daughters of America, since 1907, operate a Funeral Benefit Department, and support 100 orphan children by what is known as the "Helping Hand System," that is, by voluntary contributions from the local branches. A manager finds suitable homes for orphans and from the funds of this department pays so much a month for their support. The Daughters of America at the present time have approximately 1,000 local or subordinate "Councils," in 32 States, with a total membership of slightly over 115,000.

Cyclopedia of Fraternities, 2nd ed., p. 301.—Propaganda pamphlet entitled *The Daughter of America* (*s.a.*) and epistolary information kindly furnished by the Secretary, Mr. Albert S. Bossong, Cincinnati, O., under date of June 6, 1923.

Daughters of America, National Council

This is the life insurance department of the DAUGHTERS OF AMERICA. It commenced business as an order in 1907 and admits both men and women. There are 973 lodges with 97,340 benefit members. The headquarters are at 708 State Ave., Cincinnati, O.

Statistics Fraternal Societies, 1923, p. 50.

Daughters of Herman

Female auxiliary of the SONS OF HERMAN.

Daughters of Liberty

This is a patriotic, social, and benevolent secret society, founded at Meriden, Conn., in 1875, for members of the ORDER of UNITED AMERICAN MECHANICS and the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, who are alone eligible to membership. This nativistic Order had approximately 30,000 members in 1907. The present membership is unknown.

Cyclopedia of Fraternities, 2nd ed., p. 301, 316.

Daughters of Malta

The Daughters of Malta were a society composed of women relatives and friends of members of the Masonic Knights of Malta (see KNIGHTS OF MALTA). In 1902, they consolidated with the Ladies of Malta, and both organizations continued as DAMES OF MALTA, under a charter received from the Supreme Commandery of the Ancient and Illustrious Order KNIGHTS OF MALTA.

Letter, dated May 29, 1923, from L. D. Woodington, "Sovereign Keeper of the Archives" of the Dames of Malta, 1345 Arch St., Philadelphia, Pa.—Propaganda pamphlet entitled *Dames of Malta* (undated), kindly furnished by L. D. Woodington.

Daughters of Norway

See Sons of Norway.

Daughters of Penelope

See Order of Palladium. Cfr. *La France Antimaçonnique,* Vol. XXVII, No. 30, p. 355; Vol. XXVIII, No. 13, p. 151.

Daughters of Rebekah

These are "female Odd Fellows." The Rebekah Lodge was instituted by Schuyler Colfax, of South Bend, Ind., in 1851, to reconcile women to the lifelong pledge of secrecy made by their husbands by inducing them to take a similar obligation. Though men may become members of the Rebekah Lodge, no woman may become an Odd Fellow. A well-known writer on Odd Fellowship regards the Degree of Rebekah as "an epitome of Odd Fellowship in all its parts," and adds that "a woman who receives it (wives, sisters, widows, and daughters of Odd Fellows only were then eligible) and appreciates it properly, comprehends the Institution, knows what Odd Fellowship is." Of the *ritual* and ceremonial of the degree it has been declared that no degree of Odd Fellowship, "not even the Royal Purple, excels this excellent production." According to the *Cyclopedia of Fraternities* (2nd ed., p. 260), "the [Rebekah] Degree was originally conferred in Odd Fellows Lodges on wives and daughters of such Odd Fellows as had attained the Scarlet or highest Lodge degree. In 1869, separate Rebekah Lodges were instituted. The requirements for eligibility to the degree have been changed several times, and in 1894, 'all single white women, of good moral character, over eighteen years of age,' were declared eligible, in addition to wives, widows, and daughters of Odd Fellows. In 1896 the Sovereign Grand Lodge adopted what it described as a universal sign of recognition between the Odd Fellows and Daughters of Rebekah. Rebekah Lodges are presumed to supplement the work of Odd Fellowship. . . ."

The Rebekah lodges (now known as "Assemblies") had 1,021,297 members on Jan. 1, 1923.

The National Christian Association, Chicago, has published a brochure in which Mrs. E. M. Rull gives her reasons for leaving the Rebekah lodge. The same Association has also reprinted the

"Revised Amended Official Ritual for Rebekah Lodges," as published by the Sovereign Grand Lodge, I. O. O. F., with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges."

In 1907, His Excellency the Mt. Rev. Diomede Falconio, then Apostolic Delegate to the U. S., in reply to a request for "an authoritative statement concerning the female secret societies of the Eastern Star, Daughters of Rebekah, Rathbone Sisters, and Pythian Sisters," wrote to the Rev. Novatus Benzing, O. F. M., at Phoenix, Arizona, as follows:

"(No. 15352-c) Apostolic Delegation, Washington, D. C., Aug. 2nd, 1907.

"In reply to your letter of the 24th ult., I beg to say that in regard to female secret societies, if these societies are affiliated to societies already nominally condemned by the Church, they fall under the same condemnation, for they form as it were a branch of such societies. As regards other female secret societies which may not be affiliated with societies condemned expressly by the Church, the confessor must in cases of members belonging to such societies apply the principles of Moral Theology which treat of secret societies in general. In regard to persons who are members of female secret societies affiliated to the three secret societies condemned by the Church, in 1894, *viz.:* the Odd Fellows, the Knights of Pythias, and the Sons of Temperance, the Holy See has given faculties to this Delegation to grant permission to such to retain a passive membership under certain conditions. The conditions are that the person joined said society in good faith and before its condemnation, that by withdrawing from membership there would be a severe financial loss on account of insurance or sick benefits, that in case permission is granted, the person will promise to send in dues either by mail or by a third party, and will also promise never to attend any of the meetings or frequent the lodge rooms, and further that in case of death, the society will have nothing to do with the funeral. Cases of this kind must be presented individually to the Delegation by the pastor of the party desiring the permission."

The various Rebekah Lodges are now grouped together under the name of International Association of Rebekah Assemblies.

Cyclopedia of Fraternities, 2nd ed., pp. 260 sq.—Full ritual in *Revised Odd-Fellowship Illustrated*, pp. 234–272, Chicago, Ill.; Ezra A. Cook, 1906.—*The Fortnightly Review,* St. Louis, Mo., 1 June, 1908, Vol. XV, No. 11, p. 339 sqq.—*The Review,* St. Louis, Mo., 23 June., 1898, Vol. V, No. 14, p. 1.—H. Gerber (H. Gruber, S. J.) *Der*

Odd-Fellows-Orden, Berlin 79, pp. 21 sq.—*Statistics Fraternal Societies,* 1923, p. 234.—*Why I Left the Rebekah Lodge,* by Elizabeth M. Rull, Leaflet published by the National Christian Association, Chicago, Ill.

Daughters of Ruth

This "lady degree," known also as Degree of Naomi, was introduced in 1890, and the members, formerly under the jurisdiction of the "Supreme Castle" of the ANCIENT ORDER, KNIGHTS OF THE MYSTIC CHAIN, are now allowed to legislate for themselves. The branches are called "Assemblies." The degree may also be taken by men who are members of a "Castle" of the parent Order. Cfr. ANCIENT ORDER, KNIGHTS OF THE MYSTIC CHAIN.

Cyclopedia of Fraternities, 2nd ed., p. 126.

Daughters of St. George

This is the female auxiliary of the ORDER OF THE SONS OF ST. GEORGE.

Daughters of Temperance

This is a women's auxiliary connected with, but not governed by, the SONS OF TEMPERANCE.

Daughters of the Cincinnati

This society was established in 1894 and admits only women who are descended from a member of the SOCIETY OF THE CINCINNATI or from an officer in the Revolutionary army or navy who died in the service. The Daughters assumed the name of Cincinnati without the approval of the Society of the Cincinnati. They have only 200 members. The secretary's address is 1100 Park Ave., New York City.

Cyclopedia of Fraternities, 2nd ed., p. 372.—*World Almanac,* 1923, p. 392.

Daughters of the Globe

This is the female auxiliary of the KNIGHTS OF THE GLOBE.

Daughters of the King

This is "an order rather than a society," consisting exclusively of women members of the Protestant Episcopal Church. It was founded in 1885, and its constitution is a close copy of that of the BROTHERHOOD OF ST. ANDREW. Its emblem is a golden Greek cross; its motto, "For His Sake." Membership, 5,000. Headquarters, 84 Bible House, New York City.

La France Antimaçonnique, Vol. XXVIII, No. 15, 9 April, 1914, pp. 178 sq.—*World Almanac,* 1923, p. 392.

Daughters of the Nile

This is a secret society consisting exclusively of wives, daughters, mothers, sisters, and widows of Shriners, *i. e.*, members of the ANCIENT ARABIC ORDER OF THE MYSTIC SHRINE, who are all Freemasons. The branches are called "Temples." There were ten of them in 1922. Among the prominent members of the Daughters of the Nile in that year was Mrs. Warren G. Harding, wife of the President of the U. S.

The Builder (Masonic), Anamosa, Ia., July, 1922.—*Fortnightly Review,* St. Louis, Mo., Vol. XXIX, No. 15, pp. 289 sq.

Daughters of the Pyramid

See ANCIENT AND ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE OF NORTH AND SOUTH AMERICA (Colored).

Daughters of the Republic

See PATRIOTS OF AMERICA.

Daytime Wives, Inc.

An association of young women who darn socks and sew on buttons for their employers, and adopt babies. The association was organized in New York City, in 1923, and in August of that year it was reported that "Chapters" were being formed throughout the nation. Ruth Warren, Rec. Sec., 1683 Madison Ave., New York.

Daily American Tribune, Dubuque, Ia., 23 Aug., 1923, Vol. VIII, No. 1510, p. 3.

Degree of Honor

This society, originally the women's auxiliary of the ANCIENT ORDER OF UNITED WORKMEN, had its inception at the first meeting of the Grand Lodge of the A. O. U. W., in 1873, and, according to the *Cyclopedia of Fraternities* (2nd ed., p. 129), has proved quite as popular among the families of members of the A. O. U. W. as the DAUGHTERS OF REBEKAH among

ODD FELLOWS, the COMPANIONS OF THE FOREST allied to the FORESTERS OF AMERICA, and other like organizations. Dr. James M. Bunn was the author of the *ritual* and secret work. Mr. M. W. Sackett, to whom we are indebted for this information (*Early History of Fraternal Beneficiary Societies in America,* p. 111), says that "only such secret work was adopted as would serve as a means of recognition between members of the A. O. U. W. and those of the Degree, and such as could be employed in warning of the impending imposition or danger and the rendering of assistance in time of peril." (p. 111).[1] No insurance was attached to the Degree of Honor until 1882, when the Supreme Lodge gave permission to attach a beneficiary feature to the Degree and enact laws for its government. The first four or five lodges of the Degree of Honor were organized in Pittsburgh and Allegheny, Pa., in 1873 and 1874. The Degree of Honor followed closely the progress of the A. O. U. W. in the different States and, in 1896, a Superior Lodge was formed, to which all Grand Lodges of the Degree rendered adherence as the controlling power of the society, subject only to certain limitations imposed by the Supreme Lodge of the A. O. U. W. as to membership, reviewal, and endorsement of laws passed. No connection involving financial matters existed between the two bodies and, in 1910, the two societies became separate and distinct. They have separate constitutions, separate rituals, separate secret work, separate accounting systems and separate meetings as well as separate organizations.

---

[1] Sackett incidentally tells a little story, which shows how the "secret work" of fraternal societies is sometimes concocted. "Forty years ago," he says, "it was a quite common saying 'that if you contemplated a journey over the Pan Handle railroad, it would be well to supply yourself with a coffin before starting.' Dr. Bunn and myself, traveling together over this road to Cincinnati to assist in the organization of the Supreme Lodge, came very near requiring an article of this kind to be called into requisition. Owing to the disabling of the sleeper, we were occupying a day coach. As the train rounded a curve it parted company with the engine and precipitated itself down a forty-foot embankment. Fortunately, the cars did not turn over but slid on the side to a resting place at the bottom of the incline. No one was seriously injured but all were terribly scared. An old gentleman and his wife occupied a seat near me and as the car went over she fell to the floor and was partially concealed under the cushions. In the meantime, the old gentleman had regained an upright position and was standing on the cushion with the old lady underneath. In the extremity of his agony at the loss of his dear companion, he was waving his arms and exclaiming, 'Oh, where is Betsy! Oh, where is Betsy! !' Some one near, seeing the condition, pulled the old gentleman off the cushion, saying, 'You old fool, don't you see you are standing on her?' When Betsy was extricated and in the arms of her spouse, he could scarcely realize that it was she and kept saying over and over, 'Oh, Betsy, is this you? Oh, Betsy, is this you?' When the Supreme Lodge was at a loss to find a proper 'Distress Sign and Word' for the Degree of Honor, the girations and exclamations of the old gentleman seemed fitted for the purpose desired, inasmuch as it had been practically applied and found to be effective. It is scarcely necessary to mention that the remark of the one who rescued the old lady and the affectionate exhibition that took place, was not considered necessary to be incorporated as a part of the sign." (*Early History of Fraternal Beneficiary Societies in America,* pp. 112 sq.)—The official organ of the Grand Lodge Degree of Honor of Missouri, the *Missouri Headlight* (Kansas City, Mo., Vol. V [1909], No. 1) reported initiation of members "into the goat mysteries."

"Talitha cumi" is the motto of the Degree of Honor. The meetings are opened with prayer. The (Protestant) Bible lies on the altar in the centre of the lodge. The name Jesus is never mentioned. The association claims to be "Christian in its teachings without being sectarian," and to have for its "fundamental principle the Golden Rule."

This organization, now officially known as Degree of Honor Protective Association (organized in Kansas, in 1890), has about 800 lodges in different States of the Union, with a membership of 80,015. Its headquarters are in the Schiffman Bldg., St. Paul, Minn., which the Association recently purchased for $150,000. Four more grand lodges united with the Supreme Lodge in 1920–1922,—Michigan, Iowa, Washington, and North Dakota. Only two, Nebraska and Massachusetts, have not yet merged.

M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* Meadville, Pa., 1914, pp. 111 sq.—*Christian Cynosure,* Vol. LIV, No. 1.—*Statistics Fraternal Societies,* 1923, pp. 50 sq.—*Fraternal Monitor,* Aug., 1920, Vol. XXXI, No. 1, p. 12, July, 1921, Vol. XXXI, No. 12, pp. 15–17; Aug., 1923, Vol. XXXIV, No. 1, pp. 14 sq.—*Fortnightly Review,* St. Louis, Mo., 1 Oct., 1921, Vol. XXVIII, No. 19, p. 360.

Degree of Honor, Grand Lodge of Kansas

This Order operates only in the State named. It was organized in 1887 as the first Grand Lodge of the Degree of Honor, and now has 168 lodges, with a benefit membership of 7,614 and a social membership of 346. There is connected with it a "Juvenile Beneficiary Department," having 320 members. The home office is located in the State Bank Bldg., Winfield, Kas.

Statistics Fraternal Societies, 1923, pp. 51 sq.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* p. 113.

Degree of Honor Protective Association of Nebraska

This mutual benefit society operates only in Nebraska, where it was organized in 1892. Its home office is in the Fraternity

Bldg., Lincoln, Neb. There are 242 subordinate lodges, with a benefit membership of 10,290, and a social membership of 2,035.

Statistics Fraternal Societies, 1923, pp. 52 sq.

Degree of Naomi

See Daughters of Ruth.

Degree of Pocahontas

When the Odd Fellows started the Rebekah Degree for their wives, mothers, and daughters, in 1851, a proposition was made to establish a "Pocahontas Degree" among the Improved Order of Red Men. The suggestion did not find favor at first. It was renewed in 1853; but nothing came of the matter until more than thirty years later. The Degree of Daughters of Pocahontas was adopted by the "Great Council" of the Red Men in 1885 and established in 1887. "The first Council instituted under the legal and recognized laws of the Great Council of Redmen of the United States, was Wenonah Council, No. 1, of Philadelphia, Pa., whose Council Fire was lighted on the 28th sleep of Cold Moon, G. S. D. 396 (February 28, 1887) at Red Men's Wigwam, 828 Race Street, in that city." The name was taken, as may be supposed, from the historical Pocahontas, whose character, as we are assured in a propaganda brochure, "is not surpassed by any in the whole range of history." Any white woman over eighteen years of age and of good moral character is eligible to membership. The Pocahontas Degree has "an ornate *ritual*," written "in harmony with the general theme of the original ritual of the Improved Order of Red Men" (see the article on the latter by H. L. Stillson, "Fraternity Historian," in the *Cyclopedia Americana*, Vol. VIII). This *ritual* was reprinted by Ezra A. Cook, of Chicago, in 1903 (*Revised Red Men Illustrated. The Complete Revised Ritual Adopted by the Great Council of the United States of the Improved Order of Red Men. Comprising the Adoption Degree, Warrior's Degree, and Chief's Degree.*) It is Masonic in tone, full of barbarous murder play, and the initiation prayers are pronounced by a chaplain, yclept "Venerable Prophet." On page 95 is given the "Recognition Sign of the Degree of Pocahontas": "Raise the right hand on a level with the face, the last two fingers closed, the two forefingers extended, slightly apart, the thumb resting on the third finger, back of hand to the front, signifying 'Who are you?'—Answer: The same sign with the left hand, meaning 'A friend.' "

The latest available information concerning the Degree of Pocahontas (as of January 1st, 1921) shows the membership of that branch of the Improved Order of Red Men to have been close to 120,000, with an average membership of about 70 to each Council. The "principal Chiefs of a Council Degree of Pocahontas, are: Pocahontas, Wenonah, Powhatan, Prophetess, Keeper of Records, and Keeper of Wampum." We are assured that the Degree of Pocahontas "administers no oaths nor does it bind to any religious or political creed, requiring, however, as a prerequisite to membership a firm belief evidenced by life and act, and not mere declaration alone in the existence in the Great Spirit—God—in whose hands all power is, and to whom all are accountable." (*The Degree of Pocahontas,* p. 12.)

Cyclopedia Americana, Vol. VIII.—*Revised Red Men Illustrated,* Ezra A. Cook & Co., Chicago.—Propaganda pamphlet, *Degree of Pocahontas of the Improved Order of Red Men,* furnished by Mr. W. B. MacFerran, "Great Chief of Records," 205 S. Kedzie Ave., Chicago, Ill., June, 1923.

Degree of Protection

See KNIGHTS OF HONOR.

Delta Kappa Fraternity

A college secret society, founded at the State University of Illinois, in 1923. It is made up of male students who are sons of Masons. (Cfr. GREEK LETTER FRATERNITIES).

Fellowship Forum, Washington, D. C., 31 March, 1923, Vol. II, No. 41.

De Molay

See ORDER OF DE MOLAY.

Diomedians

The Diomedians are organized alumni of the Sigma Alpha Epsilon college fraternity (cfr. GREEK LETTER FRATERNITIES). Prior to their establishment, at New York City, in 1918, there was a Greek letter organization of college alumni in existence. The ritual of the Diomedians was "exemplified" for the first time in May, 1919. In June of the same year, a "Supreme Council" was established, vested with authority to grant charters, and "the St. Louis convention, a year and a half later, made the Diomedian degree and whole scheme of Diomedian organization a part of the organic law of the Fraternity." Since that time charters have been granted to Diomedians Chapters in Michigan and Pittsburgh, Pa. In New York City the Diomedians have a club-house, "designed to furnish a modest home for young men just out of college," at 51 W. 48th Str.

World Almanac, 1923, p. 392.—*Letter* from the Secretary, Edwin B. Wilson, dated 7 Aug., 1923.—*Year Book of the Diomedians of New York,* 1922.

Doctors of Universal Masonry

See SOVEREIGN COLLEGE OF ALLIED MASONIC AND CHRISTIAN DEGREES FOR AMERICA.

Dramatic Order Knights of Khorassan

Only Knights of Pythias are eligible to this secret society, which was established in 1894, is presided over by a "Most Worthy and Illustrious Imperial Prince," and is noteworthy for illuminated pageants and fantastically costumed processions between sessions of the Supreme Lodge of the KNIGHTS OF PYTHIAS. The members are colloquially known as "Dokies" or "Dokkies." According to the report of Imperial Secretary A. L. Frey, submitted at the Portland convention, in 1923, the Order has a membership of almost 100,000. It has set aside $50,000 as a foundation for a fund to be used for benevolent, philanthropic, and charitable purposes, to be increased from time to time until it has reached a total of $1,000,000. The "Imperial Prince" is D. W. C. Yarbrough, a prominent manufacturer of Birmingham, Ala. The headquarters of the "Imperial Palace" are located in Columbus, O., in the Clinton Building, High and Chestnut streets.

Cyclopedia of Fraternities, 2nd ed., pp. 232 sq.—*Fellowship Forum,* 30 June, 1923, Vol. III, No. 2, p. 1.—Columbus, O., *Dispatch,* 23 Sept., 1923.

Druids

See AMERICAN ORDER OF DRUIDS; also UNITED ANCIENT ORDER OF DRUIDS.

E

Eagle Home Association

This organization, which has its headquarters in Philadelphia, is an adjunct to the KNIGHTS OF THE GOLDEN EAGLE. It has for its object the protection of aged members of that Order, and of widows and orphans, and is supported by a per capita tax from such branches ("Castles") as are enrolled in its membership. We have not been able to get into touch with the officials of this Association.

Cyclopedia of Fraternities, 2nd ed., p. 151.

Eagles

See FRATERNAL ORDER OF EAGLES.

Eastern Star

See ORDER OF THE EASTERN STAR.

Eastern Star Benevolent Fund of America

This is an auxiliary society within the ORDER OF THE STAR OF BETHLEHEM. It was organized in 1896 for the purpose of increasing the pecuniary benefits available to members of the Order. Only members who have obtained the Eastern Star degree may join this auxiliary society, which is licensed to do an insurance business in the States of Michigan, Mississippi, and West Virginia. It admits men as well as women. A peculiar feature of this society is that it furnishes a memorial tombstone for each deceased member. It had 258 lodges with a benefit membership of only 1,227 on 1 Jan., 1923. The home office is at 5004 Cass Ave., Detroit, Mich.

Cyclopedia of Fraternities, 2nd ed., p. 183.

Eclectic Assembly

This is a mutual assessment beneficiary fraternity, which issues short-term or endowment policies. It was founded in 1893, under Masonic auspices, at Bradford, Pa., and is governed by a "Supreme Assembly" and a "Supreme Board of Directors." The *obligation* required of candidates, according to the *Cyclopedia of Fraternities,* "is merely a solemn promise to obey the rules of the organization and not communicate its 'private work' unlawfully." The *ritual* is "based on mythology" and "its signs refer to God's covenant with man." A letter of inquiry addressed to this organization at Bradford, Pa., in June, 1923, was returned as undeliverable; hence we presume the Eclectic Assembly has gone out of existence.

Cyclopedia of Fraternities, 2nd ed., pp. 197 sq.

Eleusis

See SOCIETY OF ELEUSIS.

Elks

See BENEVOLENT AND PROTECTIVE ORDER OF ELKS.

Empire Knights of Relief

This fraternal beneficiary assessment society was founded in 1899, at Buffalo, by prominent members of the ANCIENT ORDER OF UNITED WORKMEN, the ROYAL ARCANUM, the Freemasons (see FREEMASONRY), and the ODD FELLOWS, and is incorporated under the laws of the State of New York. Its published announcements assert that it has "no secrets or ironclad oaths," but that members "are bound by a solemn obligation" to render assistance to any sick or disabled brother in need of relief; however, its Supreme Secretary is quoted by the *Cyclopedia of Fraternities* as saying that "it is called a secret society, and properly, too." We have not succeeded in getting into touch with this organization.

Cyclopedia of Fraternities, 2nd ed., pp. 131 sq.

English-Speaking Union of the U. S.

The English-Speaking Union of the United States was incorporated in 1920, to "promote mutual understanding, friendship and practical co-operation between the people of the United States and the other English-speaking peoples of the world." It works with the English-Speaking Union of the British Empire. It is an organization based on individual membership, and is "non-political and non-sectarian. It aims at no alliances, and is not connected with governments. It takes for granted that the growth of friendship between English-speaking peoples in no way implies or produces unfriendly relations between English-speaking peoples and those of other lands and tongues. It offers friendly service to English-speaking people who believe in the principle of free government on which their institutions jointly rest, to the end of establishing reciprocal goodwill and lasting peace." This broad purpose the English-Speaking Union seeks to accomplish through such practical means as: 1. Interchange of representative speakers, lecturers, journalists, preachers, professors, and students; 2. Reception and entertainment of and rendering of friendly assistance to properly accredited visitors in the United States, belonging to the English-speaking peoples; 3. Encouragement of reciprocal travel and study tours; 4. Conducting inquiries and endorsing publications tending to correct prejudices arising from lack of accurate information, and to promote co-operation; 5. Organization of State or regional branches and local chapters throughout the United States to further this movement.

Since January, 1922, the American organization has published at intervals a Bulletin which is sent to all its members. *The Landmark,* issued monthly by the English-Speaking Union of the British Empire, from its headquarters in London, is also sent to most members of the American organization. These publications "seek to bring the members of both societies into touch with the various parts of the English-speaking world." There are three classes of members: Class A—Subscribing $5 per annum; B—Contributing $25; C—Sustaining, $100; D—Associate, $2. The American membership is given as 7,000.

Headquarters are at 345 Madison Ave., New York City.

Letter from Mr. John Daniels, executive secretary, dated 23 July, 1923, and propaganda literature kindly furnished by him.

Equitable Aid Union of America

This secret beneficiary fraternity was established by Freemasons at Columbus, Pa., in 1879, and incorporated under the laws of the State of Pennsylvania. It had 30,000 members in 1896, but went into the hands of a receiver the following year because it was unable to keep up its payments.

Cyclopedia of Fraternities, 2nd ed., p. 132.

Equitable Fraternal Union

This society was incorporated in 1897 and advertises itself as "purely an insurance organization which does not conflict with anbody's religious or political beliefs." It reconstructed its insurance system in 1918, and adopted the "whole family protection plan" on an adequate rate basis. The *Christian Cynosure,* in 1919, obtained a copy of the fourth edition of the Union's *ritual,* published by authority of the Supreme Assembly, Neenah, Wis., 1904, and from it, in its March (1919) issue, proved that the Equitable Fraternal Union has a *religious ceremonial* which "conflicts with the religious belief of a consistent Christian." The E. F. U. admits both men and women and offers whole life and old age benefits. It has 504 lodges with 29,310 members. Its "Supreme Assembly" is located at Neenah, Wis., where the Union has its own building.

Statistics Fraternal Societies, 1923, pp. 54 sq.—Letter from Orrin Thompson, Supreme Secretary, dated 9 June, 1923.

Equitable League of America

This mutual assessment insurance society was organized about the year 1886 and collapsed in 1894.

Cyclopedia of Fraternities, 2nd ed., p. 132.

Esoteric Brotherhood

This Brotherhood was founded in Boston, in the '80's of the last century, by Hiram E. Butler, for "the study and development of the true internal sense of divine inspiration, the interpretation of the Scriptures,—of *all* Scriptures." Its official organ was first called *The Esoteric,* later *The Occult and Biological Journal,* and was edited for years by Mr. Butler, it is now known as *Bible Review, a Journal of Higher Revealment.* The headquarters of the Brotherhood were transferred from Boston to Applegate, Cal., in 1895, and it is now known as Esoteric Publishing Co. Its principal book publications are: "Solar Biology," "The Goal of Life, or Science and Revelation," "The Seven Creative Principles," "The Narrow Way of Attainment," "Revised Esoteric," "The Purpose in the Creation of the World," "Practical Methods to Insure Success," "Special Instructions for Women," "The Everlasting Covenant," "Esoteric Education," "Zodiacal Indicator."

In "The Goal of Life" Mr. Butler "expands the conception of

God, the conception of the universe, and of the immensity of all that is," and shows that "in this immensity there is found a unity, in this unity a mind that has a purpose, and that this mind has in it all power and is therefore ruling absolutely, as the vitality and potentiality of all that is; therefore the purpose in this mind—the object for which all things exist—is being carried out with absolute certainty, nothing being able to resist it, for all *life* upon this planet is as a drop taken from the great ocean of life and must ever remain subject to the laws of its Source."

Letter from W. P. Pyle, Secretary of the Esoteric Publishing Co., dated July 6, 1923.—*Catalog of Esoteric Books for Self-Unfoldment by Hiram E. Butler,* Applegate, Cal.: Esoteric Publishing Co.—*Prospectus of The Goal of Life, or Science and Revelation, by Hiram E. Butler,* supplied by the Esoteric Publishing Co.

E-soter-ists of the West

"Little is known of this brotherhood beyond its name, its excessively secret character, and the explanation that the word 'West' refers to the Americas. The division of the word 'Esoterists' in the title evidently has some particular significance." This is all the information Albert C. Stevens was able to obtain about this society when he compiled the second edition of his *Cyclopedia of Fraternities,* in 1907. *La France Antimaçonnique* thinks that "the peculiar manner in which the Greek word *Soter* (Saviour) is incorporated in the title might indicate that this word has a secret meaning for the members of the fraternity."

Cyclopedia of Fraternities, 2nd ed., p. 17.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 328.

Eternal and Universal Brotherhood of Mystics

This occult fraternity used to publish *The Mystic Magazine* at Boston, with the avowed purpose of "leading men to a superior and more progressive life, to a life of peace, power, and abundance, to inculcate the oneness of all life and to defend whatever is true, pure, elevated, useful, and practical, no matter what its source." We have not been able to trace either the Brotherhood or the *Magazine.*

La France Antimaçonnique, Vol. XXVIII, No. 13, 26 March, 1914, p. 151.

Ethical Societies

The first Ethical Society was established by Dr. Karl Adler, at New York, in 1876, for the purpose of fulfilling the "urgent need of a higher and sterner morality to cope with the moral perils of the hour" and of counteracting "the growing laxity that accompanied the decline of discredited forms of religious belief." The Society "filled more and more the place of a church in the lives of its hitherto unchurched members," and soon had followers in other big cities and across the seas. The American societies, while loosely federated in a union, maintain an individuality of their own and have developed different forms of activity according to local circumstances. They all hold Sunday "exercises," which for the most part consist of music, readings, and an address. All admit to membership on a simple declaration of devotion to the ethical ideals set up by the Society. All attach importance to the ethical and religious education of the young and maintain Sunday schools and associations as well as clubs for young men and women devoted to various kinds of practical work. The societies have published a number of books and issue several periodicals. The success of the movement has been greater in Europe than in the United States; there, too, its character as essentially a propaganda of "freethought" is more openly manifested than here, where it cloaks itself with the mantle of "a distinctive religious organization."

Cyclopedia Americana, s. v. "Ethics" (contributed by Percival Chubb, editor of the *Ethical Record,* one of the leading exponents of the Ethical Movement).

Eugenics Committee of the United States

This is a national body composed of scientists, educators, churchmen, public officials and social workers, affiliated with the International Commission on Eugenics, whose headquarters are in London. Prof. Irving Fisher (Harvard) is chairman of the American committee. The committee's "Eugenic Code" comprises: Setting the minimum marriage age at 18; establishing "dysgenic inheritable defects" as adequate grounds for divorce; mothers' pensions and laws encouraging differential salaries based on the size and quality of families; systematic mental testing of children at 10 years and 16 years; regulation of employment of women and children as regards wages, hours, housing and conditions of labor; removal of the present restrictions on the dissemination of birth control information.

St. Louis Post-Dispatch, 23 Aug., 1923, Edit. Section, p. 15.

Eugenics Research Association

This is a scientific organization operating under the auspices of the Eugenics Records Office, which seems to be part of the Department of Genetics of the Carnegie Institution at Washington. Its Assistant Director, Dr. Harry H. Laughlin, resides at Cold Spring Harbor, L. I., N. Y. The only information he vouchsafed us, in reply to an inquiry, was an application for membership card, from which we gather that "persons engaged in eugenical studies are eligible to active membership [in the Eugenics Research Association], while those not so engaged, but who are in sympathy with eugenical purposes, may become associate or supporting members"; also that the Association publishes a little monthly journal, called *Eugenical News,* which is sent regularly to the members. The 11th annual meeting of the Association (June, 1923) discussed the following topics: Crime and Heredity, Abnormal Psychology and Eugenics, Mental Health of the Offspring of Parents without Psychoses, Heredity of Some Bone Defects, The Importance to the Clinician of the Study of Genetics, Some Eugenic Aspects of Illegitimacy, Family Stock Values in White-Negro Crosses, and The Consequences of Immigration.

Letter from Dr. H. H. Laughlin, Assistant Director, dated 6 Aug., 1923.—*Application for Membership in the Eugenics Research Association.*—*Eugenical News,* Lancaster, Pa., June, 1923, Vol. VIII, No. 6.

Exalted Order of Big Dogs

This is an association of musicians, seemingly affiliated with the American Federation of Musicians. Its branches are called "Kennels," its administrative council is known as the "Royal Kennel." The members take an "oath of fealty." In connection with their annual meeting at Des Moines, Ia., a few years ago, the Big Dogs quite appropriately held a "Bone Fest."

International Musician, official journal of the American Federation of Musicians, St. Louis, Mo., April, 1914, Vol. XIII, No. 10, p. 1.—*Fortnightly Review,* St. Louis, Mo., 15 May, 1919, Vol. XXVI, No. 10, p. 148.

Exalted Society of Order Hounds

This is a secret and fraternal organization of salesmen from all branches of commerce. It was established at Chicago, Ill., in 1919. The name was taken as "a tribute to the faithful hound, and the society, semi-secret and fraternal, was formed to develop scientific selling methods and higher ideals in the lives of the members." The branches are called "Kennels." Kennel officers are: "Senior Watch Dog," "Junior Watch Dog," "Official Growler," and "Big Barker." We have not been able to get into touch with this organization.

Christian Cynosure, Feb., 1919, Vol. LI, No. 10, p. 313.—*Fortnightly Review,* St. Louis, Mo., 15 Feb., 1920, Vol. XXVII, No. 4, p. 57.

F

Farmer-Labor Party

The Farmer-Labor Party grew out of the National Labor Party, organized in 1919. The Party was formed out of various unattached units in Connecticut, New York, Pennsylvania, Indiana, Illinois, and some other States. At the nominating convention in July, 1920, after a unity programme had been worked out with the Committee of 48, the name was changed to Farmer-Labor Party. It had presidential electors on the ballot in 17 States. In some of these States the tickets endorsed by the Nonpartisan League were approved by the Farmer-Labor Party, and no candidates for state offices were filed. One of the outstanding features of the constitution of the Farmer-Labor Party is a provision for the direct affiliation of local, State, and national farmers' organizations, labor unions, and co-operative societies. To all such organizations full reports covering the finances and activities of the party are submitted regularly. Local organizations affiliate with city or county units of the party, State organizations with the State unit, and national organizations with the national party. Each is entitled to representatives in the party conventions, which insures that the views of the workers on the farms and in the cities will dominate the affairs of the party. Moreover, through the payment of a per capita tax, the party is maintained by the rank and file. In addition, regular political organizations are set up in all the political subdivisions of the States and of the nation. These are made up of dues-paying members. Local and State branches hold meetings, carry on campaigns, and function in a general political way for the party.

The Farmer-Labor Party has a direct dues-paying membership of approximately 60,000. It publishes an official national party organ, the *New Majority*, and in addition to this several of the State and local branches have official organs of their own.

The Farmer-Labor Party in South Dakota is identical with the NATIONAL NONPARTISAN LEAGUE. The work of organization is being carried on continually and the election of Magnus Johnson as U. S. Senator from Minnesota, in July, 1923, was claimed as a Farmer-Labor victory.

American Labor Year Book 1921–22 (Rand School of Social Science), p. 428.

Farmers' Educational and Co-Operative Union of America

This farmers' organization became quite prominent about 1913 and caused considerable discussion, especially in the Catholic and the Lutheran press. "The purpose for which it is formed," according to the charter, "is to organize and charter subordinate unions at various places in the United States; to assist them in marketing and obtaining better prices for their products; for *fraternal* purposes, and to co-operate with them in the protection of their interest, to *initiate* members and to collect a fee therefor." The Union admits men and women irrespective of creed, but women are required only to take the "obligation," not to pass through the full initiation ceremony. The Union originally had *"chaplains,"* a *"ritual,"* and *"secret work."* The ritual was repeatedly changed in consequence of strong opposition, and, in 1917, entirely abolished and a "manual of business" adopted to take its place. (*Christian Cynosure,* Jan., 1918, Vol. L, No. 9, p. 274.)

On May 9, 1914, the Apostolic Delegate, Msgr. Bonzano, in a letter to Mr. J. M. Sevenich, editor of *Der Landmann,* declared that the archbishops had examined the Farmers' Educational and Co-Operative Union and decided that, so far as they were able to judge, it did *not* belong to the societies forbidden by the Church.

The Union still has many members, especially in the South and Southwest.

Constitution and By-Laws of the Farmers' Educational and Co-Operative Union of America, Adopted at Birmingham, Ala., Sept. 10, 1909, and Ratified by Referendum Vote of the Locals, Nov. 6, 1909.—*Ritual of F. E. & C. U. of A. National Ritual.* Property of the National Union, and takes the place of all other Rituals. (The last sentence is missing on the title page of the Ritual mentioned in the next number.)—*Ritual of the Farmers' Educational and Co-operative Union of America.* By permission of the National Officers. (This Ritual was not given out from headquarters, but was published in Nebraska.)—Rev. W. Engelen,

S. J., in the *Central-Blatt & Social Justice,* St. Louis, Mo., Jan., Feb., March, 1914.—*Farmers' Educational and Co-Operative Union of America, Opening and Initiation Ceremonies,* reprinted by the National Christian Association, Chicago, Ill.—*Christian Cynosure,* Dec., 1915, Vol. XLVIII, No. 8, p. 240; Jan., 1918, Vol. L, No. 9, p. 274.—*Der Landmann,* Milwaukee, Wis., 16 May, 1914, Vol. XII, No. 34, p. 1; 16 June, 1923, Vol. XXI, No. 38, p. 3.

Farmers' Social and Economic Union

One of a number of secret societies started of late years among Western farmers to assist them in bettering their lot. It admits both men and women and has a *ritual* and *secret work,* consisting of one degree. The constitution says that "no member shall be considered qualified in said work until, on examination before the members present, he or she is found to be familiar with the unwritten work." To become a member, a candidate must "be a believer in a Supreme Being, and must take a pledge to keep the secrets and obey the rules of the order." Among the lodge officers is a *"Chaplain,"* whose duty it is "to open each meeting with divine service and do such other work as may be properly required of him."

Preamble, Motto, Declaration of Purposes, Constitution and By-Laws of the Farmers' Social and Economic Union, Revised and in Force Oct. 5, 1901. *Charter Granted by the State of Illinois, May* 17, 1900. Home Office: Murphysboro, Ill.—*Der Lutheraner,* St. Louis, Mo., 1903, No. 15, pp. 227–229.

Farming Clubs

See American Farm Bureau Federation.

Farm Labor Union of America

An organization started by Texas farmers, in 1920, in opposition to the American Farm Bureau Federation, which they regard as "a Big Business Organization" leagued with their exploiters. The F. L. U. of A. is "opposed to centralization and imperialism of any kind," and its chief endeavor seems to be to build up a sound system of co-operative marketing and to eliminate the profits of the middleman. Its final aim is "to establish complete control of all governmental powers by the organized dirt farmers and workingmen." The organization had 300,000 members in May, 1923, according to a statement by its National President, W. W. Fitzwater, in the official organ of the Union, the *Farm Labor Union News,* 19 July, 1923, Vol. II, No. 51, p. 3. The headquarters are at Bonham, Tex.

Fascisti of America

This secret organization, modelled after Mussolini's Italian Fascisti, but in no way affiliated with them, was established at Omaha, Neb., in 1923. Its objects, as announced in a dispatch from Omaha reprinted in the Brooklyn *Tablet* are: "to uphold the Federal Constitution, to engender pure Americanism, to prevent and eliminate the causes of mob violence, to protect pure womanhood, and to uphold the rights of a free and enlightened people to choose their own religion." In May, 1923, Mayor James C. Dahlman, of Omaha, accepted the office of "Grand Lictor," or national head, of the new league. It is said that the ideals of this organization are "similar to those of the Ku Klux Klan, but different from those which that organization practices [*sic!*]."

Tablet, Brooklyn, N. Y., 12 May, 1923, Vol. XX, No. 6, p. 1.—*Daily American Tribune,* Dubuque, Ia., 5 May, 1923, Vol. VII, No. 1420, p. 8.

Fascisti of North America

This is a branch of the Fascisti of Italy, founded in 1921. In March, 1923, it had a membership of 20,000, with branches in many leading cities of the United States and Canada. Speaking of its objects, Signor Menicucci said in the New York *Herald*: "The Fascisti is here to see that Italians understand the duties of Italian citizenship and obey the laws of the country in which they live. It will keep out of American politics and will promote accord between the citizens of Italy and the United States."

On Aug. 22, 1923, the *Christian Science Monitor* published the following news item under a New York headline: "An attempt at reorganization on the part of Fascisti in New York, whose first attempts are said to have met with failure, owing to the spirited opposition of union labor in America, is predicted by the Anti-Fascist Alliance of North America. A cablegram printed by the *Corriere d'America* and confirmed in part by *Progresso Italo-Americano* states that the New York Fascista groups have been ordered closed and their reorganization intrusted to a committee of 12 members of the Sons of Italy. Signor Pugliese, the present head of American Fascism, asserts that these cables are largely incorrect and maintains that the groups will not be disbanded, but merely reorganized. A warning to the Sons of Italy that the Fascisti are trying to use their organization as a shield has been issued by the Anti-Fascist Alliance, which asserts that the troubles among the Fascisti are in every sense a victory for the labor opposition."

Fellowship Forum, Washington, D. C., 31 March, 1923, Vol. II, No. 41.—*Christian Science Monitor,* Boston, Mass., 20 Apr., 1923, Vol. XV, No. 122, p. 18; 22 Aug., 1923, Vol. XV, No. 225, p. 2.

Federal Beneficial Association

This is a fraternal beneficiary society with headquarters at Camden, N. J. Its total membership was 1,345 at the end of 1922.

Fraternal Monitor, March, 1923, Vol. XXXIII, No. 8, p. 11.

Federal Council of the Churches of Christ in America

The Federal Council of the Churches of Christ in America was established in 1908 by the official action of thirty Protestant denominations to represent them and act for them in matters of common interest. The bodies thus composing the Federal Council are: Baptist Churches, North; National Baptist Convention; Free Baptist Churches; Christian Church; Christian Reformed Church in North America; Churches of God in N. A. (General Eldership); Congregational Churches; Disciples of Christ; Friends; Evangelical Synod of N. A.; Evangelical Association; Methodist Episcopal Church; Methodist Episcopal Church, South; African M. E. Church; African M. E. Zion Church; Colored M. E. Church in America; Methodist Protestant Church; Moravian Church; Presbyterian Church in the U. S. A.; Presbyterian Church in the U. S. (South); Primitive Methodist Church; Protestant Episcopal Commissions on Christian Unity and Social Service; Reformed Church in America; Reformed Church in the U. S.; Reformed Episcopal Church; Reformed Presbyterian Church, General Synod; Seventh Day Baptist Churches; United Brethren Church; United Evangelical Church; United Presbyterian Church; United Lutheran Church (consultative member).

The work of the Federal Council is carried on through several commissions, interdenominational in membership, dealing with various fields. Through the Commission on Evangelism the agencies of the various denominations co-operate in organizing united evangelistic efforts by the churches in communities throughout the country. The Commission on the Church and Social Service carries on extensive educational and research work concerning Protestantism and the social question, particularly emphasizing better industrial relations and organizing conferences between churches and representatives of employers and labor to promote co-operation and a Christian spirit in industry. The Commission on International Justice and Goodwill is pursuing a vigorous programme in behalf of Christian internationalism, stressing at the present time a campaign for the reduction of armament. The Commission on Councils of Churches is responsible for organizing and developing local federations or councils of churches in the larger communities, with a view of making the churches more effective forces in the community life. Other commissions deal with Education, Temperance, Negro Churches and Race Relations, Relations with Religious Bodies in Europe, "Community Relations," etc. The last-mentioned department, established in May, 1923, gives attention to the neighborhood programme of local churches, the housing of the community work of open churches, the social service work of local federations of churches, and represents the Protestant group in conferences of national social agencies working in communities.

The Central Office of the Council is at 105 East 22d Street, New York City. Offices are also maintained in the Woodward Building, Washington, D. C., and at 19 South La Salle Street, Chicago, Ill.

World Almanac, 1923, p. 402.—*Christian Herald,* New York, 2 June, 1923, Vol. 46, No. 22, p. 446.

Federal Reserve Association

This is a mutual health, accident, and life insurance society for men and women, with headquarters at Wilkes-Barre, Pa. It has 1,469 members and presumably operates on the lodge system. A letter of inquiry addressed to the secretary, in June, 1923, remained unanswered.

Fraternal Monitor, March, 1923, Vol. XXXIII, No. 8, p. 11; Aug., 1923, Vol. XXXIV, No. 1, p. 29.

Female Masonry

See Adoptive Masonry.

Fenian Brotherhood

This secret society was founded by Irish refugees at New York, in 1857, to secure the political independence of Ireland. It spread rapidly through the U. S. and to the United Kingdom. In Great Britain it was known as the Irish Republican Brotherhood. At the Chicago convention, in 1863, 240,000 members were reported. Several unsuccessful attempts were made to foment insurrection in Ireland, and, at the close of the Civil War, a small Fenian force invaded Canada from Buffalo. It penetrated to Ridgeway, Ont., but was driven back; the members were seized by the authorities, but allowed to go home on parole. At the time there was a Fenian "navy" also, consisting of one tugboat carrying a gun, which steamed up and down the Niagara River between Buffalo and Fort Erie. A second attempted invasion of Canada was even less successful. The Brotherhood then began to raise funds to liberate Ireland, and to these efforts are traced the Fenian riots of 1867 in Great Britain. After 1870, the Brotherhood was gradually absorbed by the CLAN-NA-GAEL. The *Cyclopedia of Fraternities* relates that "O'Donovan Rossa gathered together the fragments of the [Fenian Brotherhood] late in the seventies, and retired with them to his office on Chambers Street." His efforts to secure funds to buy dynamite and arms to liberate Ireland are within the recollection of men still living.

Cyclopedia of Fraternities, 2nd ed., p. 415.

Fifth Order of Melchizedek and Egyptian Sphinx

This secret society of men and women, known also as Solar Spiritual Progressive Order of the Silver Head and Golden Star, claimed to have been founded several thousand years "A. M.," which may signify either "ante-Melchizedek" or "after Melchizedek." The last public appearance of this Order was at Boston, in 1894.

Cyclopedia of Fraternities, 2nd ed., p. 96.—*La France Antimaçonnique*, Vol. XXVII, No. 28, 10 July, 1913, p. 329.

Fleas

See ROYAL AND EXALTED ORDER OF FLEAS.

Flying Squadron Foundation

An organization established by former Gov. J. F. Hanly, of Indiana, and Oliver Waye Stewart, in 1920, for the purpose of equipping a staff of speakers to promote prohibition throughout the country. The speakers are selected with special regard to their fitness to deal with particular phases of the enforcement problem and comprise a cartoonist and a woman minister, Miss

Norma C. Brown, former chaplain of the Illinois senate. The Chautauqua plan has been adopted by the Squadron. Three days are given to each city, with meetings in the afternoon and night. The Indianapolis central office sends out advertising to towns and cities selected by an advance man, who travels a month ahead of the speakers. There is an executive secretary, Carl F. Rogers, and a staff of helpers, who keep careful financial records. Each year a detailed account of receipts and disbursements is published in the *National Enquirer,* the organ of the Foundation. R. S. Middleton travels two weeks ahead of the speakers, checking up the work of the local committees appointed by the advance man to handle the meetings. The speakers seek contact especially with ROTARY, KIWANIS or LIONS' clubs, and Chambers of Commerce.

Christian Science Monitor, Boston, Mass., 26 June, 1923, Vol. XV, No. 178, p. 3.

Foresters of America

This offshoot of the ANCIENT ORDER OF FORESTERS originated in a schism at the Minneapolis convention, in 1889. Its character and aims closely resemble those of the parent organization. It has a third degree, known as *Ancient Order of Shepherds,* which is beneficiary and "has the distinctive aim to socially unite the brethren of different Courts," as the branches are called. An important branch is the *Companions of the Forest,* membership in which is confined to Foresters and women relatives and friends. The latter meet in "Circles," the first of which was organized at San Francisco, Cal., in 1883.

This Order has a *ritual,* which touches upon the adventures of Robin Hood and brings in Biblical events relative to the Garden of Eden.

Present status of the Order: 1,127 lodges, with a membership of 205,316, in the States of Arizona, California, Colorado, Connecticut, Delaware, District of Columbia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Hampshire, New Jersey, New Mexico, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, Texas, Vermont, Washington, West Virginia, and Wisconsin. Headquarters, 275 Grove St., Jersey City, N. J.

Cyclopedia of Fraternities, 2nd ed., pp. 233 sq.—*Statistics Fraternal Societies,* 1923, p. 235.—Letter from T. M. Donnelly, Supreme Secretary, dated 8 June, 1923.

Forestry Clubs

Forestry Clubs, formed by boys and girls under the auspices of the United States Forest Service, are becoming popular. Beginning with a club organized in 1922, in Crestone, Colorado, the movement has spread to many other localities. The clubs are formed under the direction of local men and women interested in both forestry and agriculture, in co-operation with the U. S. Forest Service.

Forty and Eight Society

The Forty and Eight Society is an inner organization of the American Legion and is nationally organized. At the annual meeting in New Orleans, in 1922, a resolution was passed committing the body as a whole to the policy of supporting the BOY SCOUTS OF AMERICA.

Christian Science Monitor, 27 April, 1923, Vol. XV, No. 128, p. 5.

Franks

See ORDER OF REGENERATED FRANKS.

Fraternal Aid Union

The Fraternal Aid Union was organized at Lawrence, Kas., in 1890, by members of the ANCIENT ORDER OF UNITED WORKMEN, the MODERN WOODMEN OF AMERICA, the KNIGHTS OF THE MACCABEES, and other beneficiary bodies. The membership of this Society is made up of various broken down societies which consolidated into this one. All of them before consolidation were on inadequate rates. It insures the lives of acceptable white men and women between 18 and 55 years of age on what is believed to be an adequate rate certificate, known as "American Four," and strives to "promote fraternity" among its members. According to the *Cyclopedia of Fraternities* (2nd ed., p. 133) the F. A. U. has a "modern *ritual.*" Whether it also has chaplains and demands an oath of its members, we are unable to say. The F. A. U. had 1,908 lodges on 1 Jan., 1923, with 79,045 benefit members. Its headquarters are at Lawrence, Kas.

Cyclopedia of Fraternities, 2nd ed., pp. 132 sq.—*Fortnightly Review,* St. Louis, Mo., 15 June, 1912, Vol. XIX, No. 12, p. 376.—*Statistics Fraternal Societies,* 1923, pp. 58 sq.—*Fraternal Monitor,* March, 1920, Vol. XXX, No. 8, p. 31.

Fraternal Brotherhood

A secret fraternal beneficiary society for men and women incorporated in 1896, under the laws of the State of California, empowered to "do business in California and other States, formed and carried on for the sole benefit of its members and their beneficiaries, and not for profit, having a lodge system, with a ritualistic form of work and representative form of government." Headquarters at 845 S. Figueroa St., Los Angeles, Cal. The Fraternal Brotherhood has 280 lodges in the States of Arizona, California, Colorado, Illinois, Idaho, Kansas, Kentucky, Montana, Michigan, New Mexico, Nevada, Oregon, Oklahoma, Texas, Utah, Wisconsin, Washington, and West Virginia, with a total benefit membership (men and women) of 23,720 and a social membership of 711. It also has a Juvenile Department for the children of members. The Constitution and Laws, as adopted by the Supreme Lodge at Los Angeles, in 1909, enumerate among "Standing Committees," p. 34, a "Committee on Ritualistic and Secret Work," whose duty it shall be (p. 35) to "receive and make recommendations for changes in the ritual." Sect. 82 rules that "all subordinate lodges shall at all times be governed by and use only the *ritual* adopted from time to time by the Executive Council or the Supreme Lodge," and that "whenever the Executive Council issues a new or revised edition of the ritual, all former issues of the ritual shall become void and shall not be used in the Society." Among the officers of each lodge, according to Sect. 124, is a *chaplain,* who, according to Sect. 138, "shall perform such duties as may be required by the ritual of the Society or by the lodge." One of the duties of the Financial Officer, as enumerated in Sect. 144 (i), is "to communicate to members of his lodge, entitled to receive the same, the current semi-annual *pass-word.*" Sect. 275 declares that "a member who shall reveal any of the private affairs of this Society, shall, on conviction, stand expelled. The mode of procedure to gain admission into any lodge, its signs, grips, and pass-words, business transacted in the lodge, etc., are matters alike to be kept inviolate."

Constitution and Laws of the Supreme Lodge of the Fraternal Brotherhood, Governing the Supreme and Subordinate Lodges, as Adopted by the Supreme Lodge Regular Session Held in March 1909, *at Los Angeles, California.* Published by the Supreme Lodge T. F. B., 1909.—*Statistics Fraternal Societies,* 1923, pp. 59 sqq.—Letter from H. V. Davis, Supreme Secretary, dated 8 June, 1923.

Fraternal Guild

A short-term or endowment order founded at San Francisco, Cal., in 1889. A letter of inquiry addressed to the secretary in June, 1923, was returned as "unclaimed," hence it is likely that this organization no longer exists.

Cyclopedia of Fraternities, 2nd ed., p. 198.

Fraternal Home Insurance Society

This fraternal beneficiary order was organized in 1885, at Columbus, O., as the "Supreme Ruling of the FRATERNAL MYSTIC CIRCLE. The home office was in Columbus, until 1895, when it was moved to Philadelphia, and the Society was incorporated under the laws of the State of Pennsylvania (April 27, 1895). The F. H. I. S. operates as a fraternal beneficiary society, issuing insurance certificates based upon the American Experience Mortality Table. It also conducts a sick and accident department. Every member of the organization belongs to one of the subordinate lodges. These lodges conduct their meetings according to a *ritual* prescribed by the Supreme Lodge. The lodges also have degree teams for initiating candidates. Membership is limited to white persons between the ages of 16 and 55 at nearest birthday. The home office of this Society is at 1913 Arch St., Philadelphia, Pa.

Fraternal Monitor, Apr., 1923, Vol. XXXIII, No. 9, p. 18; Aug., 1923, Vol. XXXIV, No. 1, p. 25.—Letter from W. R. Buffington, Supreme Secretary, dated June 23, 1923.

Fraternal Legion

A mutual benefit society organized at Baltimore in 1881, now probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 133.

Fraternal Mystic Circle

This organization was formed Dec. 9, 1884, "to provide safe indemnity for young business and professional men under the lodge system." Of the charter members four were Freemasons, some of them having taken the Scottish Rite degrees to and including the 32nd. (*Cycl. of Frat.,* 2nd ed., p. 133). The Order has the usual form of government of like fraternities, a Supreme and Grand and Subordinate Rulings. The "Supreme Ruling" (Philadelphia) is the highest governing body and final court of appeal. The "Subordinate Rulings" have each its "Worthy *Chaplain,*" who opens and closes the sessions with *prayer. Religious odes* are also prescribed. Candidates at admission must take the following *obligation,* with their head bowed and their right hand placed on the open Bible: "I . . . . do most solemnly promise never to make known any of the *secrets* of the Order to any person or persons not members in regular standing in the Fraternal Mystic Circle, or to write, print, or cause to be written or printed, any word or sentence in relation to them. That I will not wrong or defraud this Order, or any member thereof, nor will I suffer it to be done by others, if in my power to prevent it. That I will assist and protect all members and their families, as far as lies in my power, without injury to myself or others. I further promise that I will not recommend any one of unsound health, or of immoral character, for membership in this Order, knowing them to be such. I also bind myself to abide by the constitution, laws, rules, and regulations of this Ruling, and of the Supreme Ruling of the Fraternal Mystic Circle; and should I violate this my solemn pledge and promise, I hereby consent to be expelled from the Order." [1]

Cyclopedia of Fraternities, 2nd ed., pp. 133 sq.—*Abridged Ritual of the Fraternal Mystic Circle Adopted by the Supreme Ruling,* 1907 (place of publication not mentioned).

Fraternal Order of Bears

Founded in 1911. Membership, 1,898. Headquarters at 612 S. 18th St., Columbus, O. Two letters of inquiry addressed to this Order in May and June, 1923, remained unanswered, and we are therefore unable to state whether it is still in existence or has collapsed.

Statistics Fraternal Societies, 1923, p. 236.

Fraternal Order of Beavers

See Beavers.

Fraternal Order of Clover Leaves

This fraternal benefit society was founded in 1911 and chartered under the laws of Missouri. Its membership in 1919 was

---

[1] The late President McKinley was a member of the Fraternal Mystic Circle, joining it soon after the Society was formed, at Columbus, Ohio. His application for membership, filled out in his own handwriting, is framed and suspended on the wall at the headquarters of the Society in Philadelphia. (*Fraternal Monitor,* Oct., 1920. Vol. XXXI, No. 3, p. 13).

1,200, according to *Statistics Fraternal Societies* (p. 237). Mr. Chas. J. Sinn, of Rock Island, Ill., the secretary, Peoria, Ill., wrote us in August, 1923, in reply to an enquiry: "The society got a bad start, . . . but now seems on a fair way to become a real society, as we have a few good fellows interested in making a National Society of it. 3 lodges remain with us, with a total membership of around 600. The head office [formerly at Rock Island, Ill.] will be located either in Davenport or Peoria during this month."

Statistics Fraternal Societies, 1920, p. 237.—*Letter* from the Secretary, as quoted.

Fraternal Order of Colonials

This benevolent fraternal order was organized in 1903, and licensed to do business by the Insurance Department of Missouri. It seems to be extinct, at least we have been unable to trace it.

The Review, St. Louis, Mo., 24 Sept., 1903, Vol. X, No. 36, p. 572.

Fraternal Order of Eagles

This Order was founded in Seattle, Wash., in 1898, by a coterie of "Bohemians" mainly bent upon pleasure. It proclaims "the principles of Liberty, Truth, Justice, and Equality," and professes "The Golden Rule laid down by Christ." Its branches are called "Aeries." It cultivates sociability and disburses large sums in sick and death benefits. It "takes care of its members when they become sick or disabled. It furnishes them and their families with free medical service. It insures decent burial to members who die. It provides, whenever possible, relief for their widows and orphaned children." It also provides for members and their families "a year-round programme of wholesome social life and pleasurable activity." It undertakes "to improve the communities in which the members live. Some of the larger and richer Aeries have made their homes practically civic centers, and all the Aeries aspire to this. In witness whereof behold them active in supporting local charities and welfare work, in instituting themselves various charities, as shoe funds, child welfare clinics, public Christmas celebrations and Thanksgiving distributions, in assuming charge of community Fourth of July celebrations, Memorial Day and Armistice Day parades and exercises, and in establishing public lectures for the enlightenment of the community on questions of the day."

The Order as a whole has championed mothers' pensions, workingmen's compensation for industrial disease and accident, the living wage and the eight-hour day. Now, "it proposes to see that old age is justly provided for by a system of governmental old age pensions or insurance." All these activities of the Eagles "spring from the belief that the only true happiness that ever comes into the life of a man is that which comes from having performed some service to others. As this fact is recognized the best citizenship of the country is seeking membership in our Order." The "Aeries" at one time had an unsavory reputation for violating the liquor laws. This was stopped under the administration of President Frank E. Hering, who began to withdraw the charters of offending branches. To-day the Order has branches in nearly every city of the country, but its main strength lies in the Mississippi Valley and the Rocky Mountain Region. Not a few of its leaders, like Frank E. Hering, are high degree Freemasons. From "Official Circular No. 74," sent out by Mr. Hering, when "Grand Worthy President," and dated South Bend, Ind., 20 Nov., 1909, we quote the following passages: "Our *ritual* is the fraternal religion of the Fraternal Order of Eagles. It names the great ethical principles to the furtherance of which this Order is dedicated. It contains that obligation which a man must accept to be a member of our fraternity. The beneficial and social features of our Order are only concrete aids in carrying out the ideas and ideals set forth in our obligation and in our lectures. The benefits and the social hours are means to an end; that end is to add to the sum of human happiness." This was followed by the announcement that a new ritual was being prepared, for the reason that the old one had been divulged by renegade Eagles. The Grand Worthy President promised "test work of a humorous yet instructive character, conforming to the resolution of the Grand Aerie Session at Omaha, Sept. 15–18, 1909," and ordained that "subordinate Aeries shall not be permitted to use electricity in any form in the initiation of candidates." The new ritual became operative 1 Jan., 1910. About the same time *McClure's Magazine,* in an article about "Tammany's Control of New York by Professional Criminals," referred to the Eagles as "a great national organization of sporting men, bartenders, politicians, thieves, and professional criminals." President Hering, in his report for 1909–10, admitted that the Order was full of "unclean things" and proceeded to "clean up" a number of objectionable Aeries in different parts of the country, in which undertaking he and his supporters seem to have succeeded, at least to some extent.

The Eagles have a secret ritual (see *Eagle Magazine,* Vol. XI, No. 6, p. 34) "no part of which is open to the prying eyes of the public." The "Aeries" hold "memorial services for deceased members," at which prayers are recited by lay "chaplains."

The F. O. E. has an "Insurance Department," established in 1918, with 2,516 benefit members. Home office, Gumbel Bdg., Kansas City, Mo. There are 1,194 lodges. The total membership of the Order is given at over 500,000.

Statistics Fraternal Societies, 1923, pp. 63, 234.—*St. Louis Globe-Democrat,* 4 May, 1923, p. 11.—*World Almanac,* 1923, p. 392.—*Much About the Fraternal Order of Eagles,* by Conrad H. Mann, F. O. E. Managing Organizer, Kansas City, Mo. [1921].—*The Eagle Magazine* (official organ of the Order), March, Apr., May, June, 1923, Vol. XI, Nos. 3, 4, 5, 6.

Fraternal Order of Orioles

This fraternal benevolent society was organized in 1910. It admits both men and women. It was originally started as Order of Owls, but was restrained by an injunction from continuing to use this name, which had been pre-empted by another organization. We are assured that it resembles the ORDER OF OWLS, has a grip, a password, and a ritual, but does not regard itself as a secret society. At its 1923 convention, held in Reading, Pa., the Fraternal Order of Orioles adopted a resolution, 241 to 8, asking that the prohibition law be modified in order to allow the manufacture of light wines and beer. The women delegates voted for the resolution. It was decided to vote only for such candidates for Congress as are in favor of such modification.

The Fraternal Order of Orioles at present has 208 lodges, with a total membership of 143,000. Its headquarters are at Buffalo, N. Y., where it has a $150,000 building of its own.

Statistics Fraternal Societies, 1923, p. 235.—*St. Louis Globe-Democrat,* 9 Aug., 1923, p. 10.

Fraternal Order of Reindeer

This is a fraternal society established at Phoenixville, Pa. In July, 1920, Willian Hallam, Jr., Supreme Secretary, reported that the Order was "making wonderful strides in the organization of subordinate lodges throughout the United States," and that prospects were "bright for a membership of 100,000 in the near future." Also that plans were under way for the erection of a widows' and orphans' home. The total membership was 40,000 at the beginning of 1921. A letter of inquiry addressed to Phoenixville, Pa., in July, 1923, was returned with the legend: "Removed." We are unable to say whether the Order still exists.

Fraternal Monitor, July, 1920, Vol. XXX, No. 12, p. 17.—*Statistics Fraternal Societies,* 1921, p. 237.

Fraternal Patriotic Americans

A "secret, fraternal, and patriotic Order," founded in 1913. The qualifications for membership are: "Members must be . . . born in America, of good character, and believers in a Supreme Being. They must be . . . opposed to the union of Church and State, and will uphold our public school system as well as the reading of the Holy Bible therein." This Order seems to operate only in Pennsylvania. It claims about 140 "Councils" with a combined membership of nearly 30,000 (21,500, according to the *Fraternal Monitor*).

Declaration of Principles, etc., of the Fraternal Patriotic Americans, published for propaganda purposes by the State Council Secretary, Geo. S. Ford, 608 Franklin Bldg., Philadelphia, Pa., 1923.—*Statistics Fraternal Societies,* 1923, p. 236.

Fraternal Reserve Association

This is a fraternal beneficiary society, organized at Oshkosh, Wis., in 1902. It furnishes whole family protection and goes farther than the usual custom, by publishing tables of credits in which the members may, by following the line at entry age to the column of entry year, discover their present credits and the required reserve.

Fraternal Monitor, Apr., 1919, Vol. XXIX, No. 9, p. 21; May, 1922, Vol. XXXII, No. 10, pp. 7, 10.—*Letter* from C. M. Robinson, Supreme Secretary, dated 8 June, 1923.

Fraternal Society Law Association

The Fraternal Society Law Association was established in 1909, and holds annual meetings on George Washington's birthday. The attorneys who have been engaged in litigation resulting in important decisions of the year usually discuss the issues involved at the annual meeting. Interpretations of the statutes and their effects on fraternal operation are also given. The Association maintains a reporting bureau in charge of Secretary A. W. Fulton (Chicago, Ill.), through which digests of decisions are promptly sent to all members. It also maintains a list of lawyers who are versed in fraternal insurance practice, and this list is used by the counsel of societies for obtaining legal assistance in various parts of the country. The Association's work is of value to lawyers who have fraternal benefit societies as their clients.

Fraternal Monitor, March, 1919, Vol. XXIX, No. 8, pp. 9 sq.

Fraternal Tribunes

This mutual beneficiary assessment society was organized by A. L. Craig and others at Rock Island, Ill., in 1897. It claims as a "unique feature" that its contracts are guaranteed by a loan and indemnity company. The *Statistics Fraternal Societies* for 1923 makes no mention of the Fraternal Tribunes, and a letter of inquiry addressed to the secretary at Rock Island, Ill., was returned by the postmaster as "unclaimed."

Cyclopedia of Fraternities, 2nd ed., p. 134.

Fraternal Union of America

The Fraternal Union of America is a fraternal beneficiary society, national in character. It was founded at Denver, Colo., in 1896, and admits men and women on equal terms. Its avowed objects are: "to promote mutual aid and fraternal love; to bestow substantial benefits upon its members, and widows, children, relatives, and dependents of deceased members; to foster social relations of its members and their families; to encourage education and to comfort the sick by fraternal ministrations in times of sorrow and distress." The headquarters are at Denver, Colo. The former Supreme President of this Order, Mr. F. Roose, according to the *Cyclopedia of Fraternities* (2nd ed., p. 134), was a Freemason and a member of the KNIGHTS OF PYTHIAS, the WOODMEN OF THE WORLD, the IMPROVED ORDER OF HEPTASOPHS, the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, the RED MEN, and other secret societies. The Union's propaganda literature and such copies of its official publication (*The Fraternal Union*) as we have had a chance to inspect, are devoted entirely to preaching the benefits of fraternal insurance and say nothing of secret features. The F. U. of A. is not mentioned in *Statistics Fraternal Societies* for 1923.

The Fraternal Union of America, a propaganda pamphlet, Denver, Colo., 1913.—*Cyclopedia of Fraternities,* 2nd ed., p. 134.

Fraternity of Friendly Fellows

This mutual assessment brotherhood, established at New

York, in 1885, was still alive in 1890, but A. C. Stevens could find no trace of it in 1896.

Cyclopedia of Fraternities, 2nd ed., p. 134.

Fraternity of the Truth

See Ancient Order of Emeth-Achavah.

Free and Accepted Americans

See Templars Order of the American Star.

Free and Regenerated Palladium

See Order of the Palladium.

Freemasonry

The systems of Freemasonry practiced in the United States are generally known as the York (more correctly the English) Rite and the Scottish Rite. Properly speaking, the York Rite might be termed the American Rite, for it is peculiar in its organized proceedings to the United States.[1]

1. The American Rite.—This rite embraces the Symbolic, the Capitular, the Cryptic, and the Templar degrees. It is practised only in the U. S. and Canada.

The *Symbolic degrees* are conferred in a Lodge and are: the Entered Apprentice, the Fellow Craft, and the Master Mason.

The *Capitular degrees* are conferred in a Royal Arch Chapter and are the Mark Master, the Past Master, the Most Excellent Master (an American invention), and the Royal Arch (conferred on no more or less than three persons at the same time).[2] The supplemental and honorary degree of "High Priesthood" (first heard of in Pennsylvania, in 1825) is conferred in a "Council of Past High Priests" upon those who have been regularly elected to preside over a Chapter of Royal Arch Masons. These degrees are called Capitular because they are conferred in a Chapter.

---

[1] Albert G. Mackey (*Encyclopedia of Freemasonry,* p. 906), says that the modern York Rite "has no better claim to this designation than it has to be called the Ancient and Accepted Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three degrees, the master is the mutilated one which took the Masonry of England out of the York Rite, and it has added to these three degrees six others which were never known to the Ancient York Rite, or that which was practiced in England, in the earlier half of the 18th century, by the legitimate Grand Lodge. In all my writings for years past, I have ventured to distinguish the Masonry practised in the United States, consisting of nine degrees, as the 'American Rite,' a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practised in no other country."

[2] Some Mark Masters in the U. S. have formed separate Mark Lodges. Some of them derived authority from Craft lodges, others from chapters. The General Grand Chapter at one time granted warrants to hold Mark

The *Cryptic degrees* are conferred in a Council. They are the Royal Master, the Select Master, and the Super-Excellent Master. They are conferred in Councils of Royal and Select Masters which are federated into Grand Councils and a General Council of the United States of America. With few exceptions, Grand Commanderies of Knights Templars do not require the possession of the Cryptic degrees by candidates for Orders conferred in Commanderies.

The *Templar degrees* are conferred in a Commandery and are the Red Cross (formerly known as "Babylonish Pass"), the Temple, and Malta (see Knights of Malta).

2. The Scottish Rite.—This rite embraces the degrees from the 4th to the 33rd, inclusive. In the Southern Jurisdiction of the United States (which includes all territory south of the Ohio River and west of the Mississippi and now claims 230,000 members (cfr. *Chr. Science Monitor,* 17 Sept., 1923) the organization of the different bodies and the degrees conferred by them are:

I

Symbolic Lodge

1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason.

Master lodges apart from the chapter, but this practice was discontinued in 1856. Bro. C. C. Hunt, P. & H. P. of Iowa, says in a paper in *The Builder* (Aug., 1923, Vol. IX, No. 8, p. 255): "It has been claimed that the Most Excellent Master Degree was invented by Webb. It is not practiced outside of the United States. The Past Master Degree grew out of the rule that the Royal Arch Degree could only be conferred on Past Masters. This rule is no longer in force for the Royal Arch Degree in England. In Pennsylvania the Past Master Degree is only conferred in a Craft lodge, and the applicant for the degree, if he be not an actual Past Master, must pay $10 to the Grand Lodge of Pennsylvania for a dispensation to permit his lodge to confer the degree upon him, and he cannot petition a chapter for the Royal Arch Degree until his lodge has made him a Past Master, either by election to the office of Master or by dispensation from the Grand Lodge. The first record of the conferring of the Royal Arch Degree," is in the minutes of Fredericksburg Lodge No. 4, of Virginia, the lodge in which George Washington received his Masonic degrees. Under date of December 22, 1753, this degree was conferred in Fredericksburg Lodge. The General Grand Chapter of the United States was organized October 24, 1797, at Boston, Mass., or rather, the convention out of which it grew met at that time and place. This convention adjourned to meet at Hartford the following January, and at that time and place the General Grand Chapter was organized under the name of the Grand Chapter of North America. The following January the name was changed to the General Grand Chapter Royal Arch Masons of the Northern States of America, and on January 9, 1806, the name was changed to the present title 'The General Grand Chapter of Royal Arch Masons of the United States of America.'"

[These three degrees are called Blue or Symbolic Degrees; they are not conferred in England, Scotland, Ireland and the U. S. because "the Supreme Councils of the Rite have refrained from exercising jurisdiction through respect for the older authority in those countries of the York and American Rite."—*Encyclopedia of Freemasonry,* p. 697].

II

Lodge of Perfection

4. Secret Master; 5. Perfect Master; 6. Intimate Secretary; 7. Provost and Judge; 8. Intendant of the Building; 9. Elected Knight of the Nine; 10. Illustrious Elect of the Fifteen; 11. Sublime Knight Elect of the Twelve; 12. Grand Master Architect; 13. Knight of the Ninth Arch, or Royal Arch of Solomon (see ROYAL ARCH MASONS); 14. Grand Elect, Perfect and Sublime Mason.

III

Council of Princes of Jerusalem

15. Knight of the East; 16. Prince of Jerusalem.

IV

Chapter of Rose Croix

17. Knight of the East and West; 18. Prince Rose Croix.

V

Council of Kadosh

19. Grand Pontiff; 20. Grand Master of Symbolic Lodges; 21. Noachite, or Prussian Knight; 22. Knight of the Royal Axe, or Prince of Libanus; 23. Chief of the Tabernacle; 24. Prince of the Tabernacle; 25. Knight of the Brazen Serpent; 26. Prince of Mercy; 27. Knight Commander of the Temple; 28. Knight of the Sun, or Prince Adept; 29. Grand Scottish Knight of St. Andrew; 30. Knight Kadosh.

VI

Consistory of Sublime Princes of the Royal Secret

31. Inspector Inquisitor Commander; 32. Sublime Prince of the Royal Secret.

VII

Supreme Council

33. Sovereign Grand Inspector-General.

In the Northern Jurisdiction (which includes all States north of the Ohio River and east of the Mississippi), the degrees conferred are: Lodge of Perfection, 4° to 14°, inclusive; Council

Princes of Jerusalem, 15° and 16°; Chapter Rose Croix, 17° and 18°; Consistory, 19° to 32°; Supreme Council, 33°.

"Although one of the youngest Masonic rites, having been established not earlier than 1801," says Mackey (*Encyclopedia of Freemasonry*, p. 697), the Ancient and Accepted Scottish Rite "is at this day the most popular and most extensively diffused." It was "constructed" at Charleston, S. C., in 1801, out of the 25 degrees of the Rite of Perfection, which had been introduced from France into the West Indies and America. Eight new degrees were added, and the sequence of some of the others was slightly changed. Members of the 33rd and last degree constitute the chiefs of the rite. There are not many of them. In 1907, according to the *Cyclopedia of Fraternities* (2nd ed., p. 54), the total number of active 33° Masons in North America did not exceed one hundred.[1]

The nominal "Grand East" (headquarters) of the Southern Jurisdiction is at Charleston, S. C., but its secretariat has been in Washington, D. C., since 1870. The "Grand East" of the Northern Council is at Boston, Mass., the secretariat in New York City.

3. The so-called *Concordant Orders, viz.*: the Royal Order of Scotland and the Knights of the Red Cross of Constantine.

4. *Non-Masonic Bodies to which only Freemasons are admitted.* They are: the MODERN SOCIETY OF ROSICRUCIANS; the SOVEREIGN COLLEGE OF ALLIED MASONIC AND CHRISTIAN DEGREES FOR AMERICA; the ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE; the MYSTIC ORDER OF THE VEILED PROPHETS OF THE ENCHANTED REALM; the INDEPENDENT INTERNATIONAL ORDER OF OWLS; and the "side degree" known as TALL CEDARS OF LEBANON.

5. The so-called *Dormant Rites, viz.*: the Rite of Memphis, the ORIENTAL RITE OF MEMPHIS AND MISRAIM; the RITE OF SWEDENBORG, and the ORDER OF MARTINISTS.

6. Besides these "regular" there are also a number of *irregular* or *"spurious" Masonic bodies*, which may be divided into

---

[1] Up to 1801 the highest degree of the Rite, introduced into America by Stephen Morin, was the "Sublime Prince of the Royal Secret," or the 25th of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled "Grand Inspectors General" and "Deputy Inspectors General," but these were titles of official rank, and not of degree. On May 31, 1801, the Supreme Council was created at Charleston, S. C., and from that time we hear of a rite of 33 degrees, 8 having been added to the 25 introduced by Morin, and the last being called "Grand Inspector General." (*Encyclopedia of Freemasonry*, p. 729).

two classes: (a) the Cerneau and Seymour-Cerneau "Scottish Rite" bodies, and (b) the "Scottish Rite Masons" among the Negroes.

In 1812 or 1814, one Joseph Cerneau (called by regular Masons "the American Cagliostro") organized a "Supreme Council of Sovereign Grand Inspectors General, 33°, for the U. S., its Territories and Dependencies," with himself as "Most Puissant Sovereign Grand Commander." This body long ignored the Charleston Supreme Council, but after the Civil War, in 1867, a large part of the Cerneau body was consolidated with the Northern Jurisdiction of the A. A. S. R., and the Supreme Council thus constituted is to-day the largest body of its kind. The Cerneau remnant survives in two "spurious" Supreme Councils. The older of these calls itself "the Supreme Council of the 33rd and Last Degree of A. A. S. R. Masonry," and owes its existence to Harry J. Seymour, who was expelled from the Scottish Rite in 1865; the younger was founded by Hopkins Thompson, an emeritus 33rd degree Mason of the Northern Supreme Council, as an alleged revival of the original Cerneau body.

On the "spurious" *Negro Masons,* see NEGRO SECRET AND FRATERNAL SOCIETIES.

7. *Statistics.*—The following table was compiled in July, 1923, by Bro. C. C. Hunt, and printed in the Masonic *Builder* Nov., 1923, Vol. IX, No. 11:

	Masonry First Planted	Formation of Grand Lodge	Membership
Alabama	1811	1821	48,126
Arizona	1866	1882	5,140
Arkansas	1837	1838	32,478
California	1849	1850	93,179
Colorado	1860	1861	28,027
Connecticut	1750	1789	39,689
Delaware	1765	1806	5,576
District of Columbia	1793	1810	19,986
Florida	1768	1830	22,691
Georgia	1735	1787	66,960
Idaho	1864	1867	8,776
Illinois	1805	1840	246,640
Indiana	1809	1818	117,074

	Masonry First Planted	Formation of Grand Lodge	Membership
Iowa	1841	1844	81,405
Kansas	1854	1856	72,297
Kentucky	1788	1800	69,260
Louisiana	1793	1812	31,221
Maine	1769	1820	41,730
Maryland	1770	1783	29,632
Massachusetts	1733	1733	110,018
Michigan	1764	1826	134,071
Minnesota	1849	1853	53,941
Mississippi	1800	1818	31,146
Missouri	1807	1821	104,084
Montana	1863	1866	18,670
Nebraska	1855	1857	38,642
Nevada	1862	1865	2,521
New Hampshire	1736	1789	14,505
New Jersey	1729	1786	73,854
New Mexico	1841	1877	5,975
New York	1737	1781	286,594
North Carolina	1755	1787	38,348
North Dakota	1863	1889	14,693
Ohio	1788	1808	172,341
Oklahoma	1853	1874	59,730
Oregon	1846	1851	25,328
Pennsylvania	1727	1731	186,560
Rhode Island	1747	1791	16,257
South Carolina	1735	1737	27,958
South Dakota	1862	1875	18,345
Tennessee	1796	1813	43,283
Texas	1837	1838	117,492
Utah	1860	1872	4,329
Vermont	1781	1794	18,229
Virginia	1733	1778	41,191
Washington	1852	1858	40,576
West Virginia	1864	1865	29,610
Wisconsin	1843	1844	49,539
Wyoming	1868	1874	6,513 [1]
Total			2,850,910

---

[1] With 6,680 in the Philippines this makes a grand total of 2,850,910. The reader may have noticed that the Scottish Rite Masons in some States are known as "Free and Accepted Masons," in others as "Ancient Free and

8. *The Teaching of Freemasonry.*—The condemnation of Freemasonry by the Catholic Church also affects American Freemasonry because Freemasonry in this country differs in no essential respect from the Freemasonry of Continental Europe. It has been indisputably shown, from Masonic sources (principally Albert Pike and Albert G. Mackey, both of whose writings are found in every American lodge and regarded as standard works by all American Masons) that Freemasonry, in America just as in Europe, is a religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals, consecrations, anointings; its own creed, its own morality, its own theory of the human soul and the relations of that soul to the deity, and attempts to displace Christianity. Its "G. O. D." is merely a symbol for nature,—"Nature self-originated, the cause of its own existence," as Pike says. Its "Bible" is not the Christian Book of Divine Revelation (which is held to be an imperfect form of the Jewish Kabbala), but merely one of many religious books, such as the Koran, the Vedas, the Zendavesta, the Book of Mormon, etc. The morality of Masonry is a pagan sensuousness; its much-vaunted benevolence is devoid of the charity of Christ; its history shows Masonry to be the renaissance of pagan mysticism, the religious application of the principles of the humanists, who strove to carry the world back to paganism. Organized in England, Freemasonry rapidly spread to the mainland of Europe and the colonies of America,—one in spirit, one in design in the hearts and aspirations of *esoteric* Masons: the undoing of what has been done in the world by the Catholic Church. Here is not the place to enter into a demonstration of these propositions; the interested reader will find them fully proved from Masonic sources in *A Study in American Freemasonry,* a volume of 440 pages edited by Arthur Preuss, St. Louis, Mo., B. Herder Book Co., 1908; 4th edition, 1920. Hence it is evident that the repeated condemnations pronounced upon Freemasonry by the Roman Pontiffs apply with full force to American Freemasonry in all its forms and manifestations. In the words of Leo XIII, Freemasonry, "under the pretense of vindicating the rights of man, and of reconstituting society, attacks Christianity; it rejects re-

---

Accepted Masons," in still others as "Free Ancient Accepted Masons," and so forth. These appellations are used indiscriminately by different grand lodges. But when a Grand Lodge has adopted one of them, any lodge using another appellation would be irregular. (Cfr. *Fellowship Forum,* 25 Nov., 1922, and 6 Oct., 1923).

vealed doctrine, denounces practices of piety, the divine Sacraments, and every sacred thing as a superstition; it strives to eliminate the Christian character from marriage and the family and the education of youth, and from every form of instruction, whether public or private, and to root out from the minds of men all respect for authority, whether human or divine. On its own part, it preaches the worship of nature and maintains that truth and probity and justice are to be measured and regulated by the principles of nature. In this way, as is quite evident, man is being driven to adopt customs and habits of life akin to those of the heathen, only more corrupt in proportion as the incentives to sin are more numerous. . . . We repeat our warning again and again, that in face of such an eminent peril, no precaution, however great, can be looked upon as sufficient. May God in His mercy bring to naught their impious designs; nevertheless, let all Christians know and understand that the shameful yoke of Freemasonry must be shaken off once and for all. . . ." (Encyclical Letter, *"Praeclara Gratulationis Publicae,"* of June 20, 1894.)

Encyclopedia of Freemasonry, passim, especially pp. 845 sq.—*The Builder,* a monthly Masonic magazine, formerly published at Anamosa, Ia., now at St. Louis, Mo., Vol. VI (1920), Nos. 2 and 3.—*World Almanac* for 1923.—*Cyclopedia of Fraternities,* 2nd ed., pp. 17 sqq.—On the teaching of Freemasonry see A. Preuss, *A Study in American Freemasonry,* St. Louis, Mo., 4th ed., 1920.—The quotation from *Leo XIII's* Encyclical *"Praeclara Gratulationis Publicae"* is taken from *The Pope and the People, Select Letters and Addresses on Social Questions by Pope Leo XIII,* edited by Msgr. Parkinson, London, Catholic Truth Society, 1912, pp. 231 sq.—Other literature on the subject worth reading: H. Gruber, S. J., article "Masonry," in the *Catholic Encyclopedia,* Vol. IX, pp. 771–788.—*Freemasonry, An Interpretation,* by Martin L. Wagner (a Lutheran minister), Columbus, O.: The F. J. Heer Printing Co., 1912.—*Character and Claims and Practical Workings of Freemasonry,* by Charles G. Finney, President of Oberlin College; new edition, Chicago, Ill.: National Christian Association, 1917.—*A Treatise on Freemasonry,* based on Masonic Sources, by Th. Graebner; St. Louis, Mo.: Concordia Publishing House, 1914.—*The Case against the Lodge,* by Benjamin M. Holt (a seceding Mason), St. Louis, Mo.: Concordia Publishing House, 1917.

Free Masters

See Ancient Order of Freesmiths.

Freemen's Protective Silver Federation

A secret, oath-bound political fraternity, established at Spokane, Wash., in 1894, to "unite the friends of silver under one banner, to battle for the white metal and to wage war against the gold monopoly." It claimed to have 800,000 members in 1896, but is now extinct.

Cyclopedia of Fraternities, 2nd ed., p. 301.

Freesmiths

ST. ALBERT'S COLLEGE LIBRARY

See Ancient Order of Freesmiths.

Free Speech League

This organization, founded in 1902, demands "freedom of peaceable assembly, of discussion and propaganda; an uncensured press, telegraph, and telephone; an uninspected express; an inviolable mail." It works "by means of the press, the platform, and the courts; by persuasion, argument, petition, protest, and demand; through the agencies of election and rejection." The headquarters are in New York City.

New Encyclopedia of Social Reform, p. 511.

Freethought Federation

See American Secular Union and Freethought Federation.

Friends of Negro Freedom

This Organization has for its object "Economic Emancipation through Co-operation for the Negro," which it seeks to attain by the following methods:

(1) By getting cheaper rents by forming tenants' leagues and buying apartment houses co-operatively; (2) By securing food, fuel and clothing more cheaply by organizing co-operatives among the Negro masses; (3) By raising Negroes' wages by getting them into unions and increasing their employment by getting them into all industries; (4) By educating the Negroes in current and public questions through weekly forums, and training them to think quickly and express themselves clearly; (5) By saving the Negroes money by forming boycott committees which (a) Examine and expose sharks, stock frauds, and fake enterprises which seek to sell their goods to unsuspecting Negroes; (b) Investigate merchants who cheat and are discourteous, and publish lists of fair and unfair merchants; (6) By helping Negro migrants to fit in their new environment, through the migrants' committee which gets into contact with the Southern Negroes and

teaches them to adjust themselves to strange and unusual surroundings. The programme of the F. N. F. is international. It fights for the economic emancipation of the Negro in Africa, the West Indies, Central and South America.

The F. N. F. was started in 1920 and it was largely through the agitation carried on by its members that Marcus Garvey was tried and convicted (1923). At present the organization has councils in ten or twelve large cities. We are assured by Mr. Philip Randolph, one of the executive secretaries, that the organization "has no secret features." Headquarters: 2305 7th Ave., New York.

The F. N. F. publishes the *Messenger magazine,* which is regarded as one of the ablest of Negro publications.

Letter from Mr. Philip Randolph, dated 8 Aug., 1923.—Propaganda pamphlet, entitled, *The Friends of Negro Freedom,* kindly supplied by Mr. Randolph.—*The Messenger,* Nov., 1923, Vol. V, No. 11.

Friends of Our Native Landscape

This is a national society of naturalists and nature friends with branches in several States. It was organized at Chicago, by Jens Jensen, landscape architect, in 1913. The Friends have acted as "watch dogs" of the national parks, sending representatives to Washington and to national park conferences. The State chapters are represented at State legislatures, that in Illinois guarding "Starved Rock," working for the forest preserves and for a State park policy. The "Friends" in Iowa have chosen spots for parks in every county. In Wisconsin the chapter has done much for the State parks at Devil's Lake and the Dells and is working for a Wisconsin Northern Lakes Park. The Chicago "Friends" have recently had printed a "Report of Suggested State Parks" for Illinois. Out-of-door meetings have been held in Wisconsin, Iowa, and Illinois and are the means of taking city members to possible park areas. In 1922, Holy Hill, a picturesque area near Hartland Wis., was the meeting place. At the June conference of 1923, held at Oregon, Ill., on the Rock River, hundreds of delegates and citizens from adjacent towns assembled on a sloping hillside, in a natural amphitheatre, for a performance of Kenneth Sawyer Goodman's Masque written for the Friends and given annually. "Against the glowing red of the sunset skies," writes an observer, "appeared the figure of an Indian in war-bonnet following the trail while the audience listened to the music of a wooden wind instrument hidden from view. The forest birds sang vesper songs as the Indian came down the trail, now in view, now lost to sight behind the underbrush. Gaining the open space before a heap of fagots, the brave lifted his hands, reciting in a tragic voice:

Out of the dying sun, my fate hath called me.
My people have fled before me, I know not whither.
I, too, must go.

A Faun in leopard skin crept from the thicket and addressed the Indian:

Farewell and peace, Child of the Silent Clay,
Peace and deep rest, O Brother of rock and stream.
I am he, whom men call Ageless Beauty of the Wild,
A god most worshipful and still unworshipped.

While the Indian disappeared "as driven leaves before the storm," comforted by the Faun, the Pioneer crashed through the forest, thrusting the Faun out of his way. Then followed the Builder, who, seeing visions of cities and progress, pushed the Pioneer from his path. At last appeared the "Friends," followed by women and children, bearing fagots, saying:

I come to taste the blessing of thy calm,
For in the cities some remember thee
With thankful hearts and band themselves together
That thou mayst have a little worship still.

The Faun with his torch lighted the Council Fire, around which gathered the audience, and the conference on how to preserve natural resources in the beauty of forest and landscape began. Illinois, Wisconsin, and Iowa each had its own council fire, all finally uniting at a community council fire for deliberations and the singing of songs and addresses by Jens Jensen, Lorado Taft, Professor Aoust of the University of Wisconsin, the State Historian of Wisconsin, and other speakers.

Christian Science Monitor, Boston, Mass., 13 June, 1923, Vol. XV, No. 167, p. 7.

Funeral Benefit Association of the Patriotic Order Sons of America

This assessment fraternal beneficiary association, founded in 1895, is composed of "Camps" and "Commanderies," or parts of "Camps" and "Commanderies," of the PATRIOTIC ORDER SONS of AMERICA, and has for its object to establish and maintain a fund for the payment of funeral benefits to its members. The Secretary, Mr. S. K. Stinger, Jr., informs us that this is not a secret society; but the parent body (Patriotic Order Sons of America), to which all members belong, *is* a secret society. The present membership of the Funeral Benefit Association is 89,377. The headquarters are at Philadelphia, Pa.

G

German-American Citizens' League of the United States

This League ("Deutschamerikanischer Bürgerbund der Vereinigten Staaten") is the successor of the German-American National Alliance ("Deutschamerikanischer National-verband"), which was dissolved during the World War. The object of the new society, like that of the old is to unite Americans of German birth or descent for the purpose of cultivating love for the German language and literature, for German character, traditions, and music, and to provide for an adequate representation of the German-American element in the public life of the United States. In addition the League aims at preventing another war between this country and Germany. The headquarters are at Chicago, where the League publishes a weekly newspaper. Membership in the League is confined to citizens of the United States who will obligate themselves to vote at all public elections if they are physically able.

Statement by John C. Meyer in the *St. Louis Star,* 14 June, 1923, p. 1.—Copies of the *Deutschamerikanische Bürgerzeitung* (Chicago) and the *Staatsbürger* (St. Louis).

German Baptists' Life Society

This is a small fraternal beneficiary society, operating at Buffalo, N. Y. It readjusted its originally inadequate rates in 1911. At the time of the readjustment there were 1,158 members who were insured for $1,191,250. On January 1, 1921, there were 2,639 members, with outstanding insurance of $2,230,039. The constitution provides that the directors must be members of German Baptist churches. The directors meet biennially at the home office, in the month of May. The last meeting was held May 24, 1923 with Actuary William Francis Barnard present. The Association has labored since 1911, when the re-adjustment of rates took place, under most adverse conditions, in not receiving sufficient income for the general expense fund. The $1.00, $1.50, and $2.00 yearly membership dues were not sufficient to cover the current expenses of management and the officers had to work on very small salaries; in fact, heavy sacrifices had to be made.

Fraternal Monitor, May, 1921, Vol. XXXI, No. 10, p. 20; July, 1923, Vol. XXXIII, No. 12, p. 16.

German Beneficial Union (Deutscher Unterstützungsbund)

A mutual benefit society for German-American men and women, organized in 1892. Headquarters at Pittsburgh, Pa. It has two classes of members, known as A and B. The total membership was given as 54,000 in April, 1923. The Union's "Declaration of Principles" incorporated in its propaganda literature contains the following:—"The Union is non-sectarian and advocates the principles of humanity and good citizenship in doing our duty to mankind. To that end we request all well-meaning persons to assist us by becoming members. No secrets in the meetings; non-members are admitted when accompanied by members."

Propaganda literature distributed by the G. B. U. in 1923.—*Fraternal Monitor,* May, 1923, Vol. XXXIII, No. 10, p. 9.—*Statistics Fraternal Societies,* 1923, p. 66.

German Order of Harugari

This secret society was organized at New York, in 1847, or 1848, in the early days of German immigration, for the purpose of bringing together the Germans socially, giving them a chance to assist one another, and to practice their mother tongue. The name Harugari was chosen because it was alleged there had been found in some old chronicle indications of the existence of a society of that name among the ancient Cimbrians. The word is supposed to be derived from the old German *haruc, i. e.,* grove, forest. The motto of the Order is: "Friendship, Love, and Humanity." The original declaration of principles was very altruistic. The supreme officers are called "Bards"; the branch societies, "Lodges"; the members, "Brethren." Where they are numerous, they have State supreme lodges. In 1860, the Order split into two camps, but they reunited in 1869. Besides the Initial and the Grand Lodge degree, the Order has three other degrees. Women members meet in separate lodges, which are governed and conducted like those for men. One of the offshoots of the Order was the *Harugari Singing Society,* which at one time had 20,000 members, but has declined since. Another offshoot seems to be the *German Order of Harugari of Illinois,* organized in 1869 and incorporated separately under the laws of that State. It has 42 lodges, with 1,101 benefit and 52 social members.

The professed aim of the Harugari is mainly mutual insurance, but the "Liberal" element has long been in control of the Order and made it an indirect means of antagonizing the Catholic Church. In 1905 an old missionary wrote to the *Catholic Fortnightly Review* (Vol. XII, No. 4): "Let me call your attention to a secret society which a long experience has shown me to be especially dangerous to the German-speaking Catholics of this country, both with regard to faith and morals. I mean the 'Harugari.' They are . . . more directly inimical to the Church than the Odd Fellows and the Knights of Pythias. By strictly forbidding religion to be mentioned in their meetings, they have made themselves almost invulnerable. At one time the Church authorities gathered proofs against and showed a disposition to condemn them. But so far nothing has been done."

Cyclopedia of Fraternities, 2nd ed., pp. 234 sq.—Schem's *Deutsch-Amerikanisches Conversations-Lexikon,* Vol. V, pp. 191 sq.—*Catholic Fortnightly Review,* St. Louis, Mo., 15 Feb., 1905, Vol. XII, No. 4, pp. 103 sq.—*Statistics Fraternal Societies,* 1923, p. 67.

Gideons

An organization of commercial traveling men, which puts Bibles into hotel bedrooms and Pullman cars. Though this society has never shown itself aggressively anti-Catholic, it appears from a number of passages quoted from its official organ, *This Gideon,* by the *Catholic Standard and Times* (Philadelphia, 1922, Vol. XXVII, No. 29), that many of its members, possibly through ignorance or prejudice, hand on the hoary fable that Catholics are not allowed to read the Bible. It is to be noted, also, that the Bibles distributed by the Gideons contain many mistranslations and omit several books of the canonical Scriptures. "The Gideon Bible, therefore," in the words of the *Standard and Times,* "is not in any sense the written word of God for Catholics; why, then, should it be foisted on them and upon the general reading public?"

Catholic Standard and Times, Philadelphia, 1922, Vol. XXVII, No. 29.—*Fortnightly Review,* St. Louis, Mo., 15 July, 1922, Vol. XXIX, No. 14, p. 267.

Girl Pioneers of America

A society started about 1912 for the purpose of enlisting the activity of young girls on lines analogous to those of the Boy Scouts.

Fortnightly Review, St. Louis, Mo., 15 March, 1912, Vol. XIX, No. 6, p. 187.

Girl Scouts, Inc.

A national organization resembling the Boy Scouts, and consisting of girls between the ages of 10 and 18. This organization, patterned after the Girl Guides of England, was founded in 1912 by Mrs. Juliette Low, of Savannah, Ga., and incorporated in 1915. It has branches in every State of the Union and in Hawaii, Porto Rico, and Alaska. The activities of the Girl Scouts centre around three main interests: (1) Home, (2) health, and (3) citizenship. The methods employed are largely recreational: story-telling, games, dancing, "hiking," camping, boating, etc. The scout slogan: "Do a good turn daily," is calculated to encourage a spirit of helpfulness. The organization comprises patrols, troops, local councils, and a National Council, which is the central governing body and is affiliated with the Girl Guides of England. The organization claims to be "non-sectarian in practice as well as theory." In New York, Philadelphia, Washington, and some other cities Catholic Girl Scouts have been organized. Of the total membership of 125,738 (*World Almanac,* 1923, p. 393) about 2,000 are Catholics (*Cath. Encyclopedia*). The headquarters of the Girl Scouts, Inc., are at 189 Lexington Ave., New York City. (Cfr. Camp Fire Girls.)

Catholic Encyclopedia, Supplement I, Vol. XVII, p. 683.

Gleaners

See Ancient Order of Gleaners.

Glenwood Degree

See Independent Order of Foresters.

Globe Fraternal Legion

We have no knowledge of this Order beyond what is contained in Father Rosen's book, *The Church and Secret Societies,* where it is stated that "the *ritual* does not make the *chaplain* a necessary figure at the meetings, but we have the religious hymn and the oath as in other secret societies," and that the members employ secret pass-words, grips, signs, and countersigns. This is the last of the societies treated by Fr. Rosen in his book, and he concludes the chapter devoted to the Globe Fraternal Legion with this significant paragraph: "But why occupy time in discussing more of the three hundred or more similar societies, one by one, in detail? They all agree substantially in their first principle. They all teach the same religious doctrine—naturalism and salvation without Christ. They all belong to the Masonic family, 'which is the mother of all, in fact as well as in name.'" (p. 276).

P. Rosen, *The Church and Secret Societies,* pp. 275 sq.

Goats

See SUBLIME ORDER OF GOATS; also ORDER OF PINK GOATS.

Golden Chain

See ORDER OF THE GOLDEN CHAIN.

Go-Hawks Happy Tribe

This organization of boys and girls of all ages, of which James Whitcomb Riley was the "First Big Chief," has for its motto: "To make the World a Happier Place," and its members take this "Pledge": I promise to help some one every day. I will try to protect the birds, all dumb animals, trees and plants." The tribe was founded in 1913. Lately its members raised a "Million Penny Fund" for the needy children in Europe. There has been a constant helping of poor and crippled children in our own country. Boxes of books and clothing have been sent into mountain districts, help given to little children working in mills and to blind children.

The "Tribe" claims to have over 80,000 members. Its organ in the Middle West is the Sunday *Globe-Democrat* of St. Louis, Mo. Its headquarters are at "Happyland," Park St., Boston, 8, Mass.

Golden Cross

See UNITED ORDER OF THE GOLDEN CROSS.

Golden Rod

See ORDER OF THE GOLDEN ROD.

Golden Rule Alliance

A mutual assessment beneficiary fraternity, organized at Boston, Mass., prior to 1889. It is probably extinct now.

Cyclopedia of Fraternities, 2nd ed., p. 135.

Golden Seal Assurance Society

This fraternal beneficiary order (up to 1919 known as Order of the Golden Seal) has its headquarters at Roxbury, N. Y. Since 1 Jan., 1919, it has been operating on the American Experience Table of Mortality. The membership at the end of 1921 was 9,742. The Society is "organized on the lodge system and has a *ritual* for conducting the lodges and initiating candidates. It also has *secret work,* providing the means of identification among its members and in order to prevent those who are not members from attending meetings." The field force and organizers are known as the "Booster Club." At the 1923 quadrennial convention, held in Rochester, N. Y., report of the committee on *secret work,* recommending that there be a revision of the ritualistic work of the Society, was received and adopted.

Fraternal Monitor, July, 1919, Vol. XXIX, No. 12, p. 22; July, 1923, Vol. XXXIII, No. 12, pp. 11–13; Apr., 1922, Vol. XXXII, No. 9, p. 13.—The quoted statement as to ritual and secret work is taken from a letter of the Secretary-Treasurer, Mr. A. F. Bouton, dated 16 June, 1923.

Golden Star Fraternity

This fraternal beneficiary society for men and women was established at Newark, N. J., in 1881. It has a *ritual,* which "seeks to impress the teachings of benevolence and charity." A letter of inquiry addressed to this Fraternity at Newark in June, 1923, was returned as undeliverable.

Cyclopedia of Fraternities, 2nd ed., p. 135.

Gold Star

See Order of the Gold Star.

Good Fellows

See Royal Society of Good Fellows.

Good Samaritan Degree

See Adoptive Masonry.

Good Templars

See Independent Order of Good Templars.

Grand Army of the Republic

An organization of Union soldiers and sailors of the Civil War, founded by B. F. Stephenson at Springfield, Ill., in 1866. Total membership in 1923, 93,171. The ritual is derived from that of the old Soldiers' and Sailors' League. The Grand Army has played quite a rôle in politics, but it is now rapidly declining. Its chief objects were "to preserve and strengthen the kind and fraternal feelings which bound together the soldiers and marines in the Civil War, to perpetuate the memory of the dead, mutual assistance and aid, true allegiance to the Constitution and laws of the U. S., to discountenance disloyalty and insurrection, and to encourage the spread of universal liberty, equal rights, and justice to all men." The *"Obligation"* taken by members is as follows:

"I do solemnly swear, in presence of Almighty God, and these witnesses, my former companions in arms, that I will never, under any pretense, nor for any purpose whatever, expose the secrets of this Encampment. That I will never make known, or cause to be made known, any of the hidden mysteries, work, or ritual of this band of comrades, whereby the same may come to the knowledge of the uninitiated. I do further solemnly swear, that I will never wrong a soldier or his family, nor suffer others to wrong them, if in my power to prevent it; but that I will, on all occasions, when not inconsistent with the duty I owe to God, my country, and myself, assist him and his family. That I will sustain for all offices of trust and profit, other things being equal, the Citizen Soldier of the Republic. I do further swear, that I will yield implicit obedience to the Encampment of which I may be a member, and to the lawful rules and orders of the Grand Encampment, to which this is subordinate; and I further promise and declare, that should any books or papers belonging to this Encampment come or be placed in my hands, I will neither print nor copy, nor permit to be printed or copied, any portion thereof, except by special permission of the Grand Encampment. I do further swear that I take this obligation upon myself without any mental reservation or equivocation, under no less a penalty than that of being treated and punished as a Traitor by this order. So help me God and keep me steadfast!" (*Ritual,* pp. 13 sq., Chicago, 1889).

The religious services of the G. A. R. may be judged from the appended extracts from their "Service Book."

"Chaplain's address.—* * * It seems well we should leave our comrade to rest where over him will bend the arching sky, as it did in great love when he pitched his tent, or lay down, weary and footsore, by the way or on the battlefield for an hour's sleep. As he was then so he is still—in the hands of the Heavenly Father. 'God giveth His beloved sleep.' As we lay our comrade down to rest, let us cherish his virtues and learn to imitate them. Reminded forcibly by the vacant place so lately filled by him, that our ranks are thinning, let each one be so loyal to every virtue, so true to every friendship, so faithful in our remaining marches that we shall be ready to fall out, to take our places at the great review hereafter, not without doubt, but in faith that the merciful Captain of our Salvation will call us to that fraternity which, on earth and in heaven, remains unbroken. (*A pause for a moment.*) Jesus said, 'Thy brother shall rise again. I am the Resurrection and the Life.' (*The body is deposited in the grave or tomb.*) Behold the silver cord is loosed, the golden bowl is broken; we commit the body to the grave where dust shall return to earth, and the Spirit to God who gave it. Earth to earth, ashes to ashes, dust to dust, looking for the resurrection and the life to come through our Lord Jesus Christ. Prayer."

Memorial Day

Post assembled in the Post Hall. "Chaplain.—Almighty Father! Humbly we bow before Thee, our Creator, Preserver, Guide and Protector. * * * Bless our country; bless our Order; make it an instrument of great good, keep our names on the roll of Thy servants, and at last receive us into that Grand Army above, where Thou, O God, art the Supreme Commander."

Public Service at Cemetery. The Chaplain reads a number of verses from the Scriptures (1 John 5: 4; Eph. 6: 10–18; 1 Tim. 1: 18, 19) and closes with the following: "Our Savior, Jesus Christ, has abolished death and hath brought life and immortality to light through the gospel. 2 Tim. 1: 10. Thou therefore, endure hardness as a good soldier of Jesus Christ. 2 Tim. 2: 3. For this mortal must put on immortality. So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 53–58.

"Commander.—Attention! Post. After such words from the Holy Scripture, it is fitting now that we invoke the divine blessing. Parade, Rest!

"Chaplain.—*Let us pray.* Almighty God! in the name of our Lord Jesus Christ, who brought life and immortality to light, we bow before Thee on this Memorial Day. * * * And to the end that all for which we pray may be wrought out in us effectually, grant, O God! that by Thy grace we may be enlisted in Thy great army of the redeemed under Jesus Christ, the Captain of our salvation. Amen."

Public Exercises in Halls. "Commander.—* * * This day is sacred with the almost visible presence of those who, out of prison-pens and hospitals, from camps and battlefields, have joined the innumerable company of those who muster to-day upon the parade ground of heaven. Comrades, Salute the Dead."

The Grand Army of the Republic, according to the *Cyclopedia of Fraternities* (2nd ed., p. 11), "was organized by Odd Fellows and Freemasons and is largely made up by them." In spite of this fact and the religious character of its ritual, it has had some priests and even a bishop or two among its members. Archbishop Ryan, of Philadelphia, in 1896, declared he could see "no objectionable features" in it, while Archbishop Ireland of St. Paul repeatedly eulogized it.

The *Ritual* of the G. A. R., as reprinted by Ezra A. Cook, Chicago, Ill., 1889.—*Cyclopedia of Fraternities,* 2nd ed., pp. 11, 365–369.—*Christian Cynosure,* Vol. XLVIII, No. 6, Oct., 1915, p. 179.—*Grand Army of the Republic . . . aus Gottes Wort beleuchtet,* Northwestern Publ. House, Milwaukee, Wis. (copy in Concordia Seminary Library, St. Louis, Mo.)

Grand Fraternity

This secret beneficiary society was incorporated under the laws of Indiana, in 1885, and reincorporated by an act of the General Assembly of Pennsylvania, in 1893. Its founders were members of the Masonic Fraternity (see FREEMASONRY), the AMERICAN LEGION OF HONOR, the ROYAL ARCANUM, and the CHOSEN FRIENDS. Its object is (Constitution, Sect. 1) "to organize and unite in fraternal union, acceptable white persons over sixteen years of age, of good moral character, who believe in the Supreme Being; to foster and strengthen fraternal feeling among the members and inspire them to help each other in difficulty and distress; to aid in furnishing homes and schools, that the deserving member or his beneficiary may retreat to the one and his offspring enjoy the advantages of the other; and to establish a benefit fund or funds, whereby absolute and permanent protection shall be furnished to every worthy beneficial member in old age or while suffering from the ills or accidents of life, and a like permanent protection to his widow, orphans or dependents." The insurance system originally provided for the payment of an annuity ($600 to $1,000 a year) to the beneficiary during widowhood; this has been changed into a death benefit not exceeding $5,000.

The Grand Fraternity is open also to women, but the majority of its members are men. All members, irrespective of sex, are known and designated as "Fraters." There is, besides, a Juvenile Department with 1,056 members. The *ritual* (see Const., Art. I, Sect. 8; By-laws, Art. VII, Sect. 1) is not based upon any mysteries or historical incidents, but "limited to the explanation of the principles which the society upholds." The Grand Fraternity has 145 lodges with 15,259 members. General offices, 1626–28 Arch St., Philadelphia, Pa.

Cyclopedia of Fraternities, 2nd ed., pp. 189 sq.—*Statistics Fraternal Societies,* 1923, pp. 70 sq.—*Constitution of The Grand Fraternity,* 24th Edition, Phila., 1921.

Grand League of Protestant Women of America

The Grand League of Protestant Women of America is a semi-secret, educational, charitable, and fraternal society of women "founded for the purpose of preserving and promoting the American government, its ideals, and institutions." It is not affiliated or connected with any other organization of women or men. Its organization is similar to that of the large benevolent and fraternal orders. The members do not wear robes or other regalia, and do not participate in parades. An advertisement signed by the National Secretary, Mrs. E. J. Roth, 623 Bing Bldg., Houston, Tex., says that the League is "pro-Protestant, rather than anti-anything," and aims at the "advancement of our Public Schools, and Americanization of the Government."

From a recent news item in the *Fellowship Forum* (Vol. III, No. 9) we judge that the Grand League is not ready to join issues with the Ku Klux Klan. "At a recent conference of the Grand League of Protestant Women of America," we read there, "it was unanimously decided to ratify the action of the Grand President, Mrs. H. D. Morse, and the Grand Secretary, Mrs. E. J. Roth, in refusing to take the oath of the WOMEN OF THE K. K. K. at the session in Asheville, N. C., July 16, for the purpose of making plans for the proposed merger of the various women's organizations working along religious-patriotic lines. The Grand League of Protestant Women will gladly co-operate with organizations working consistently and offer their organization in connection with the Protestant men who are working for a United Protestantism, but they feel that some plans of the

Women of the Ku Klux Klan are not entirely in accord with the missionary spirit of the Grand League."

Fellowship Forum, Washington, D. C., 12 May, 1923, Vol. II, No. 47, p. 6; 19 May, 1923, Vol. II, No. 48, p. 6; 18 Aug., 1923, Vol. III, No. 9, p. 5.

Grand Nest of the Blue Goose

This is an international secret organization of insurance agents and adjusters in the States of Missouri and Kansas, founded in 1906. Its branches are called "Ponds." Its chief officer goes by the name of "Most Loyal Grand Gander." Others enjoy such titles as "Grand Custodian of Goslings," "Grand Guardian of the Nest," "Grand Keeper of the Golden Goose Egg," etc. This Order seems to be an imitation of the ANCIENT AND HONORABLE ORDER OF THE BLUE GOOSE.

Chicago *Herald,* 6 Oct., 1915.—*Fortnightly Review,* St. Louis, Mo., 15 Feb., 1920, Vol. XXVII, No. 4, p. 57.

Grand Order of Galilean Fishermen

A Negro beneficiary society (cfr. NEGRO SECRET AND FRATERNAL SOCIETIES), one of the oldest of its kind in America. It admits both men and women. Its lodges are called "Tabernacles." It claims Masonic origin and displays the fish, the passion cross, the rose, and the INRI of the 18th degree of the Ancient and Accepted Scottish Rite.

Cyclopedia of Fraternities, 2nd ed., p. 235.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 329.

Grand Orient

See ORDER OF THE GRAND ORIENT.

Grand United Order, Independent Sons and Daughters of Purity

This beneficiary and social organization was established at Harrisonburg, Va., prior to 1890. It is probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 135.

Grand United Order of Nazarites

This Order, founded at Baltimore, in 1863, was one of the oldest fraternal societies organized in this country for the payment of sick and funeral benefits. Its title appears in the records of the U. S. census for 1890, but it seems to be extinct now.

Cyclopedia of Fraternities, 2nd ed., p. 235.

Grand United Order of Odd Fellows (Colored)

See Negro Secret and Fraternal Societies.

Grange

See National Grange.

Granite League

An assessment insurance society founded at Philadelphia in the eighteen eighties, but "reported dead" by the *Cyclopedia of Fraternities,* 2nd ed. (published in 1907), p. 135.

Great American Fraternity

A national organization, started in 1922, under the auspices of the Knights of the Ku Klux Klan. Its programme is: (1) to organize a nation-wide society composed of members of thirteen secret orders, all popularly believed to be hostile to the Catholic Church; (2) to instruct these in effective political anti-Catholicism; (3) to find political issues, based on opposition to the Catholic Church and to Catholics, upon which all of the thirteen secret societies may unite. The G. A. F. seems to have its members chiefly among the "Klansmen."

Charles P. Sweeney in *The Nation,* New York, July 5, 1922.—*Fortnightly Review,* St. Louis, Mo., 15 July, 1922, Vol. XXIX, No. 14, p. 266.

Greek Letter Fraternities

"Greek Letter Fraternities," or "Greek Letter Societies," are terms used interchangeably for certain kinds of secret societies, mainly in colleges and high schools. The name is derived from the use of Greek initials to designate the different fraternities. These letters are supposed to stand for Greek words or phrases expressing a moral or character sentiment; as "Phi Beta Kappa"—Φιλοσοφία Βίου Κυβερνήτης, *i. e.,* "Philosophy is the guide of life;" [1]

---

[1] The Phi Beta Kappa is the mother of the Greek Letter fraternities. It was established in Williamsburg, Va., in 1776. Hackethorn (*Secret Societies of All Ages*) and others attribute its origin to the Illuminati of Bavaria (*see* Illuminati; cfr. *Cyclopedia of Fraternities,* p. 344; on the Phi Beta Kappa's history and present status cfr. *Baird's Manual of American College Fraternities,* 10th ed., 1923, pp. 4, 590).

but sometimes a harmonious combination of letters is first selected, and the motto fitted to them afterwards. Some of the fraternities, which exist only in a single organization, are named from their badge pins. These are comparatively few in number. The "Skull and Bones" leads the list in influence, age, and society standing; "Scroll and Key" and "Spade and Grave" maintain a supposed rivalship with it at Yale. The two former are peculiar to Yale, but have feeble imitators in the "Axe and Coffin" of Columbia, the "Owl and Padlock" at Michigan University, and the "Skull and Serpent" and "Owl and Wand" at Wesleyan. Yale College has a system peculiar to itself, in that each college class has its own fraternities. The student in passing through the course may have the privilege of initiation and other supposed benefits annually repeated. A nominal interest is supposed to be retained by the members of each lower class fraternity after they have ceased to act with it, and on special occasions they are customarily present as spectators or guests. This fact has operated against the secrecy of Freshman societies, visitors often being present who have never been members. In most other institutions, however, the societies are made up from each of the college classes without distinction; so that membership may be continued during the entire course.

The arguments that can be advanced against secret societies of this kind are forcibly set forth in a booklet entitled *College Secret Societies, their Customs, Character, and the Efforts for their Suppression,* published by Ezra A. Cook, Chicago, in 1894, and still sold by the National Christian Association of that city. There the reader will find an authentic description of the means employed by college fraternities, of their barbarous methods of initiation, and of the movement for their abolition, which started after the "Cornell tragedy of 1873" and received a new impetus in 1923, by a murder committed at Northwestern University.

As for the *rituals* of the Greek Letter fraternities, they are all cut from the same cloth and may be described as a mock-religious hodgepodge of Christian sentiments, hymns, and prayers, and of pagan myths. Here is the "Oath of Fidelity" of one of these fraternities:

> President:—Since it is of your own free will and accord, you will advance to the altar, kneel on your left knee, your right hand resting on the Holy Bible, the Insignia of the Fraternity, your left hand over your heart, in which due form you will say: "I" repeat your

name and say after me: "I (name of candidate), of my own free will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon, most solemnly and sincerely promise and swear that I will never reveal any of the secrets of the Phi Delta Fraternity, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such; to any person or persons whomsoever, except it be to a true and lawful Brother of Phi Delta, and neither unto him or them until by strict trial I shall have found him or them as lawfully entitled to the same as myself. I furthermore promise and swear that I will support and obey the constitution of Phi Delta and the by-laws and edicts that may from time to time be enacted by the Grand Council and the Chapter of which I shall become a member; that I will not cheat, wrong, or defraud a Chapter of Phi Delta, nor a Brother of Phi Delta, nor injure him in any of his laudable undertakings; that I will never knowingly or willingly do anything that may bring discredit to the order of Phi Delta, and do all in my power to promote the progress and welfare of the fraternity. I furthermore promise and swear that I will love and cherish every Phi Delta as a Brother; that I will aid and assist him when in trouble and distress, so far as my ability permits; that I will defend the Honor of a Brother of Phi Delta as I would my own. I will never strike a Brother of Phi Delta in violence or in anger except in the necessary defense of another Phi Delta, my country or flag, my family or myself, and that I will give him due and timely notice, that he may ward off the approaching danger, if in my power. To all this, I most solemnly and sincerely swear on my honor as a man, on the love that I bear for my mother, and on my hopes of salvation, to keep and perform the same without any equivocation, mental reservation, secret evasion of mind whatever, binding myself, should I ever prove traitor to my obligations, to no less penalty than that of having my name forever dishonored among men, my friends turn from me in loathing, and that I be an outcast in the world forever. May I never again know what it is to love or be loved, so help me God and keep me steadfast in the due performance of the same." [1]

This "oath of fidelity" is followed by readings from the Bible, a long account of "the mythology of the Fraternity," and an unctuous prayer by the "Chaplain."

It is regrettable that Greek Letter fraternities have of late years found their way into the high schools, and still more regrettable that similar organizations have been started in Catholic high schools, colleges, and universities, since Stevens says in his *Cyclopedia of Fraternities* (2nd ed., Introd., p. xix), that "American college secret societies, better known as Greek Letter fraternities, have an indirect connection with the high grades of Freemasonry, which were elaborated in the eighteenth century, and in some instances a more direct inspiration from the parent secret society."

---

[1] The Phi Delta was merged with the Kappa Psi on 26 Jan., 1918. (*Baird's Manual*, p. 742).

It would be useless for the purposes of this work to enumerate the Greek Letter fraternities at present flourishing throughout the United States. A complete list with a detailed account of each fraternity will be found in *Baird's Manual of American College Fraternities,* 10th ed., by James T. Brown, New York, 1923. This reference work also lists the leading women's fraternities (sororities) as well as a large number of professional honorary, and miscellaneous fraternities.

There is an anti-secret society called *Delta Upsilon,* which exists at a number of colleges and grew out of a confederation of societies having their origin in opposition to the secret fraternities. It makes more or less point of the alleged immorality of the secrecy of the fraternities and its chapters work with or against the fraternities as may seem to them expedient. (Full account of the history and present status of Delta Upsilon in *Baird's American College Fraternities,* pp. 159–170.) According to the *Christian Cynosure* (Sept., 1923, Vol. LXV, No. 5, p. 133) 19 States have legislated against the "frats" in high schools. Speaking of the action in New York State, Mr. W. S. Deffenbaugh, Chief of the City School Division of the United States Bureau of Education, declared (*ibid.*): "The aim of the New York school authorities is to suppress any organization which seeks to organize and perpetuate itself by taking in students upon the basis of the decision of members of the organization, rather than from the free choice of pupils otherwise qualified to belong to it. The problem of entirely eliminating high school fraternities is one difficult of solution. While there may be enough public sentiment in a State to enact a law prohibiting high school fraternities, there are always communities where the sentiment is not strong enough to eliminate such organizations. Often parents can see no harm in their children belonging to these secret societies, so the first step toward abolishing them is to awaken parents to the fact that such organizations tend to make discipline difficult and to undermine that democratic spirit which the public school fosters. The solution lies partly in co-operation between parent and teacher. If parents refuse to co-operate, drastic measures should not be wanting to prohibit students from being members of such an undemocratic organization as a high school fraternity. The substitution of legitimate activities has done much to help eradicate the high school fraternity, especially where the school board rules that a member of a high school secret organization cannot take part in any school activity, such as athletics, debating, dramatics and the like. If such ruling is not made, all of these activities are usually dominated by the selfish interests of the fraternities, so that they do not act as a substitute, but simply give the fraternities greater opportunity to secure more honor for their members."

Cyclopedia of Fraternities, 2nd ed., pp. xix sq., 328–364.—*College Secret Societies,* Chicago, Ill., 1894.—J. P. Downes, *American College Fraternities,* N. Y., 1890.—"Secret Societies at Yale," by Rupert Hughes, in *McClure's Magazine,* June, 1894.—*College Fraternities,* Leaflet published by the National Christian Association.—C. A. Blanchard, *Fraternities in State Schools;* Chicago, Ill.: National Christian Association. —*Baird's Manual of American College Fraternities,* 10th, ed., by James T. Brown, New York (363 W. 20th St.), 1923, *passim.*

Greek Letter Sororities

The female *pendant* to the GREEK LETTER FRATERNITIES.

Guardians of Liberty

This secret society was founded in 1911, chiefly for the purpose, it seems, of combatting the Catholic Church on the score of "pure patriotism."

The National Secretary of this Order, in 1915, wrote in reply to an inquiry from the editor of the *Christian Cynosure* (Vol. XLVII (1915), No. 9, pp. 285 sq.):

"The Guardians do not 'discriminate against a candidate for elective office on the sole and specific ground of his religion.' Most distinctly we declare that as Guardians we do not concern ourselves in any manner whatsoever with any man's religion, but solely with the political principles he may espouse and with these only when and in so far as they conflict with the fundamental principles of our Federal Constitution and the Declaration of Independence. With respect to the Romanist we take cognizance of the fact that his Church promulgates officially, through its highest authorities, principles irreconcilably in conflict with our American principles and all true democracy and liberty, and declares every member of the Church bound to accept and labor for the enactment of these principles, wherever it is possible or expedient so to do. For this reason we hold it warranted to ascertain from each Romanist, when standing for public office, whether he accepts and agrees to abide by the principles of our country and government."

The "Guardians of Liberty," says the *American Lutheran Survey* (2 Nov., 1914), "is a secret, oath-bound organization which devotes itself exclusively to an anti-Catholic propaganda. The oath they take when they become members of a secret anti-Catholic organization leaves them no choice. They are pledged in advance to vote against any candidate for political office who is a Catholic. His personal character and ability to discharge the duties of the office for which he is a candidate do not count. The fact that he is a Catholic is to the 'Guardians of Liberty' a good and sufficient reason why he should be defeated at the polls."

The following "Declaration of Principles" of the "Guardians of Liberty" was printed in the public press a few years ago:

"We, members of the Order of the Guardians of Liberty, in national convention assembled, impelled by the conviction that the greatest treasure possessed by the citizens of these United States is that of civil and religious liberty, and with an earnest intent to encourage and promote a deeper, stronger, and more active loyalty to the fundamental ideas of the founders of this Republic, do declare the following to be our Declaration of Principles: First—We unite as a non-sectarian, non-partisan, non-racial moral force, to promote pure patriotism and a sacred regard for the welfare of our Country. It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, state, and municipality, shall be held by men of ability, integrity, and pure patriotism. We hold that no citizen is a true patriot who owes superior temporal allegiance to any power, above that of his obligation to the principles of the Constitution of the United States. Second—As the fathers established, so are we resolved to maintain, the complete separation of Church and State. Third—We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise his civil rights and privileges unmolested, answerable only to his conscience and his God. Fourth—We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any sectarian purpose whatever."

From a letter addressed by the National Secretary of the "Guardians of Liberty" to the *Christian Cynosure* (January, 1915, Vol. 47, No. 9), it appears that there had been a schism in that organization and that a group calling themselves P's (which stands for Pathfinders) had seceded from the parent body for the reason that "the Guardians refused to become either a secret, oath-bound, or in any sense an A. P. A. or Knownothing society—insisted, in other words, that neither religion in any form or character be introduced or the society be made a political body as distinguished from a purely patriotic one." The National Secretary added that this refusal of the Guardians to become a secret, oath-bound society was partly owing to the uncompromising opposition of the Lutheran members. He admitted, however, that the Guardians were, in a measure, a secret society, inasmuch as they did not allow the name of a member to be published without his consent, or the transactions of any branch to be divulged except by formal resolution. He explained that this rule was made to protect the members from "persecution," and maintained that "there is nothing in the Guardians and what they propose to do, that may not be known by every person desirous of knowing." The Secretary's assertion that "the Guardians do not discriminate against a candidate for elective office on the sole and specific ground of his religion," was belied by his own express declaration, a little further down in the same letter, that "with respect to the Romanist we take cognizance of the fact that his Church promulgates officially, through its highest authorities, principles irreconcilably in conflict with our American principles and all true democracy and liberty, and declares every member of the Church bound to accept and labor for the enactment of these principles, wherever it is possible or expedient so to do. For this reason we hold it warranted to ascertain from each Romanist, when standing for public office, whether he accepts and agrees to abide by the principles of our country and government"—as understood, *nota bene,* by the Guardians of Liberty, who oppose and condemn the Catholic religion. From all of which it is plain that the Guardians of Liberty are a secret, or at least semi-secret, society directed mainly, if not entirely, against the Catholic Church and aiming to deprive those who profess that faith of their rights as American citizens. The Pathfinders simply carry this programme a step farther, and have apparently adopted specifically Masonic means for the purpose of carrying it out.

The N. Y. *Independent* (No. 3319) analyzed an official circular sent out by the "Guardians of Liberty," in 1912, and declared that this organization is a revival of Knownothingism. The circular was guarded in its statements, but the *Independent* rightly concluded that if its declaration of principles means anything, it means war upon the Catholic Church, and is fair enough to add: "We hold that such an organization is a menace to our political peace. It greatly magnifies the danger it sees. It is proscriptive and un-American. The former political anti-Catholic organizations had a brief and dishonorable history and past away. Protestantism and liberty do not need such defenders. We want to live in the fullest harmony with our Catholic fellow citizens, and we shall find them earnest patriots, lovers of the country's liberty, and guardians of our public schools, even against ecclesiastical interference. We have relics of union of Church and State yet left, particularly in the aid given to denominational charities, but their correction does not need the raising of the banner of religious warfare."

American Lutheran Survey, 2 Nov., 1914.—*Christian Cynosure,* Jan., 1915, Vol. XLVII, No. 9.—*Fortnightly Review,* St. Louis, Mo., 15 Aug., 1912, Vol. XIX, No. 16, p. 468; 15 Jan., 1915, Vol. XXII, No. 2, pp. 54 sq.—N. Y. *Independent,* 1912, No. 3319.

G. U. G. Germania

This fraternal beneficiary society (Gegenseitige Unterstützungsgesellschaft Germania) was organized in 1888, and incorporated the same year under the laws of the State of Wisconsin, to which it confines its operations, "for the purpose of mutual aid in cases of sickness, accident and death of its members or their families." To-day it numbers over 8,000 members, distributed among 60 subordinate societies, with a capital of over $500,000, while sick benefit funds aggregating well over $100,000 are held in trust by the local societies. All men between the ages of 18 and 50, who are of sound moral character, are eligible to membership, regardless of religious or political creeds, after they have passed the medical examination. The administration of the Germania is democratic. All policies are determined by the "Central Society," a body composed of the officers, founders and representatives of the subordinate lodges. This central governing body meets at stated intervals to elect officers to transact the business of the organization and to make needed changes in the laws. The Germania, according to its own statement, "is not a secret society. No pass-words or grips feature its work. In fact, any man is welcome to attend the meetings."

Statistics Fraternal Societies, 1923, pp. 71 sq.—Propaganda pamphlet, *Why You Should Carry a Policy With the G. U. G. Germania,* kindly furnished by the secretary.

Gu Gu

See UNITED SPANISH WAR VETERANS.

Guild of Free Lance Artists

See AUTHORS' LEAGUE OF AMERICA, INC.

H

Hadassah

See Zionist Organization of America.

Harugari

See German Order of Harugari.

Haymakers

See Ancient and Honorable Order of Haymakers.

Hebrew Secret and Fraternal Societies

The only Jewish fraternal benefit societies listed in *Statistics Fraternal Societies* for 1923 are:

Order Brith Abraham (U. S. Grand Lodge), established in 1859, with 198 lodges and a benefit membership of 15,152 and a social membership of 195; home office at 266–268 Grand St., New York City.

Independent Order Brith Abraham, established in 1887, with 585 lodges and a benefit membership of 142,812; home office at 37 Seventh St., New York City.

Independent Order Free Sons of Israel, organized in 1849, with 78 lodges and a benefit membership of 6,645; home office at 21 W. 124th St., New York City.

Jewish National Workers' Alliance of America, organized in 1922, with a benefit membership of 296; home office at 228 E. Broadway, New York City.[1]

Order Sons of Zion, incorporated in 1910, with 57 lodges and a benefit membership of 3,619; headquarters at 44 E. 23rd St.,

---

[1] There seems to be a mistake here. According to the *Jewish Communal Register,* 2nd ed., 1918, p. 961, the Jewish National Workers' Alliance of America was established in 1911 and, in 1917, had 116 lodges with a total membership in the U. S. of 6,000. Its fraternal system of insurance was based on the American Experience Table at 4 per cent.

New York City. (Cfr. ZIONIST ORGANIZATION OF AMERICA.)

Other important Jewish mutual aid and fraternal societies are, according to the *Jewish Communal Register,* N. Y., 1918:

Independent Order Bnai Brith, established in 1843, with 35,422 members (in 1917); headquarters at 2307 Broadway;

Independent Order Brith Sholom, established in 1905, with 52,596 members (in 1917); headquarters at 510–512 Fifth St., Philadelphia, Pa.

Independent Order Sons of Benjamin, established in 1877, with 800 members (in 1917), headquarters at 953 Third Ave., New York City.

Independent Order of True Sisters, established in 1846, with 6,000 members (in 1917); headquarters at 317 W. 139th St., New York City.

Independent Western Star Order, established in 1894, with 21,000 members (in 1917); headquarters at 40 Rivington St., New York City.

Order of the United Hebrew Brothers, established in 1915, with 1,800 members (in 1917); headquarters at 71 Second St., New York City.

Arbeiter Ring (Workmen's Circle), established in 1900, with a membership of nearly 60,000 (in 1917); headquarters at 175 E. Broadway, New York City.

In addition to these organizations, the American Jews have a number of economic, philanthropic, and "Landmannschaft" organizations, of which a full account will be found in the *Jewish Communal Register,* and the progress of which can be followed through the *American Jewish Year Book,* which is published annually by the American Jewish Committee and the Jewish Publications Society, New York City. Further data can be obtained from Dr. Linfield, Director of the Bureau of Jewish Social Research, 114 Fifth Ave., New York City.

Statistics Fraternal Societies, 1923.—*Jewish Communal Register of New York City,* 1917–1918, published by the Kehillah (Jewish Community) of New York City, 356 Second Ave.

Heptasophs

See IMPROVED ORDER OF HEPTASOPHS.

Heralds of Liberty

A fraternal beneficiary society admitting men and women, organized at Philadelphia, Pa., in 1900. It has 177 lodges, with a benefit membership of 25,451. An inquiry addressed to the secretary in May, 1923, brought the following reply: "We regret that at the present time our *ritual* is being revised and it has not yet been printed. The literature showing the character and aims of the Society will also be changed, based upon the new ritual, and this is not yet ready for distribution. Frank P. Samford, Supreme Recorder, 4010–12 Chestnut St., Philadelphia, Pa., 16 May, 1923." From which it can be justly inferred that the Order has a ritual and attaches great importance to the same.

There is a fraternal beneficiary society of the same name (Heralds of Liberty) at Huntsville, Ala., which is credited with a membership of 22,208.

Statistics Fraternal Societies, pp. 72 sq.—*Fraternal Monitor,* Apr., 1922, Vol. XXXII, No. 9, p. 13; May, 1923, Vol. XXXIII, No. 10, p. 15.

Hermetic Brotherhood of Light

This organization is said to have been established "on top of the highest edifice in the largest city of the U. S., under the blue heaven, where Sol reigns supreme." No further information is obtainable about it.

La France Antimaçonnique, 23 July, 1914, Vol. XXVIII, No. 30, p. 358.

Hermetic Brothers of Luxor

This Brotherhood, also called Isis Unveiled, claims to be "ancient, mystical, and of Oriental origin." The head of the "Exterior Circle" in America was reported to be residing in Illinois by the *Cyclopedia of Fraternities,* in its second edition, published in 1907. We have not succeeded in tracing him or any other member of this Order.

Hermetic Fraternity

Organized in Chicago, about 1884, for the purpose of promoting the "Hermetic Philosophy" (Occultism), on which it has published a number of books. Dr. W. P. Phelon, of San Francisco, was its chief officer until his death, in 1904. The Fraternity cannot at present be located, either at Chicago or San Francisco, and is probably extinct.

La France Antimaçonnique, 23 July, 1914, Vol. XXVIII, No. 30 pp. 359 sq.

Heroines of Jericho

See ADOPTIVE MASONRY.

Highbinders

See CHINESE SECRET SOCIETIES.

High Twelve International

See INTERNATIONAL HIGH TWELVE CLUB.

Hobo Fraternities

See TRAMP FRATERNITIES.

Holy and Blessed Order of Wisdom

See SOVEREIGN COLLEGE OF ALLIED MASONIC AND CHRISTIAN DEGREES FOR AMERICA.

Home Benefit Association

This fraternal beneficiary society was organized at Boston, in 1893, and incorporated under the laws of Massachusetts. It issues insurance certificates of from $500 to $5,000, whole life, 20 pay life, and 70 year endowment. Its rates are based on the American Experience Table, and it admits both men and women, but operates in the New England States only, where it has 42 lodges with a total benefit membership of 4,313. The office of the "Supreme Lodge" is at 1 Beacon St., Boston, Mass.

Statistics Fraternal Societies, 1923, p. 74.—*Fraternal Monitor*, Aug., 1923, Vol. XXXIV, No. 1, p. 28.

Home Circle

A mutual benefit society organized at Boston, in 1879, by members of the ROYAL ARCANUM for the wives, daughters, sisters, and women friends of members of the latter society. Its founders were FREEMASONS, ODD FELLOWS, KNIGHTS OF HONOR, etc. In 1881, the legislature of Massachusetts granted the Supreme Council authority to admit all acceptable applicants without reference to their affiliation with the Royal Arcanum. The Home Circle has a *ritual*, said to be "based on the Golden Rule" and to "teach morality and upright living." We have not been able to get into touch with representatives of this society.

Cyclopedia of Fraternities, 2nd ed., pp. 135 sq.

Home Communion

See BROTHERHOOD OF THE UNION.

Home Forum Benefit Order

This Order was chartered under the laws of the State of Illinois, in 1892, as a mutual assessment, beneficiary society, by prominent members of the MODERN WOODMEN OF AMERICA and of the Masonic Fraternity. (*Cyclopedia of Fraternities*, 2nd ed., p. 136.) Women are admitted to full membership with men. Honorary or social membership is granted to those who are beyond the insurance age. The ritual "finds its inspiration in Roman history. It was about the Roman Forum that Cicero, Caesar, Brutus, Antony and other distinguished Romans met to discuss the questions of their time and form laws, and the Home Forum of to-day, adopting the old Roman name, meets to decide questions of interest to its members and to impart the lessons of honesty, fraternity, benevolence, temperance, and patriotism, the initials of which are found in the angles of the golden star of the Order." (*Ibid.*, p. 137.) Father Rosen gives some rather harmless extracts from the ritual of the Home Forum (see *The Church and Secret Societies*, pp. 239–242). We cannot say for certain whether or not this organization is still in existence.

Cyclopedia of Fraternities, 2nd ed., pp. 136 sq.—P. Rosen, *The Church and Secret Societies*, pp. 239–242.

Home Guards of America

This fraternal beneficiary order, which had its home office at Van Wert, O., was merged with the AMERICAN INSURANCE UNION, in 1922.

Fraternal Monitor, April, 1922, Vol. XXXII, No. 9, p. 10.

Home Palladium

A secret beneficiary fraternity, organized at Kansas City, Mo., in 1891. Its method of creating and maintaining a reserve fund was said to have been copyrighted. We cannot trace this society and believe it is extinct.

Cyclopedia of Fraternities, 2nd ed., p. 137.

Homesteaders (The)

A mutual life, indemnity, sickness, maternity, and old age benefit society, founded in 1906 by John E. and Dr. Clarence B. Paul, who had been forced out of office in the BROTHERHOOD OF

American Yeoman. The subordinate lodges of the B. A. Y. were called "Homesteads." The name of the new society was designed to appeal to the members and field workers of the B. A. Y. The local lodges of the Homesteaders were also called "Homesteads." The "expectancy plan" of the older institution was adopted by the new concern, but the rates were made a trifle higher. Not until 1902 did the older society adopt the settled policy of levying one assessment every month. The younger society adopted this policy from the beginning. The new organization made a strong and effective appeal to some of the field men and to a considerable number of the members of the older institution. Hence the Homesteaders may be designated as an offshoot of the B. A. Y. It admits men and women on equal terms and operates in 23 States of the U. S. and in Canada. It has over 30,000 members. The "Supreme Office" is at Des Moines, Ia. The propaganda literature of this society explains that "the personnel of the membership is of the highest class" and that "extreme care is exercised to admit none but first-class risks, physically and morally, and to build for permanency and stability." The Homesteaders have a *ritual* and *chaplains*, but we are assured by Mr. J. F. Crenshaw, their St. Louis "Field Manager," that they are not a secret society in any objectionable sense.

Of Mr. Harry J. Green, who has been president of the Homesteaders since 1913, we read in a biographical sketch published in the *Fraternal Monitor* (June, 1921, Vol. XXXI, No. 11, p. 20): "For seven years he was Worshipful Master in the Masonic Blue Lodge. He has held the chief offices in the Chapter and Commandery [see Knights Templars]. He has been Chancellor Commander of the Knights of Pythias. For six years he was Exalted Ruler of the Elks' [see Benevolent and Protective Order of Elks] Lodge in Decorah. He had charge of the work of raising funds for the construction of the new Elks' Home. When this work was completed he was made an Honorary Life Member. He is a member of more than half a dozen fraternal beneficiary societies."

One of the officers in each local body of the Homesteaders is the "Lady of Entertainment," whose duty it is to provide entertainment and promote sociability.

Statistics Fraternal Societies, 1923, pp. 74 sq.—Propaganda literature received from the Supreme President, Harry J. Green, 16 May, 1923.—

Biography of Mr. Green, with a sketch of the history of the Homesteaders, by E. J. Dunn, in the *Fraternal Monitor*, June, 1921, Vol. XXXI, No. 11, pp. 19 sq.; see also *ibid.*, June, 1920, Vol. XXX, No. 11, p. 15.

Honorary Thirty-Thirds

This title is applied among Masons (see FREEMASONRY) to honorary members of the 33rd degree of the Ancient and Accepted Scottish Rite. The Honorary Thirty-Thirds possess none of the rights of Inspectors General except that of being present at the meetings of the Supreme Council and taking part, to a limited extent, in its deliberations.

Encyclopedia of Freemasonry, p. 349.

Hooded Ladies of the Mystic Den

A secret society of women, established in 1923, in Baltimore, Md., as an adjunct to the KNIGHTS OF THE KU KLUX KLAN. Its object is "to unite into one great patriotic, fraternal, benevolent organization, all white Protestant women who are willing to co-operate in bringing about a better condition in the home, church, and social life by preserving those ideals and institutions established by our Anglo-Saxon fathers: to advocate the use of the English language in all institutions, public or private, wherever possible, as the best means of inculcating a definite knowledge of American ideals and as an impartial test of the good intentions of all prospective citizens."

A further explanation of the aims, objects, and ideals of the Order is given in a booklet issued by the Hooded Ladies, which says, in part:

> "We regard the public school as the corner-stone of our nation, and the Hooded Ladies of the Mystic Den will ever protect and defend the American free public school against their enemies of different kinds. We advocate the return of the Bible to the American public schools as a remedy for the imported evils which threaten the moral life of our nation. . . . We advocate such stringent immigration laws as will prevent the landing upon our shores of all undesirable aliens who are unable to demonstrate their ability and willingness to speak the English language, absorb the American ideals upon which our government is founded, and live according to the standards of the white race."

An advertisement appearing in the *Fellowship Forum* of June 16, 1923, page 6, invited "high-grade Protestant women" to serve as State and district organizers for the Hooded Ladies, "preferably members of the Eastern Star or Rebekahs," and gave an address, P. O. Box 261, Baltimore, Maryland.

Fellowship Forum, 2 June, 1923, Vol. II, No. 50, p. 8.

Hoo-Hoos

See CONCATENATED ORDER OF HOO-HOO.

Horrible Conspiration Club

This is a club of Freemasons belonging to the Mystic Lodge of Pittsfield, Mass. It was founded in 1913 and is said to be limited in its membership to 27, "because the number 27 is sacred."

Revue Internationale des Sociétés Secrètes, 20 May, 1913, p. 1604.—*La France Antimaçonnique,* Vol. XXVII, No. 32, 7 Aug., 1913, pp. 374 sq.

Household of Ruth

See NEGRO SECRET AND FRATERNAL SOCIETIES.

I

Illinois Order of Mutual Aid

This mutual aid society, organized at Springfield, Ill., in 1878, was an offshoot of the ANCIENT ORDER OF UNITED WORKMEN. Men only were eligible to membership. The Order had 6,000 members in 1907, when Stevens published the second edition of his *Cyclopedia of Fraternities.* We have not been able to trace it.

Illuminati

The "Illuminati" (see Fr. H. Gruber's article on the subject in the *Catholic Encyclopedia,* Vol. VII) were a small anti-clerical secret society founded by Adam Weishaupt, professor of civil law at the University of Ingolstadt. Weishaupt was an apostate Catholic, but not an ex-priest or ex-Jesuit, as is sometimes asserted. His order, which was allied with Freemasonry, attracted considerable notice during its brief career and was held by some writers to have been responsible for the French Revolution. It was suppressed by the Bavarian government in 1785 sqq. As late as 1798, a scare was raised in Boston, Mass., by a certain Rev. Jedediah Morse, who affirmed in a sermon that the Order of the Illuminati was not only alive, but actively engaged in secularist propaganda in the United States. The alarm died down before two years had passed, but the incident led Dr. Vernon Stauffer, in 1918, to write an extensive treatise, embracing an examination of the political and religious background of the Illuminati movement and the influences and events which predisposed the public mind in New England to pay undue attention to the utterances of a hysteric preacher. Dr. Stauffer's treatise is entitled, *New England and the Bavarian Illuminati.* It comprises nearly 400 pages and is published as an instalment of the Columbia University's "Studies in History, Economics, and Public Law." There is an extensive bibliography. The book was reviewed at some length in the *Catholic Historical Review* (July, 1919). The reviewer thinks that though the Illuminati, *qua* organization, did not have the effect on American politics attributed to it, *qua* crystallization of the "Zeitgeist," they changed the trend of continental Freemasonry, animated the French Revolution, and, via France, came to America, where they changed theocratic New England into a secularist country, almost anticlerical in its public policy. (Cfr. SOCIETY OF THE ILLUMINATI.)

Fortnightly Review, St. Louis, Mo., 15 Nov., 1919, Vol. XXVI, No. 22, p. 339.

Imitative Societies

This title is sometimes given by Freemasons (cfr. FREEMASONRY) to those secret societies which imitate the general organization of Masonry, but differ from it, at least ostensibly, in character and object. Mackey names as imitative societies: the ODD FELLOWS, the GOOD TEMPLARS, and the KNIGHTS OF PYTHIAS, because these "imitate the Masons in their external appearance, such as the wearing of aprons, collars, and jewels, and in calling their places of meeting, by a strange misnomer, Lodges."

Encyclopedia of Freemasonry, p. 360.

Imperial Legion

A beneficial fraternal association with headquarters at Denver, Colo., mentioned in the *Cyclopedia of Fraternities*, 2nd ed., p. 137. It seems to be extinct.

Imperial Order of Muscovites

An offshoot of the ODD FELLOWS (see the genealogical table in the *Cyclopedia of Fraternities*, 2nd ed., p. 253). According to the work quoted (p. 261), the Imperial Order of Muscovites "bears practically the same relation to Odd Fellowship that the ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE does to the Masonic fraternity" (cfr. FREEMASONRY). Odd Fellows alone are eligible to membership. The I. O. M. was founded at Cincinnati, O., in 1894. It is a secret society in the strictest sense of the term, though its objects are said to be "largely social and recreative" (*ibid.*). The chief officer is styled "Supreme Czar" and the various branches are called "Kremlins."

Cyclopedia of Fraternities, 2nd ed., pp. 238, 261.—*La France Antimaçonnique*, Vol. XXVII, No. 25, 19 June, 1913, pp. 206 sq.

Improved Benevolent and Protective Order of Elks (Colored)

This is a Negro organization. In 1912 the BENEVOLENT AND PROTECTIVE ORDER OF ELKS, Inc., brought an action to restrain its Negro imitator from using a corporate name "so closely resembling that of the original Order of Elks as to be calculated to deceive the public." The New York Court of Appeals sustained the injunction granted by the lower courts. "If the members desire the name of an animal," said Judge Bartlett, "there is a long list of beasts, birds, fishes which have not yet been appropriated for such a purpose." Nevertheless, we read as lately as 31 Aug., 1923, in the St. Louis *Post-Dispatch* (p. 28) that J. Finley Wilson, of Washington, was re-elected Grand Exalted Ruler of the Improved Benevolent Order of Elks, colored organization, at a convention held in Chicago and attended by 3,000 delegates. (Cfr. NEGRO SECRET AND FRATERNAL SOCIETIES.)

Fortnightly Review, St. Louis, Mo., 1 July, 1912, Vol. XIX, No. 13, p. 403.

Improved Order of Deer

This fraternal secret society was founded in 1913. It had 522 lodges with 502,320 members, in 1920. Its headquarters are at Seattle, Wash., but we have not been able to elicit any information from its officers.

Statistics Fraternal Societies, 1921, p. 236.

Improved Order of Heptasophs, or Seven Wise Men

This secret organization was chartered under the general laws of Maryland in 1878, for the purpose of "uniting fraternally all white men of sound bodily health, good moral character, socially acceptable, engaged in an honorable profession, business, employment or occupation (not hazardous), between 18 and 50 years of age." Its founders were dissatisfied members of the Order of Heptasophs, or Seven Wise Men,—members who advocated a change, but were not able to carry out their plan within the old society. The new society existed till May, 1917, when it was merged with the FRATERNAL AID UNION, of Lawrence, Kas. The original Order of Heptasophs was an offspring of GREEK LETTER FRATERNITIES. It was founded by prominent Freemasons at New Orleans, La., in 1852, and its ceremonial was based on Grecian history. Father Rosen held that both Orders, though they had no oaths or prayers, were forbidden to Catholics and quoted extracts from the ritual of the older body to prove his assertion.

Cyclopedia of Fraternities, 2nd ed., pp. 137 sq., 176–180.—*Facts about the Improved Order Heptasophs* (propaganda pamphlet), published by the Order at Baltimore, Md., undated.—P. Rosen, *The Church and Secret Societies,* pp. 208–219.—*The Review,* 14 March, 1901, Vol. VII, No. 51, p. 401.—Letter from F. E. Pleitner, Mgr. Eastern Division Fraternal Aid Union, Cathedral & Preston Sts., Baltimore, Md., dated 11 June, 1923.

Improved Order of Knights of Pythias

This Order is the result of a scission which occurred in the Order of the Knights of Pythias, in 1895, in consequence of the refusal of the Supreme Lodge to permit subordinate lodges consisting of German-speaking members to render the ritual in the German language. The Improved Order is in every essential respect identical with the parent lodge.

Cyclopedia of Fraternities, 2nd ed., p. 238.

Improved Order of Red Men

This Order claims to be "the oldest secret society of purely American origin in existence," which claim rests on the fact of its being the virtual continuation of the Sons of Liberty, formed prior to the American Revolution, and the secret societies to which it gave birth. The Order had 515,311 members (387,649 male and 127,662 female) in 1922. (See *Fellowship Forum,* 31 March, 1923, Vol. II, No. 41, p. 7.) Its government is modelled on the lines of Oddfellowship and it, too, "has cut its cloth, but to a more limited extent, after Masonic patterns." (*Cyclopedia of Fraternities,* 2nd ed., p. 238.) The Improved Order of Redmen, as such, was established at Baltimore, in 1834. Its ceremonies, nomenclature, and legends aim at conserving the history, customs, and virtues of the aboriginal Americans,—the Indians. The local organizations are called "Tribes." There are three "degrees": the "Adoption Degree," which "exemplifies the primitive Red Men's form of naturalization, through which they compelled their captors to undergo a test of firmness and power of endurance"; the "Warrior's Degree," illustrating "the hunt or chase wherein is provided sustenance for the tribe and its dependents as well as the manners of the war path"; and the "Chief's Degree" which "illustrates the religious ceremonies of these primitive men, they being firm believers in the Great Spirit, their beautiful legends showing unbounded faith in a future life and immortality of the soul." A few additional honorary degrees are attainable by those who have filled executive positions, in addition to which there are the Beneficiary Degree, the Chieftain's League (described as the Uniformed Rank), and the DEGREE OF POCAHONTAS designed for women, but to which men who have received the Chief's Degree are also eligible. Only white men are received into the Order. Indians are not eligible. No question of religion or politics is allowed to enter the "Wigwams," though in its early days the Order was a political secret society. The *ritual* of the Improved Order of Red Men was published by Ezra A. Cook at Chicago, in 1903, and is for sale by the National Christian Association under the title, *Red Men Illustrated: The Complete Revised Ritual Adopted by the Great Council of the United States of the Improved Order of Red Men, Comprising the Adoption Degree, Warrior's Degree, and Chief's Degree.* Pretended savagery has a prominent place in the initiation ceremonies. Thus (p. 30) the "Senior Sagamore" rushes at the candidate "with uplifted knife, but is intercepted by the Junior, who says: Hold, Senior! Our Warriors and Braves have decided that the captive shall be tortured at the stake. . . . *Senior Sagamore:* Prepare your keenest scalping knives and your weightiest war clubs. Our brave Junior Sagamore will superintend the execution.—*Junior Sagamore*: Warriors, prepare for the execution! Braves, make ready and pile high the fagots!"

The "Warrior's Pledge" (Rit., pp. 76 sq.) reads as follows: "I [pronouncing name], in the presence of the Great Spirit and the brothers here assembled, within the sacred Totemic Bond, do pledge my honor, that I will keep secret, from persons not properly qualified to receive the same, all matters that may be revealed to me, concerning the Degrees of our Order, nor will I improperly use any sign, grip, password, token, ceremony, or other matter, intrusted to me or coming into my keeping. That I will recognize all signs properly given me by a brother, and will, to the extent of my ability and means, relieve the distress of a deserving brother, appeal having been made to me to do so. By example and precept, I will endeavor to advance the interests, increase the power, promote the harmony, and secure the permanency of the Order, all its doctrines, precepts, and principles, as promulgated by the legally constituted authorities. So help me the Great Spirit, and keep me steadfast in this, the Warrior's Pledge."

Father Rosen wrote in 1902 (*The Church and Secret So-*

cieties, p. 195) that "a Christian cannot belong to the Improved Order of Red Men," and the *Ohio Waisenfreund,* published by the Pontifical College Josephinum, at Columbus, O., in its edition of 18 August, 1915, gave it as its opinion that the Improved Order of Red Men "is a secret society forbidden to Catholics, though the Church has not yet nominally proscribed it" (p. 189).

The principal officers of a "Tribe" are: Sachem, Senior Sagamore, Junior Sagamore, Prophet, Chief of Records, and Keeper of Wampum. The first "Prophet" of a "Tribe" is commissioned as "Past Sachem" and holds rank as such.

Present status: 4,442 lodges with a membership of 515,311. John E. Sedwick, "Great Incohonee," Martinsville, Ind.

Cyclopedia of Fraternities, 2nd ed., pp. 238–247.—*Revised Red Men Illustrated* (full title in text above), published by the National Christian Association, Chicago, Ill., 1903.—P. Rosen, *The Church and Secret Societies,* pp. 194–195.—*Statistics Fraternal Societies,* 1923, p. 234.—Propaganda pamphlet, *Improved Order of Red Men: Principles, Objects, Conditions,* furnished by Mr. W. B. MacFerran, "Great Chief of Records," 205 So. Kedzie Ave., Chicago, Ill.

Improved Order of Yellow Dogs

This is a fraternal order which, in 1915, was said to have branches in nearly all of our large cities. The local lodges are called "Kennels." Perhaps identical with ORDER OF YELLOW DOGS, p. 386.

Christian Cynosure, Vol. XLVIII, No. 3, July, 1915, p. 68.

Independent International Order of Owls

This is a body of Masons organized by Wm. Richardson and others at St. Louis, Mo., in 1890. Its objects are sociability and recreation. Only Master Masons are eligible to membership. The branches are called "Nests" and the presiding officer of each "Nest" enjoys the title of "Sapient Screecher." (Cfr. FREEMASONRY.)

Cyclopedia of Fraternities, 2nd ed., p. 97.

Independent Order Brith Abraham

See HEBREW SECRET AND BENEFICIARY SOCIETIES.

Independent Order Free Sons of Israel

See HEBREW SECRET AND BENEFICIARY SOCIETIES.

Independent Order of Chosen Friends

This secret fraternal benefit association owed its origin to a schism in the Order of Chosen Friends. It was organized in California, in 1887, flourished for a few years, and then collapsed.

Cyclopedia of Fraternities, 2nd ed., pp. 138, 173.

Independent Order of Foresters

This organization is the result of a scission in the Ancient Order of Foresters. The I. O. F. was established in 1874, at Newark, N. J. Its form of government resembles that of the British parent organization and that of the Independent Order of Odd Fellows. The I. O. F. furnishes members with free medical attendance and nurses, and pays sick, disability, funeral and mortuary benefits. A marked difference between this and other branches of Forestry, according to the *Cyclopedia of Fraternities,* is that "while the latter rely wholly upon assessments to pay benefits and endowments, the Independent Order, in 1881, combined the assessment features of the beneficiary or friendly society with the plan of the regular premium-paying insurance company." In 1875, a ladies' branch was organized, called *Miriam Degree;* also a uniformed rank, called *Glenwood Degree.* In 1877, juvenile branches were established. The I. O. F., on 1 Jan., 1923, had 3,092 lodges with 159,722 members.

The I. O. F. has three degrees, each with its own *secrets* and *rituals.* The lowest is that of the "Subordinate Courts"; next comes that of the "High Courts," and finally that of the "Supreme Court." Above the "Supreme Court" is the "Executive Council," which consists of seven persons, who have the entire direction of the "Order." There is also a side branch called the *"Royal Foresters."* They are a *corps d'élite,* being recruited from the members of the "Subordinate Courts" and not subject to the "High Courts." The higher officers of the "Royal Foresters" are, however, entitled to initiation in the "Supreme Court" as honorary members.

Women Foresters (called "Companions") have the same degrees as the male Foresters, but the courts are separate for the sexes in the two lower degrees. The "Companion Courts" for women are what the "Subordinate Courts" are for men and use identically the same ritual and the same "Obligation" (vow of secrecy). The next degree for women is that of the "Companion

High Courts." From these, women may advance into the "Supreme Court," to which both sexes are admitted. Women cannot, however, become members of the "Executive Council" or officers of the "Supreme Court."

For children between 12 and 18 years of age, there are "Juvenile Courts," with a special ritual, special secrets, and an "Obligation." After they have attained the age of 16, the juvenile members may join the courts for adults.

Only such members of the "Subordinate Courts" as are elected delegates to the "High Court" can become members of the latter. They go through an initiation into the "High Court Degree" and do not lose their degree after they are no longer delegates, but remain "honorary members of the "High Court," with the right of attending the sessions. Only delegates from "Subordinate Courts" and former executive officers of the "High Court" are active members, *i. e.*, have a right to speak and vote in the meetings. Similarly, the active members of the "Supreme Court" are delegates from "High Courts" and former executive officers of the "Supreme Court." Former delegates from "High Courts," who have been initiated into the "Supreme Court Degree," remain "honorary members," as are also the higher officers of the "Royal Foresters."

It is a principle of the "Independent Order of Foresters" that all discussions on religion and politics must be banished from their meetings,—which are, however, begun and closed with religious services, as prescribed by their *ritual*. The *chaplain* is called "Orator." They also have elaborate religious services at the initiation of candidates, at the visitation by higher officers, at the dedication of their meeting houses, at the funeral of deceased members, etc. The *initiation* services are similar to those quoted by Father Rosen in his book on secret societies from the ritual of the United Foresters. The prayers have nothing distinctively Christian about them (any one who believes in a God may become a member of the I. O. F.). The funeral services are filled with quotations from Holy Scripture of both Testaments, but there is never any reference to the Second or Third Persons of the Blessed Trinity.

It is evident that the I. O. F. is not merely a fraternal organization, but a religious sect, which indeed admits members of any religion to membership, but at the same time tries to substitute itself for these religions. An examination of the dedication services in the ritual brings conviction on this point. The meeting houses of the "Order," which are "Forest Homes" to the uninitiated and even to the recently initiated, become "Temples" in the religious services with which they are dedicated. In these services the building is constantly called "Temple," "Sacred Temple," "Temple of Liberty, Benevolence, and Concord," its walls are styled "Sacred Walls," etc. The climax is reached in one of the prayers of the dedication service, which reads: "We humbly beseech Thee, O Merciful God, to bless this Temple which has been so earnestly dedicated to the principles of Independent Forestry; endow each and all of us with a competency of Thy Divine wisdom, that through the principles of the Order and by Thine aid, we may the better be enabled to display virtue, benevolence and charity, to the honor and glory of Thy Holy Name, Amen." From the latter part of this prayer we learn that the religion of the Foresters also has a means of grace, namely, the "Principles of Independent Forestry"!

We have no positive proofs that the I. O. F. is secretly directed by Freemasons, but the fact that the "Supreme Temple" of the "Order" in the city of Toronto is also the headquarters of Freemasonry, is certainly suggestive.

We may mention that the I. O. F., which now claims over 150,000 members in Canada and the United States, has made very strenuous efforts to gain adherents in the Far East. It was one of the pet plans of its founder, the late Dr. Oronhyatekha, to have his "Order" spread to Asia. Perhaps he recognized an affinity between it and some of the Oriental religions?

The S. Congregation of the Holy Office, replying to the question, "whether it is forbidden to affiliate (*nomen dari*) with this society," on Aug. 9, 1903, replied: "Yes, and the faithful should be deterred from joining it." This decree was officially promulgated by Archbishop Langevin, of St. Boniface, Man., in a "Circulaire au Clergé," dated 9 March, 1905. He added: "It is therefore strictly forbidden to join the Independent Order of Foresters." Ten years later, Msgr. Stagni, Apostolic Delegate to the Dominion of Canada, communicated to the bishops of that country the following new decree of the Holy Office:

> Decretum Sancti Officii Circa Societatem Vulgo Dictam "Independent Order of Foresters" in Dominio Canadensi.
>
> Feria IV, die 2 mensis Junii, 1915, Eminentissimi et Reverendissimi Patres Cardinales Inquisitores Generales sequens decretum emiserunt: "Quod spectat ad Societatem Independent Order of Foresters in Dominio Canadensi, attentis noviter deductis, non con-

stare eam esse accensendam inter sectas damnatas; hortandos tamen fideles ut se abstineant a nomine huic societati dando, ab ipsa societate occasione funerum invitanda, et ut catholicis societatibus potius adhaereant; omnem vero specimen communicationis in divinis esse sedulo vitandum."

This decree of the Holy Office was analyzed as follows by an eminent prelate in the *Fortnightly Review,* St. Louis, Mo., 1 Oct., 1915, Vol. XXII, No. 19, pp. 588 sq.:

"(1) The Independent Order of Foresters is not a nominally forbidden sect. Rome is proverbially slow in putting societies, especially such as have many Catholic members, on the list of nominally forbidden sects. The I. O. F. suffered a severe split in the early eighties of the last century in consequence of the demand of the American branch that the name be changed, the ritual amended, the chaplain eliminated from the list of officers, and prayers discarded from the ceremonies. The Canadian branch, which opposed these changes, won. Evidently, however, the religious features of the Order to-day are not such as stamp it a *secta damnata* in the technical sense of the Roman Congregations.

"(2) The faithful must be admonished, and therefore have a duty, not to enroll in the I. O. F., not to invite it, as a body, to attend Catholic funerals. This shows that the Holy Office regards the I. O. F. as dangerous to Catholics, and its funeral ceremonies as offensive.

"(3) This point is made still plainer by the warning added by the S. Congregation that Catholics avoid every form of *"communicatio in divinis."* The prohibition against participating in religious rites with heretics and schismatics is as old as the Church and based not only on the ecclesiastical, but also on the natural law. That the Holy Office finds it necessary to enforce this prohibition anew in connection with its warning against the Independent Order of Foresters shows that this society involves the danger for Catholic members of *communicatio in divinis.*

"(4) The decree emphasizes the duty of the bishops to exhort Catholics to join approved Catholic societies. To this duty on the part of the hierarchy there corresponds on the part of the faithful generally the obligation of complying with the exhortations of their ecclesiastical superiors and joining none but approved Catholic societies.

"The Independent Order of Foresters is typical of a class of secret or semi-secret societies that is growing more numerous in this country as well as in Canada."

Cyclopedia of Fraternities, 2nd ed., pp. 138–140.—*Statistics Fraternal Societies,* pp. 76–78.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* Meadville, Pa., 1914, pp. 223 sq.—*Fort-*

nightly Review, St. Louis, Mo., 1 Oct., 1915, Vol. XXII, No. 19, pp. 588 sqq. (This article, from which we have made copious quotations was written by the late Rt. Rev. Abbot Bruno Doerfler, O. S. B., of Muenster, Sask., Canada, after a careful examination of the Constitution, by-laws, and ritual of the I. O. F.)

Independent Order of Foresters of Illinois

This is an offshoot of the INDEPENDENT ORDER OF FORESTERS, founded at Chicago, in 1879. In 1883, according to the *Cyclopedia of Fraternities,* it "suffered from the secession of some of its members of the Roman Catholic faith, who organized the Catholic Order of Foresters," which does not come within the purview of this work because it is a society of Catholics. The Independent Order of Foresters of Illinois had over 21,000 members in 1891, but has declined in membership since.

Cyclopedia of Fraternities, 2nd ed., pp. 140 sq.

Independent Order of Good Templars

A secret total abstinence society of both men and women, called Good Templars, was founded in 1851, at Utica, N. Y. It sprang directly from the KNIGHTS OF JERICHO, an outgrowth, in their turn, of the CADETS OF TEMPERANCE. As Independent Order of Good Templars it spread to England and other foreign countries after 1868. With the possible exception of the ANTI-SALOON LEAGUE, this Order was probably the strongest organized foe of legalized liquor traffic in the U. S. prior to the enactment of national prohibition. According to the Rev. J. E. N. Backus, "the father of the Order of Good Templars," who contributed the article on the subject to the second edition of the *Cyclopedia of Fraternities,* "this is the only international American secret society which supplements the usual mode of government through local, State, and national lodges, councils, or the like, with an International Lodge" (p. 405). It has three *degrees:* (1) Initiatory, (2) Fidelity, (3) Charity. In all three the candidate must promise "never to reveal the words, signs, grips, signals or other private work of this degree to any one, except in a lawful manner." (Ritual, ed. Blanchard, p. 65.)

When the Odd Fellows and Good Templars established lodges in the United States, the question was raised whether these orders were included in the condemnation by Leo XII. To settle the controversy, Archbishop Kenrick, of Philadelphia, under date February 26, 1848, asked the Prefect of the Propaganda for a decision. After a lengthy correspondence, from different sides, and after the Roman authorities had obtained all available information, Cardinal Fransoni, under date of September 7, 1850, replied that these societies were included in the letter of Leo XII, and consequently no Catholic could join them or remain a member. When, in 1894, the Roman authorities pronounced sentence against the ODD FELLOWS, KNIGHTS OF PYTHIAS, SONS OF TEMPERANCE, and all similar societies (text of decree *infra*, under Odd Fellows), efforts were made to have the decree changed, but to no avail. In one of the many responses given by Rome the Sacred Congregation observes: "This is not a question of mere ecclesiastical law, which does not bind under serious loss, but it is one of the natural and divine law and of not giving scandal under that law." (Cfr. *Catholic Transcript*, Hartford, Conn., 8 Sept., 1905; Bombay *Examiner*, 2 May, 1908.)

For India, the question of joining the Good Templars had been definitively settled for Catholics by several decrees of the provincial synods, which take the form of an absolute prohibition. (See Bombay *Examiner*, 11 April, 1908.)

In reply to the question: "Can the Good Templars be called the supporters of any secret sect?" Father Ernest R. Hull, S. J., wrote some years ago in the Bombay *Examiner* (2 May, 1908): "It is difficult on account of the secrecy to decide whether they are affiliated to the Freemasons; but still they have so much in common that it is difficult to doubt their connection. They use the same symbols, divide into Grand Lodges and Subordinate Lodges, have successive grades of initiation, employ the titles Chief Templar, Vice-Templar, Guard, Sentinel, and use a password; and among the simple people Templars and Freemasonry are regarded as practically the same. In any case membership with the Templars is an excellent preparation for entering the Freemasons. Nevertheless, as it is not clear whether the resemblance is accidental, we think it best to abstain from asserting that the Order falls under the censure as a promoter of forbidden sects."

According to President J. Blanchard, an acknowledged authority on secret societies (*Good Templarism Illustrated*, Chicago, Ill., Ezra A. Cook, 1887, Introduction), "The Good Templars are a religious order." The candidate about to join is "made to begin with a confession of his faith. . . . If this Order is not professedly a religious organization it is difficult to conceive what would constitute one. But its religion is not the religion of Christ. The omission of Christ from its creed at the door is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, Jew, deist, and Freemason. Cudworth in his *Intellectual System of the Universe,* shows that every pagan system recognized one Supreme Deity over its multitude of gods; the creed of the Sultan knows no God but Allah. The Jew hates the 'one Mediator,' the deist has no Christ, while the creed of the Freemason as stated by their Lexicon (Art. Religion) is that 'in which all mankind agree,' and their 'Grand Architect' is but another name for Satan, the 'prince' and 'god of this world.' . . . The absolute religious identity of Good Templarism and Freemasonry is proved by the first and only article of its creed. And this creed or confession of his faith which the Good Templar is required to make at the door, discredits his Christian profession if he has before made one, as a second baptism discredits the first, or a later will the one previously written, so that every Good Templar is a professed deist. He may be ignorant of it, but such is his profession."

That the object of the Order is not confined to temperance is evidenced by the mode of initiation, the form of the obligation, and the manner of religious worship. After passing through a lot of fol-de-rol, the "worthy Commander kneels, places his right hand on those of the candidate, holding the Bible in his left, and says to the candidate, who kneels before the altar: 'You will now give your assent to the Good Templars' vow and obligation: You do hereby on the holy Evangelists, in the presence of Almighty God, and surrounded by this cordon of living, throbbing hearts, without any reservation whatever, most solemnly promise and covenant, that you will faithfully adhere to, and perform all previously assumed vows and obligations of abstinence from intoxicating drinks while life shall last. You furthermore promise that you will sacredly keep and never improperly reveal to any one not a member of this degree, and not to him or them until after due trial you have proved them to be such, anything pertaining to this degree, any business transacted, any edict, order, or communication received from superiors. You also promise that you will yield due and cheerful obedience to and aid to the utmost of your ability in carrying out all lawful requirements of your superior in office. . . . To all of which without the slightest reservation you most solemnly promise and covenant.' "

That temperance is only used as a drawing card to attract well meaning people to this un-Christian organization, is evident from the above obligation. If temperance is the only motive, what use is there of secrecy? What is meant by the "secret work"? That temperance is looked upon as a human and natural virtue, and not as a Christian virtue, is evidenced by the "Instruction" which the candidate receives: "Past Degree Templar: . . . We claim that our pledge is in accordance with the divine will . . . God never made alcohol. . . ." The Marshall brings the candidate to the Chaplain, who (holding the Bible before him) says: "These sacred pages before us tell of a heaven as well as an earth, of the moral man as well as the intellectual and the physical. Remember well what you have heard, forget not what you shall hear; for it is the language of the Most High I repeat to you, that your hearts may be still more strengthened in this good work (Jeremiah 35, 13): 'Then came the word of the Lord unto Jeremiah, saying: Thus said the Lord of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will you not receive instructions to hearken to my words? says the Lord. The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have also sent unto you all my servants, the prophets, rising up early and sending them, saying: Return ye now every man from his evil way, and amend your doings and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your father; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me. Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Judah and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he had commanded you: Therefore thus saith the Lord of hosts, the God of Israel: 'Jonadab, the son of Rechab, shall not want a man to stand before me forever!' Study well the history of this remarkable people who for their fidelity are so distinguished by the King of kings. The Rechabites, though they dwelt among the Israelites, did not belong to any of their tribes. They were a separate people, but devout worshippers of Jehovah. Jonadab, the son of Rechab, was a man jealous for the right, and assisted the king in driving a great evil from the land. He gave to his children *the rule of temperance*: *'Ye shall drink no wine, neither ye nor your sons forever.'* And their fidelity to that pledge is to them the promise of perpetual existence. Since they entered into that covenant, nearly three thousand years have rolled away. The glory of Egypt, of Babylon, and of Jerusalem have faded. Great and mighty nations have been swept from the face of the earth, and still this simple people exist in the land of their fathers, and to this day they sacredly observe their ancient covenant. You will see in this an example of fidelity which is worthy of your imitation; and you will also learn that heaven never fails to reward integrity to this cause with peculiar honors." The Chaplain has about a dozen different prayers to say according to the ritual.

The Independent Order of Good Templars claims a membership of 600,000.

Cyclopedia of Fraternities, 2nd ed., pp. 403–405.—*New Encyclopedia of Social Reform,* pp. 555 sq.—*The Order of Good Templars,* by S. B. Chase (a defense).—"Catholics and Good Templars," by Harold H. Mann, appendix to a pamphlet headed *"Enquire Within,"* Poona, India, 1913.—Fr. Ernest R. Hull, S. J., *What About the Good Templars,* Bombay, 1908, and in the *Examiner,* 11 April, 1908, 2 May, 1908, and 15 Aug., 1914.—J. Blanchard, *Good Templarism Illustrated. The Full Illustrated Ritual of the Ceremonies of the Three Degrees of the Lodge and Temple, also the Council Degree,* Chicago, Ill., Ezra A. Cook, 1887.—P. Rosen in *The Review,* St. Louis, Mo., 30 Nov., 1899, Vol. VI, No. 37, pp. 291 sq., and in his book *The Church and Secret Societies,* pp. 161–165.—*Statistics Fraternal Societies,* 1923, p. 234.

Independent Order of Immaculates of the United States of America

This is a mutual beneficiary society for Negroes, organized at Nashville, Tenn., in 1872. It took its rise from the Young Men's Immaculate Association, but differed from its parent in this that "it patterned after various secret beneficiary orders and admitted men and women as members." Headquarters at Nashville, Tenn. (Cfr. NEGRO SECRET AND FRATERNAL SOCIETIES.)

Cyclopedia of Fraternities, 2nd ed., p. 141.

Independent Order of Mechanics

This secret mutual benefit society was established at Baltimore, Md., in 1868. It has never had any connection with practical mechanics, but admits all acceptable white men between the ages of 18 and 50. From certain of its features Stevens concluded that some of the founders of the Independent Order of Mechanics were Odd Fellows. We addressed a letter of inquiry to this Order at Baltimore, but got no reply.

Cyclopedia of Fraternities, 2nd ed., p. 141.

Independent Order of Mystic Brothers

This fraternal society was established at Boston, Mass., in 1882, to pay weekly sick benefits. It was in existence as late as 1890, but is now probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 247.

Independent Order of Odd Fellows

See Odd Fellows.

Independent Order of Puritans

A fraternal beneficiary organization with headquarters in the Westinghouse Bldg., Pittsburgh, Pa. It provides sick, accident, old age and death benefits, at uniform rates, on the American Experience table, and claims to be "the first fraternal society to pay monthly annuities."

The membership was reported as 11,136 at the end of 1919.

Fraternal Monitor, March, 1919, Vol. XXIX, No. 8, p. 26.

Independent Order of Red Men

This offshoot from the Improved Order of Red Men was organized in 1850 by some "Tribes" which used the German language. It had 12,000 members in 1896, and probably still exists, though we have been unable to trace it.

Cyclopedia of Fraternities, 2nd ed., p. 262.

Independent Order of St. Luke

A fraternal insurance society, organized in 1897, which admits both men and women and has 1,335 lodges with 48,941 benefit members. The office of the "Grand Council" was at 902–904 St. James St., Richmond, Va., but a letter of inquiry sent to that address in May, 1923, failed to elicit an answer.

Statistics Fraternal Societies, pp. 78 sq.

Independent Order of Shepherds

This fraternal beneficiary society was established at Toledo, O., in 1917. Its Supreme Secretary in 1921 was Chas. H. Jenne, but a letter of inquiry addressed to him in July, 1923, brought no reply.

Statistics Fraternal Societies, 1921, p. 238.

Independent Order of Svithiod

A fraternal benefit society, operating among men and women of Swedish birth or parentage in Illinois, Indiana, Minnesota, Missouri, and Washington. It has 64 lodges, with a benefit membership of 13,036 and a social membership of 279. The home office is at 139 N. Clark St., Chicago, Ill.

Statistics Fraternal Societies, 1923, pp. 79 sq.—*Fraternal Monitor,* Aug., 1919, Vol. XXX, No. 1, p. 15.

Independent Order of the Rechabites

A branch of the English Order of the same name, founded in Salford, England, in 1835. It was introduced into the U. S. in 1842. The American "work," according to the *Cyclopedia of Fraternities* (2nd ed., p. 405), was written by "Father John Quick of New York." This is the oldest total abstinence and prohibition order in the English speaking world and confers sick and funeral benefits on its members. Its branches are called "tents." There are male and female "tents," junior branches for boys and juvenile "tents" for children of both sexes between the ages of 5 and 16. The initiation is secret and solemn. The first degree is called "Knight of Temperance"; the second, "Knight of Fortitude"; the third, "Covenanted Knight of Justice." The Order is semi-Masonic in character. Its total membership is given as 1,105,000 by J. C. Moore, "High Tent Secretary," 802 K St., N. W., Washington, D. C.

Cyclopedia of Fraternities, 2nd ed., pp. 405-408.—P. Rosen, *The Church and Secret Societies,* pp. 161 sqq.—*Statistics Fraternal Societies,* 1923, p. 234.

Independent Order of Vikings

This is a fraternal beneficiary society, organized in 1896 at Chicago, which does business in Illinois, Indiana, Michigan, and Nebraska. Its membership is restricted to men of Swedish birth or descent. It has a home for aged members. There are

58 subordinate lodges with a benefit membership of 10,643 and a social membership of 58. The "Grand Lodge" is located at 80 W. Washington St., Chicago, Ill.

Statistics Fraternal Societies, 1923, pp. 80 sq.

Independent Order of Zoroaster

A secret society united, in 1897, with the ORIENTAL ORDER OF ZOUAVES, under the common name of Oriental Order of Zoroaster.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 330.

Independent Western Star Order

This is a fraternal beneficiary organization, with headquarters at Chicago, Ill. Its benefit membership is given as 7,339, on 1 Jan., 1921, in the *Missouri Red Book*.

Missouri Red Book, 1922, 1921, p. 441.

Independent Workmen of America

A fraternal and beneficiary society with headquarters at Omaha, Neb. We have not been able to get in touch with it.

Cyclopedia of Fraternities, 2nd ed., p. 141.

Independent Workmen's Circle of America

The Independent Workmen's Circle of America is a Jewish fraternal order whose membership consists of workingmen and women and others that are in sympathy with the cause of labor. It was organized at Boston, Mass., in 1906, and its growth has been continuous. In order to enhance its activities, the Independent Workmen's Circle, at its annual convention in 1919, took up the co-operative movement as part of its programme and proceeded to put it into practice immediately. It urged its members to buy shares and with the accumulation of a substantial sum a four-story brick building was purchased in the heart of the West End of Boston, on the corner of Leverett and Ashland Streets, where all the activities of the Order are now concentrated. On November 13, 1920, the Independent Workmen's Circle moved into the new building. The business offices, a co-operative grocery and creamery, shoe and dry goods stores, and a modern printing plant are all located in this building. The Co-operative Wholesale Society, consisting of the Finnish, Lithuanian and Italian Co-operative of New England, has its offices and warehouses in this building. A branch store has been opened at Malden, Mass., and others are to follow.

The I. W.'s C. has 77 lodges, with a benefit membership of 5,726. Its address is 86 Leverett St., Boston, Mass.

Statistics Fraternal Societies, 1923, pp. 81 sq.—*Fraternal Monitor,* Apr., 1921, Vol. XXXI, No. 9, pp. 26 sq.

Indian Masonic Lodges

Freemasonry has also burrowed its way into the American Indian tribes, as appears from an article in *The Builder* (Masonic), of Cedar Rapids, Ia., June, 1923, Vol. IX, No. 6, p. 192, where we read: "The oldest Lodge of Free and Accepted Masons in the present State of Oklahoma is Cherokee Lodge, No. 10, originally 21. It was flourishing in 1852 under the jurisdiction of the Grand Lodge of Arkansas. The Cherokee Nation of Indians gave to this lodge and to the Sons of Temperance two lots in the town of Talequah, the capital of the Cherokee Nation. In 1868 this lodge was discontinued on the rolls of the Grand Lodge of Arkansas, but with other Indian lodges it continued to work until 1877, when it received a new charter under the Grand Lodge of Indian Territory. Other lodges are Fort Gibson Lodge No. 35, chartered by Arkansas, November 5, 1850, dropped from Arkansas 1868, chartered by the Grand Lodge of Indian Territory, 1878, as Alpha Lodge, No. 12; and Flint Lodge, No. 74, chartered under Arkansas, 1853, dropped 1867, and again chartered as Flint Lodge, No. 11, under Indian Territory. Many Cherokees and other Indians participated in the inauguration of the Grand Lodge of Indian Territory in 1874. Of the Cherokee Indians the following have been Most Worshipful Grand Masters of the Grand Lodge of Indian Territory: Harvey Lindsey, 1882; Florian Nash, 1885, 1886, 1887; Leo E. Bennett, 1889 to 1892; and Wilson O. Burton in 1904. Under the jurisdiction of Oklahoma, after the absorption of the Territory, O'Lonzo Conner was Grand Master in 1919. Leo E. Bennett was Grand Treasurer from 1899 to 1917." These facts were gleaned from the *History of the Cherokee Indians,* by Emmet Starr (The Warden Co., Oklahoma City, 1921).

Industrial Benefit Association

A fraternal beneficiary organization with headquarters at St. Louis, Mo. It had 6,000 benefit members on Jan. 1, 1921.

Missouri Red Book, 1922, 1921, p. 441.

Industrial Workers of the World (I. W. W.)

The members of this secret society are "the underpaid and unskilled in the labor world,—those who have been neglected by the American Federation of Labor." They regard themselves as the "proletariat" in contrast with the aristocracy of labor which composes the Federation.

The I. W. W. was established at Chicago, Ill., in the year 1905, as a merger of several groups that had long been hostile to the American Federation of Labor. In 1908 it split into two branches, known respectively as the Detroit and Chicago factions, the "intellectuals" (subsequently called Workers' International Industrial Union—W. I. I. U.) and the wage-earners of radical tendencies. The latter group, the present I. W. W., insists on "direct action" as a necessary policy. A noteworthy fact is that the I. W. W. is Syndicalist, rather than Socialist, that is, it does not believe in the centralized ownership and management of industry by the State. Its efforts are directed toward the concentration of all wage earners into "One Big Union," capable of paralyzing industry with general strikes and of forcing the capitalists to surrender the control of industry to labor.

The following are the main features which distinguish the I. W. W. from other unions: Organization of the workers by industry instead of by craft; a universal transfer system; low initiation fee and monthly dues; salary of officers not to exceed average wage of worker; no contracts or agreements are signed with employers, and no big union treasuries are sanctioned. It advocates the general strike as a weapon of offense and defense; and it has set for its final aim the abolition of the capitalist system of production and the substitution in its place of industrial communism, where production will be carried on under the control of the workers for use instead of profit.

The I. W. W.'s accept unreservedly the doctrines of Marxian Socialism. Their organization is a proletarian movement. They speak of their employers and owners of property as "The Master Class" and of themselves as "Slaves." The social situation of which they dream would reverse the rôles and "put the boss in overalls." The preamble of their constitution states that "The working class and the employing class have nothing in common." "Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system."

By the spring of 1917 the organization had a total membership of approximately 100,000, recruited principally among the lumber workers of the Northwest, the metal mine workers throughout the Rocky Mountain region, on the Iron Range of Minnesota and Michigan, and among the agricultural and construction workers. During the spring and summer of 1917 the I. W. W. conducted a great lumber workers' strike, which embraced the states of Washington, Oregon, Idaho and Montana. By July 15, 1917, 50,000 men were out, their demands being a basic eight-hour day, higher wages, and sanitary camp conditions. The demands were won chiefly by "striking on the job" tactics. From that time dates the great prestige of the I. W. W. in the West and Northwest as a fighting labor union.

Because of its advocacy of revolutionary industrial unionism and its uncompromising class character the I. W. W. has been subjected to persecution ever since it was organized. In 1913, Ford and Suhr were sentenced to serve prison terms for having led a California hop workers' strike. On November 5, 1916, five members were shot to death aboard the steamer *Verona,* at Everett, Washington. But it was only during and since 1917 that the persecutions assumed large porportions. During the lumber workers' strike soldiers were sent to many points in Washington and Idaho. Two companies of the Third Oregon Infantry were sent to Cle Elum and rounded up all the pickets and threw them into the stockade at Ellensburg, Washington, where they were held for months without charges being placed against them. During the World War, the I. W. W. was subjected to a greater amount of persecution than any other labor organization in the country. In 1920 the industrial unions comprised within the organization were regrouped and renumbered. Following is an authorized list of these unions: Agricultural Workers' Industrial Union No. 110, Lumber Workers' Industrial Union No. 120, Fishermen's Industrial Union No. 130, Floriculture and Horticulture Workers' Industrial Union No. 140, Metal Mine Workers' Industrial Union No. 210, Coal Miners' and Coke Oven Workers' Industrial Union No. 220, Oil, Gas and Petroleum Workers' Industrial Union No. 230, General Construction Workers' (Railroad, Road, Canal, Tunnel and Bridge Construction) Industrial Union No. 310, Ship Builders' Industrial Union

No. 320, House and Building Construction Workers' Industrial Union No. 330, Textile and Clothing Workers' Industrial Union No. 410, Woodworkers' Industrial Union No. 420, Chemical Workers' Industrial Union No. 430, Metal and Machinery Workers' Industrial Union No. 440, Printing and Publishing House Workers' Industrial Union No. 450, Food-stuff Workers' Industrial Union No. 460, Leather Workers' Industrial Union No. 470, Glass and Pottery Workers' Industrial Union No. 480, Marine Transport Workers' Industrial Union No. 510, Rail Road Workers' Industrial Union No. 520, Telegraph, Telephone and Wireless Workers' Industrial Union No. 530, Municipal Transportation Workers' Industrial Union No. 540, Aërial Navigation Workers' Industrial Union No. 550, Health and Sanitation Workers' Industrial Union No. 610, Park and Highway Maintenance Workers' Industrial Union No. 620, Educational Workers' Industrial Union No. 630, General Distribution Workers' Industrial Union No. 640, Public Utilities Workers' Industrial Union No. 650, Amusement Workers' Industrial Union No. 660.

The main strength of the I. W. W. lies among the lumber and agricultural workers, miners and construction workers.

The Rev. Dr. John A. Ryan, of the Catholic University of America, reviewing Brissenden's book, *The I. W. W.: A Study of American Syndicalism,* in the *Catholic Historical Review* (April, 1921), expresses the opinion that "until the Federation [of Labor] makes greater headway than it has made in the past in organizing this underpaid and unskilled element, the I. W. W. and kindred organizations will continue to obtain a foothold. . . . Whatever its excesses of doctrine and conduct," he concludes, the I. W. W. "does raise an important problem which must some time and somehow be solved: it is the problem of enabling the worker to participate in a more vital way than at present in the conditions of production and the disposition of the product." Such problems cannot be solved by the penitentiary or by deportation.

Paul F. Brissenden, *The I. W. W. A Study of American Syndicalism,* New York, 1920.—John Graham Brooks, *American Syndicalism,* New York, 1913.—R. F. Hoxie, *"The Truth About the I. W. W."* in the *Journal of Pol. Econ.,* XXI (November, 1913), pp. 785–797.—*Preamble and Constitution of the I. W. W.,* Chicago: The Equity Press.—Vincent St. John, *The I. W. W., Its History, Structure, and Methods,* Chicago: The Equity Press.—*The Fortnightly Review,* St. Louis, Mo., 15 June, 1921, Vol. XXVIII, No. 12, pp. 188 sq.—*What's What in the*

Labor Movement, N. Y., 1921, pp. 235 sq.—*World Almanac,* 1923, p. 393.—*American Labor Year Book* 1921–22, pp. 151–155.—D. E. Lescohier in *La Follette's Magazine,* Sept., 1923, Vol. XV, No. 9, pp. 140 sq.

Inner Circle

An organization similar to the ROTARY INTERNATIONAL, founded in St. Louis, Mo., in 1923.

St. Louis Globe-Democrat, 2 Oct., 1923.

Institute of Politics

The Institute of Politics, which meets for one month every year in Williams College, at Williamstown, Mass., as "an international fact-finding commission," was founded in 1913 and has assumed recognized significance since the World War. Its object is to advance the study of politics and to promote a better understanding of international problems and relations. Its sessions are attended by students of world affairs, teachers and editors and government officials, in short, many of the men and women who mold the public opinion and help to shape the policy of America in the matter of world relationships. The founder, Dr. Harry A. Garfield, president of Williams College, says: "The Institute of Politics is founded to foster the desirable things. Its programme is essentially humanistic and vital. It offers opportunities to scholars and those engaged in the direction of affairs of state to devote a few weeks each summer to an intensive study of the problems with which they are dealing during the rest of the year, to exchange views, to hear those whose books they have read or whose contributions to the chosen subject are known to them only through public utterances,—in other words to enjoy for a season personal association with the leaders of the world's thought." At the first session, when international relations was the subject chosen for discussion, several lectures were delivered by statesmen and scholars from abroad; these have been published in six volumes. Another volume (*Round-Table Conferences of the Institute of Politics at its First Session* New Haven: Yale University Press, 1921) is concerned with the other side of the scheme. The eight subjects here discussed include the Treaty of Versailles, the new States and frontiers of Central Europe, and the reparations question, as well as concepts of international law, tariffs and tariff problems, and Latin-American questions. The method of procedure is to divide the members of the conference into sections, who make group studies and prepare joint reports on various special points under the supervision of experienced leaders and secretaries, and a discussion follows.

Christian Science Monitor, Boston, Mass., 26 July, 1923, Vol. XV, No. 203, p. 1.

Intercollegiate Zionist Organization

See Zionist Organization of America.

International Association of Lions Clubs

This Association, founded in 1918, is "not connected in any manner whatsoever with any other organization, corporation or association using the word 'Lions' in its name." It is a federation of more than 600 civic clubs, of the service or noon-day luncheon type, like the Rotarians and the Kiwanis. It is not a secret society. Its objects, as carried at the head of the *Lions Club Magazine,* are: "To promote the theory and practice of the principles of good government and good citizenship; To take an active interest in the civic, commercial, social and moral welfare of the community; To unite the members in the bonds of friendship, good fellowship and mutual understanding; To provide a forum for the full and free discussion of all matters of public interest, partisan politics and sectarian religion [*sic!*] alone excepted; To encourage efficiency and promote high ethical standards in business and professions, provided that no club shall hold out as one of its objects financial benefits to its members."

The activities of the Association, as reported from month to month in its *Magazine,* are quite varied, but can for the most part be reduced to three catagories: civic advancement, charity, and fun (the fun-makers are called "Lion Tamers" and "Tail Twisters." "Any white male person of good moral character, who is engaged in any useful business or professional endeavor, as an executive or financially interested in said business," is "eligible to membership, unless engaged in a business or profession already represented. The classification under which he is listed must, however, constitute sixty per cent of his business or professional activities."

The International Office of the Association is at Chicago, Ill., where its official organ, the *Lions Club Magazine,* is published monthly (332 S. Michigan Ave.)

Lions Club Magazine, May, 1923, Vol. V, No. X.—*Constitution and By-Laws of the Lions Club, Quincy, Illinois,* adopted July 16, 1919.

International Benjamin Franklin Society

An organization of printers and others, friends of "Poor Richard," founded in New York, in Oct., 1923, to commemorate the 200th anniversary of Franklin's arrival in Philadelphia.

Christian Science Monitor, 2 Oct., 1923, Vol. XV, No. 259, p. 4.

International Fraternal Alliance

See UNION FRATERNAL LEAGUE.

International Fraternal Alliance of Baltimore

A short-term or endowment beneficiary society, organized under Masonic auspices in Baltimore, Md. It admits both men and women and is represented in a number of States. The ritual "shows traces of Masonic handiwork."

Cyclopedia of Fraternities, 2nd ed., p. 198.

International High Twelve Club

This society was founded at Sioux City, Ia., about 1920, and became a Masonic institution a year later. Its purpose, according to its secretary, W. M. Morheiser, is "to unite all members in the happy bonds of a social hour and programme, that thereby they may inform themselves in the truths of Masonry . . ." Members must have three or more degrees of Masonry and be in good standing at the time they make application for membership in the High Twelve. The organization resembles that of the Rotary, Kiwanis, etc. "High Twelve" is a distinctively Masonic phrase, used, in contradistinction to low twelve, or midnight, "to indicate the hour of noon, at which time, as the tradition tells us, the Craft in the Temple were called from labor to refreshment. The phrase was used in the earliest rituals of the last [18th] century. The answer in the old [Masonic] catechisms to the question, 'What's a clock?' was always, 'High Twelve.' "

The Builder, "a Journal for the Masonic Student," Anamosa, Ia., Vol. VII, No. 12, p. 348.—*Trestle Board,* Aug., 1923.—*Fortnightly Review,* St. Louis, Mo., Vol. XXIX, No. 7, 1 April, 1922, pp. 124 sq.—*Encyclopedia of Freemasonry,* p. 341.—*Fellowship Forum,* 30 June, 1923, Vol. III, No. 2, p. 7.—*Christian Cynosure,* Sept., 1923, Vol. LVI, No. 5, p. 146.

International Optimist Club

This organization of business men resembles the Rotarians, the Kiwanis, and the Lions. The first Optimist Club was formed in

April, 1916, at Indianapolis, Ind. It was a business men's noon luncheon club, and similar clubs were soon formed in other cities. In the spring of 1919, at a convention of Optimist Clubs at Indianapolis, the International Optimist Club was organized, a constitution was drawn up, and a charter applied for. The first International Optimist Convention was held in Louisville, on June 19 and 20, 1919. The Optimist International, as it is also called, has continued to grow and to-day has branch clubs from the Atlantic to the Pacific. The membership is about 5,000, representing some sixty odd clubs. No ritual and no secret work of any kind is employed by Optimist Clubs. The headquarters are at 816 Olive St., St. Louis, Mo.

Letter from Thos. B. Elliott, executive secretary, dated July 9, 1923.

International Order of King's Daughters and Sons

This is an interdenominational religious and philanthropic society, which has for its object "the development and stimulation of Christian activities." It is divided into "Circles," "Unions," and "Chapters." Its emblem is a small silver cross, and the official organ is named *The Silver Cross.* General offices at New York.

La France Antimaçonnique, Vol. XXVIII, No. 15, 9 April, 1914, p. 178.

International Order of Twelve of Knights and Daughters of Tabor

An Afro-American labor and benevolent association, developed out of an anti-slavery secret organization of Negroes known as Order of Twelve, and two others, the Knights of Liberty and the Knights of Tabor, by the Rev. Moses Dickson, a Methodist preacher, at Independence, Mo., in 1872. It is organized on the lodge system and has an elaborate series of titles and ceremonials. In 1907, it claimed 100,000 members in thirty States of the Union, in England, Africa, and the West Indies. It is still in existence, but we have not been able to ascertain its present status. The Knights of Tabor meet in "Temples" and the Daughters of Tabor in "Tabernacles," while as "Princes" and "Princesses" of the "Royal House of Media," they convene for social and literary entertainment in "Palatiums." Juvenile members, called "Maids" and "Pages of Honor," meet in "Tents." The Order pays death and sick benefits. In 1915–16 it achieved considerable notoriety by a damage suit brought against its "Grand

Temple and Tabernacle" by one Smith Johnson, who had been injured by a sword blade during the initiation ceremony and sued for damages. The Order contended that the ritual did not specify the use of a sword on the part of the officiating officer, and that if he wore one, he was individually responsible. Nevertheless the Texas Supreme Court ordered the Grand Temple to pay the $12,000 damages awarded to Johnson by a lower court. The chief emblem of the Order is an eye between two groups of numerals, 777 and 333. (Cfr. NEGRO SECRET AND FRATERNAL SOCIETIES.)

Cyclopedia of Fraternities, 2nd ed., p. 198.—Oakland (Cal.) *Tribune,* 25 Dec., 1915.—*Fortnightly Review,* St. Louis, Mo., 1 April, 1916, Vol. XXIII, No. 7, p. 101.—*Columbia Missourian,* daily ed., Columbia, Mo., 16 June, 1923, Vol. XV, No. 249, p. 1.

International Sunshine Society

This is an organization, incorporated at New York, in 1900, for the purpose of caring for blind babies, for whom it conducts homes. The headquarters are in New York.

New Encyclopedia of Social Reform, p. 1178.

Invisible Empire, Knights of the Ku Klux Klan, Inc.

See KNIGHTS OF THE KU KLUX KLAN.

Iowa Legion of Honor

This is an offshoot of the American LEGION OF HONOR. It was organized at Cedar Rapids, in 1879, and does business in Iowa only. Its ceremonies, which are secret, are described as "simple but lasting."

Cyclopedia of Fraternities, 2nd ed., pp. 124, 141.

Iridescent Order of the Iris

This order is most probably identical with the SONS OF IRIS. The only knowledge we have of the organization is a news item in the Springfield, Mo., *Union,* reproduced in the *Christian Cynosure* of July, 1914, to this effect: "Just think of it: The Magnanimous Supreme Ruler of the Iridescent Order of the Iris was arrested in New York City the other day and thrust into a horrid jail! There must be something awfully wrong with the laws when such things can be done to a man with such a lovely title."

Irish National Order of Foresters

A branch of the Irish order of the same name, founded at Dublin, in 1876. It is believed to be one of the numerous modern "Forester" societies which have their model in the English Ancient Order of Foresters. In America the "District Council" at New York City is the governing body. There is an honorary and a beneficiary membership. The *Cyclopedia of Fraternities* classes this Order as a secret society.

Cyclopedia of Fraternities, 2nd ed., p. 262.

Iron Brotherhood

This secret revolutionary society grew out of the industrial depression and social unrest of the period from 1894 to 1896. It secured many adherents, especially in the far West, but died away without accomplishing any of its objects.

Cyclopedia of Fraternities, 2nd ed., p. 416.

Iron Hall

See Order of the Iron Hall.

Iron Hall, of Baltimore City

A fraternal beneficiary society, "reorganized" on "the original plan" of the Order of the Iron Hall, an Indiana fraternal society which collapsed in 1892. The Baltimore offshoot was incorporated under the laws of the State of Maryland. It admits both men and women to membership. The different branches control the reserve fund, so that "in case of trouble not even a receiver could touch" it. The Order has a "brief and pointed *ritual,*" with "just enough of secret society machinery" to secure the mutual obligations of its members. Among its founders were Freemasons (see Freemasonry), Knights of Pythias, Chosen Friends (see Order of Chosen Friends), and Knights of Honor.

Cyclopedia of Fraternities, 2nd ed., pp. 198 sq.

Iroquois

See Order of the Iroquois.

Isis

See Order of the Mysteries of Isis; also Temple of Isis, and Hermetic Brothers of Luxor.

Isis Unveiled

See Hermetic Brothers of Luxor.

Italian Secret Societies

Of Italian secret societies the two principal ones that have been transplanted to America are the Camorra and the Mafia.

The *Camorra* originated in Naples as an organized opposition to the Triple Alliance. Francis II tried in vain to destroy it. After the fall of the Bourbons, it allied itself with the Legitimist cause, against the Mafia. The wave of immigration from Italy in the eighteen hundred eighties and nineties brought many members of this secret society to the United States and led to the establishment of branches here.

The *Mafia* is a secret Sicilian band of criminals, who bind themselves together by oath to prey upon society. Like the Camorra, the Mafia was brought to this country by Italian immigrants and has found lodgment in New York, New Orleans, (on the assassination there of Chief of Police David C. Hennessey, see *Cyclopedia Americana,* Vol. XIV, *s. v.,* "Societies, Criminal"), Philadelphia, Chicago, in the Pennsylvania coal regions, and elsewhere. Most of the so-called "Black Hand" outrages are laid at its door. When a new member is initiated into the Mafia, says the *Cyclopedia of Fraternities,* "he is placed in a group of members, and with all lights extinguished, at a given signal, an order to 'charge' is given, lights are turned up, and the candidate finds a terrifying array of glittering blades held close to his face and body—stilettoes with their points pressed against him—and hears a voice saying: 'Death to all traitors!' The candidate sinks upon his knees, and places the point of a stiletto upon his bared breast, over the heart, and swears that he would plunge the blade into his heart rather than betray his brothers in the Mafia. He is reminded that his brothers are ready to be avenged if he proves unfaithful."

Cyclopedia of Fraternities, 2nd ed., pp. 422 sq.—*Herder's Konversations-Lexikon,* articles "Camorra" and "Mafia."—*Cyclopedia Americana,* articles "Camorra," "Mafia." and "Societies, Criminal."

I. W. W.

See Industrial Workers of the World.

J

Jewish National Workers' Alliance

See Hebrew Secret and Beneficiary Societies.

Jewish Progressive Order

This fraternal benefit association has its headquarters at Philadelphia, Pa. All we have been able to find out about is that it vigorously supports the Palestine Restoration Fund by a "shekel tax" of 25 cts. on each member.

Fraternal Monitor, Aug., 1918, Vol. XXIX, No. 1, p. 14.

Jewish Secret and Beneficiary Societies

See Hebrew Secret and Beneficiary Societies.

Job's Daughters

A society for daughters, grand-daughters, sisters, and nieces of Master Masons, recently organized by Mrs. W. H. Mick, of Omaha, Neb. It is intended as a *pendant* to the Order of De Molay for boys. Its ritual has been drawn up by Le Roy T. Wilcox, an authority on Masonic law, and the society itself is "under general management of the Masonic Order." Members of Job's Daughters, on attaining their 18th year, become honorary members for life. Branch societies are called "Bethels." According to the *Fellowship Forum* of June 9, 1923 (Vol. II, No. 51, p. 6), "the Grand Chapters of the Eastern Star [see Order of the Eastern Star] of Indiana, Maryland, Minnesota, and Washington, D. C., have endorsed the Order of Job's Daughters which is growing rapidly in all parts of the country." At the third annual meeting of the "Supreme Guardian Council," held in Chicago, Oct. 12, 1923, 23 States, Alaska, and Manitoba (Canada) were represented by delegates.

Omaha *World-Herald,* 10 April, 1921.—Cfr. *Fortnightly Review,* St. Louis, Mo., 15 Sept., 1921, Vol. XXVIII, No. 18, p. 344.—*Christian Science Monitor,* 13 Oct., 1923, Vol. XV, No. 269, p. 3.

Josephites

This is a branch of recognized MORMONISM and a secret society like the parent sect itself. The Josephite Society was started after the death of Joseph Smith. Its members are also known as "Lamoni." In 1917, the Rev. Mr. C. A. Shook, formerly a Josephite Mormon, published a brochure, entitled "American Anthropology Disproving the Book of Mormon," in which he shows by quotations from the highest anthropological authorities that the twelve basic statements of the Book of Mormon about the prehistoric races of this continent are, in the words of Professor Wright of Oberlin, "made without any regard to facts."

Josephite or Reorganized Mormonism, by the Rev. John D. Nutting, published by the Utah Gospel Mission, 1854 E. 81st St., Cleveland, O.—*Fortnightly Review,* St. Louis, Mo., 15 Aug., 1917, Vol. XXIV, No. 16, p. 254.

Jovian Order

The Jovian Order is a secret organization of men engaged in the electrical industry. Their motto is: "All Together All the Time for Everything Electrical."

Junior American Protective Association

An auxiliary of the AMERICAN PROTECTIVE ASSOCIATION for boys and girls between the ages of 14 and 21.

Cyclopedia of Fraternities, 2nd ed., p. 302.

Junior American Protestant Association

This order, which was originally an auxiliary of the AMERICAN PROTESTANT ASSOCIATION, declared its independence in 1890 and organized separately under the title of LOYAL KNIGHTS OF AMERICA.

Cyclopedia of Fraternities, 2nd ed., p. 302.

Junior Foresters of America

This society is an outgrowth of the English Juvenile Foresters. Membership is confined to youths from 12 to 18 years of age. This organization is attached to the FORESTERS OF AMERICA.

Cyclopedia of Fraternities, 2nd ed., p. 234, 262.

Junior Order of Moose

See Loyal Order of Moose of the World.

Junior Order United American Mechanics

This Order is a relic of the Nativist movement of the eighteen '40's and '50's. It sprang from the Order of United American Mechanics. The Junior Order was founded at Philadelphia, in 1853 and became "an independent, secret, native American patriotic, beneficiary organization" (*Cycl. of Frat.*, p. 302) in 1853, and became "an independent, secret, native American Mechanic characteristics, both as to form of government and use of emblems, but is no longer a feeder to the latter society" (*ibid.*). The Order exists to-day in many of the States of the Union, with a membership of about 300,000. Practically every State in the Union has its State and local "Councils." An orphans' home is maintained at Tiffin, Ohio, in which between 800 and 900 children, orphans of deceased members, are reared and educated.

Only native-born Americans are eligible to membership in the Junior Order. One of its professed objects is to restore and maintain Bible reading in the public schools. While its purposes are mainly fraternal, it may be regarded in some respects as an anti-Catholic organization. Such of its officers as take themselves seriously, imagine it their duty to watch, with jaundiced eye, the Church of Rome and frustrate the designs of the Pope in different parts of the universe, but more particularly in the United States.

Members of this organization were active in organizing and propagating the American Protective Association. "The principal difference between the publicly professed objects of the J. O. U. A. M. and those of the A. P. A.," according to the *Cycl. of Frat.*, p. 303, "appears to be the latter's admission to its ranks of others than native Americans."

Jas. Casebalt, a former member, wrote to the *Christian Cynosure,* in 1914 (Vol. XLVII, No. 3, p. 69): "There was one degree in the J. O. U. A. M. that was an abomination."

The *Fraternal Monitor,* in its statistical report for 1923, gives separate figures for the "Beneficiary Degree" and the "Funeral Benefit Department" of the J. O. U. A. M. The former had 22,519 benefit members; the latter 253,399. The headquarters of both the Beneficiary Degree and the Funeral Benefit Department are at 741 Wabash Bldg., Pittsburg, Pa.

Cyclopedia of Fraternities, 2nd ed., pp. 302 sq.—*Catholic Citizen,* Milwaukee, Wis., 24 April, 1915, Vol. XLIV, No. 23.—*Christian Cynosure,* July, 1914, Vol. XLVII, No. 3, p. 69.—*Fortnightly Review,* St. Louis, Mo., Vol. XXV, No. 9, pp. 137 sq.—*Fellowship Forum,* Washington, D. C., 17 March, 1923, Vol. II, No. 39, p. 4.—*Statistics Fraternal Societies,* 1923, pp. 157 sq., 234.

Junior Sons of America

A branch of the PATRIOTIC ORDER, SONS OF AMERICA, founded at Philadelphia, in 1847. It disappeared after the reorganization of the parent society, in 1868.

Cyclopedia of Fraternities, 2nd ed., pp. 303, 319.

K

Kamelia

This organization is known as the Women's Ku Klux Klan, (cfr. KNIGHTS OF THE KU KLUX KLAN). It held its first national convention in Oklahoma, in 1923. A Birmingham, Ala., correspondent of the *Fellowship Forum* (12 May, 1923) said:

"Six members of the Kamelia, the woman's organization of the Ku Klux Klan, appeared at the funeral services of Mrs. Elizabeth C. Carwile, who died here last week. This is said to be the first funeral in the United States at which Kamelia has been officially represented. The six women appeared garbed in the white robes and scarlet capes of the order. A red cross of flowers, with the word Kamelia worked on the design, was placed on Mrs. Carwile's grave."

The "Imperial Kloncilium" of the Ku Klux Klan, May, 1923, in consequence of the internal dissensions that had arisen in the Order between the Simmons and the Evans factions, repudiated the Kamelia, whereupon "Emperor" Simmons, in a public proclamation (see KNIGHTS OF THE KU KLUX KLAN, *infra*), declared this action to be "not only in violation of the contract between H. W. Evans and myself, but also in violation of a decree entered in the Superior Court of Fulton County, Ga., and further still a violation of the original charter." In the same proclamation "Emperor" Simmons announced the establishment of a new Order, to be known as Knights of the Kamelia, and invited all Kluxers to join the same.

Fellowship Forum, Washington, D. C., 12 May, 1923, Vol. II, No. 47, p. 6.

Kappa Sigma Pi

See MODERN KNIGHTS OF ST. PAUL.

Keystone Guard

This is a fraternal insurance society which, some 15 or 20 years ago, did business in a number of our States. The supreme secretary's office was at Athens, Pa. A letter of inquiry addressed to him, in July, 1923, was returned by the postmaster, marked "Out of business long ago."

Kiwanis Club International

The Kiwanis Club International, with headquarters in the Mallers Bldg., Chicago, Ill., is a business men's organization composed of about 1050 clubs and approximately 81,000 members, located in the cities of Canada and the United States. It resembles the ROTARY INTERNATIONAL. The fundamental charter is held by the Kiwanis Club International, Chicago, which charters the clubs in the different cities in line with the general purposes and organization provided by the international body. The membership consists of representative business and professional men, who are officers, partners or chief executives, and is limited to two from each profession or line of business. The organization was founded in Detroit in January, 1915. During the following year, two more clubs were established, one at Cleveland and the other at Pittsburgh. In the second year, thirty-five clubs were established, and in the third year, thirty-five more were added to the list. When the clubs convened at Toronto, in June, 1922, there were 802 clubs and 68,101 members in the international organization. In December the clubs had increased to 906 and the membership to 73,753. The object of this organization is "to provide a representative leadership for service and for the realization of higher ideals as summed up in the Golden Rule in connection with business, industrial and professional life." The name is a coined word without any original fundamental meaning. It is pronounced "Kee-wah-niss."

The "basic principles" of the Club are "the development of a close fellowship among its members, both in social and business activities, and active co-operation for civic improvement."

At present the Kiwanis clubs are restricted to the United States and Canada, but ultimately they are to be extended to other countries. The field at present is divided into 28 districts, each choosing a governor, who assists in the building of new clubs and the upbuilding of established clubs in his territory. Each district has an annual district convention, and the organization as a whole has an annual convention at which fundamental policies and programmes are adopted. Kiwanis aims to be an organization of "community leaders," and to "take a position of leadership in the community or point the way to successful accomplishment of worthwhile projects for the community, and set up certain standards and ideals for community action. The Toronto convention, in 1922, "decided upon a policy of closer relationship between the farmers and the city folk" and "for the first time undertook by resolution a single activity, which is summed up in the slogan: 'A Square Deal for the Under-Privileged Child, a Future Citizen.' "

What the famous "Kiwanis Spirit" consists in, may be deduced from the subjoined extract from the 1923 anniversary number of the official *Kiwanis Magazine* (Jan., 1923, Vol. VI, No. 10, p. 49):

"Forever keep in mind: That the sun shines; That things are looking up; That business is improving; That brotherhood is in the air; That good-will and understanding are abroad. Therefore we must get together and give our city: Churches that worship, serve and save; Schools that create brains and character; Homes in which peace and prosperity abide; A social and moral atmosphere that enriches life; Business in which the only competition is who can serve best."

Associated Press reports of the Atlanta convention published in the *St. Louis Globe-Democrat*, 29 and 31 May, and 1 June, 1923.—*Letter* from Fred. C. W. Parker, Secretary, 20 June, 1923.—*Kiwanis Magazine*, Anniversary Number, Jan., 1923, Vol. VI, No. 10.

Knights and Daughters of Tabor

See INTERNATIONAL ORDER OF TWELVE OF KNIGHTS AND DAUGHTERS OF TABOR.

Knights and Ladies of America

A "mutual benefit, saving, and loan fraternity," founded in 1894, and incorporated under the laws of the State of New York. Its founders were Freemasons (see FREEMASONRY), members of the AMERICAN LEGION OF HONOR, the ROYAL ARCANUM, and the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, of which especially the latter seems to have influenced the ritual of the Knights and Ladies of America, which is "intensely patriotic." The secret work of this organization, according to the *Cyclopedia* *of Fraternities,* is "not elaborate." Its motto is, "Love, Truth, and Justice."

Cyclopedia of Fraternities, 2nd ed., p. 199.

Knights and Ladies of Azar

A reorganization of the Knights of Azar, a fraternal, beneficiary, and patriotic Order established at Chicago, in 1893. It cannot be traced to-day.

Cyclopedia of Fraternities, 2nd ed., pp. 141 sq.

Knights and Ladies of David

This mutual fraternal society for men and women, organized at Los Angeles, Cal., in 1914 (headquarters at 730 S. Grand Ave.), appeared in the *Fraternal Monitor's* reference work, *Statistics Fraternal Societies,* as late as 1921 (p. 238), but we have not been able to get into communication with its officers.

Knights and Ladies of Honor

A secret fraternal insurance order, organized in 1877. It was the first of its kind to admit women on an equal footing with men and claimed nearly 100,000 members in 1908. (*Western Review,* St. Louis, Sept., 1908.) The headquarters are at Indianapolis, Ind.

In 1916, some old members of the Knights and Ladies of Honor appealed to the New York State Insurance Department to protect their interests, claiming that the assessments were outrageously high and that the society was nearly half a million dollars behind with its death claims. One typical case was that of a man of 84, who took out a policy for $1,000 when the society was founded, and began (at age 44) to pay an assessment of $1.80 per month. This rate was maintained for 24 years. Then the death claims began to come in so fast that the assessment was increased to $3.77. By May, 1916, it had risen to $18.40 a thousand. Think of it—a man 84 years old, paying 922 per cent more for insurance than he did forty years before! The *Christian Cynosure* commented on the case as follows (Vol. 49, No. 3): "This ought to be an object lesson to be remembered that cheap insurance, attractive though it may seem *at first,* is likely to be no insurance *at last,* and very expensive at that."

Cyclopedia of Fraternities, 2nd ed., pp. 142 sq.—*Christian Cynosure,* Vol. XLIX, No. 3.

Knights and Ladies of Jericho

A secret society which made its appearance in Nebraska, about 1920. Its ritual "exemplifies Biblical characters," and the organization is "somewhat similar to the ORDER OF THE EASTERN STAR."

Christian Cynosure, Vol. LIII, No. 12, which quotes as its source the Appendix to the *Proceedings of the Grand Lodge of Illinois* for 1921.—*Fortnightly Review,* 1 May, 1921, Vol. XXVIII, No. 9, p. 138.

Knights and Ladies of Security

The Knights and Ladies of Security was chartered under the laws of the State of Kansas in 1892, with headquarters at Topeka, by members of the Masonic Fraternity, the ANCIENT ORDER OF UNITED WORKMEN, both Orders of WOODMEN, and others.

This lodge operates throughout the United States and Canada. Admission is "restricted to white persons of good moral character between eighteen and fifty-five years of age who can pass a satisfactory physical examination." (*Cycl. of Frat.,* p. 144.)

"Councils of Knights and Ladies of Security are practically private social clubs rather than mystic temples, but the ritual and ceremonial are instructive and attractive, being well calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection, and fraternity. . . . The National Executive Committee decides all questions relative to the ritual ceremonies and secret work and prescribes the secret work itself." (Constitution and Laws, Sec. 15.)

Among the things which the candidate must agree to before he is initiated is to surrender his individual judgment and conscience to the Order. "I further agree, if accepted as a member of the Order, to be bound by all its laws now in force or that may be hereafter enacted, without reservation or exception as to the character or nature of such after enacted laws." (*Ibid.,* Sec. 87.)

Every lodge has a "Prelate" and an "Altar." The Prelate's uniform is a sleeveless mantle, pure white, secured at the throat by means of a clasp or hook, with a black border, two inches wide, along its entire edge. The hat is a "mortar board." His duties are to conduct the devotional exercises of the Council and administer the obligations of the Order. (Some of the prayers are reprinted in the *Christian Cynosure,* Vol. LI, No. 12, Apr., 1919, p. 363.) The "Altar," placed in the center of the lodge or council, "should be covered with an altar cloth made out of rich material and in four pieces, each to be one of the colors of the Order. * * * The edges of the cloth should be fringed with silver fringe, six inches deep, and come within six inches of the floor. A fine well-bound copy of the Holy Bible should rest on the altar."

There is also an elaborate funeral ritual. Extracts from it may be seen in the *Christian Cynosure,* Vol. LI, No. 12, pp. 363 sqq.

That the K. & L. of S. is a secret society in the strict sense seems to follow from the fact that the National Secretary, who has his headquarters at Topeka, Kas., replied to a request from the *Christian Cynosure* for a copy of its constitution, its official organ, and its burial service by saying that these documents are not communicated to non-members. "One can judge how secret [this society] is" comments the *Christian Cynosure* (Vol. LIV, No. 1), "when its national secretary refuses information which is not part of its secret ritual or ceremonies."

This society has recently changed its name to SECURITY BENEFIT ASSOCIATION.

Knights and Ladies of the Fireside

A mutual benefit association, founded at Kansas City, Mo., in 1892. It admitted men and women, and had about 5,000 members in 1907, but seems to have disbanded since, at least it is not known to the post office authorities of Kansas City.

Cyclopedia of Fraternities, 2nd ed., p. 144.

Knights and Ladies of the Golden Precept

A social and beneficiary society incorporated under the laws of the State of Iowa, in 1896.

Cyclopedia of Fraternities, 2nd ed., p. 144.

Knights and Ladies of the Golden Rule

A secret beneficiary society, organized at Cincinnati, O., in 1879, and incorporated in the same year under the laws of the State of Kentucky. The founders were members of the ORDER OF MUTUAL AID, the ANCIENT ORDER OF UNITED WORKMEN, and the Knights of Honor (see KNIGHTS AND LADIES OF HONOR). The headquarters are at Louisville, Ky. The Order is divided into three sections and operates on a graded assessment plan. The total membership was over 3,000 in 1907, according to the *Cyclopedia of Fraternities,* 2nd ed., pp. 144 sq.

A letter of inquiry addressed to the Knights and Ladies of the Golden Rule, Louisville, Ky., in August, 1923, was returned by the post office as undeliverable; hence we presume the organization has disbanded.

Knights and Ladies of the Golden Star

A mutual benefit and charitable society, founded at Newark, N. J., in 1884. This society was unique in that it received into membership entire families. The original members belonged to the Royal Templars of Temperance, but the Order of the Knights and Ladies of the Golden Star was not a temperance society. Its "golden star" was the star of Bethlehem. The Order seems to be extinct.

Cyclopedia of Fraternities, 2nd ed., p. 145.

Knights and Ladies of the Round Table

In 1907 there were two mutual assessment insurance orders of this name, one with headquarters at Bloomington, Ill., the other at Toledo, O. Both appear to be extinct.

Cyclopedia of Fraternities, 2nd ed., p. 145.

Knights and Ladies Order of the Cross

The Knights and Ladies Order of the Cross, of Chattanooga, Tenn., is a fraternal benefit society, chartered July 4, 1921. Its rates are based upon the National Fraternal Congress Table of Mortality and its *ritual* is a dramatization of Constantine's vision of the Cross in the skies. George W. Poague, Supreme Commander of the society, is a member of the Tennessee State Senate.

Fraternal Monitor, June, 1922, Vol. XXXII, No. 11, p. 14.

Knights Commanders of the House of the Temple of Solomon

This organization is connected with the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States (cfr. Freemasonry).

Knights Kamelia

See Knights of the Ku Klux Klan.

Knights of Azar

See Knights and Ladies of Azar

Knights of Birmingham

A mutual assessment benefit society established by three Freemasons at Philadelphia, Pa., in 1873. It admits to membership only Master Masons between 21 and 50 years of age.

Cyclopedia of Fraternities, 2nd ed., pp. 145 sq.

Knights of Columbia

A fraternal, mutual benefit society, with headquarters at Topeka, Kans. Its lodges are scattered through the Mississippi and Missouri valleys. The membership is not large.

Cyclopedia of Fraternities, 2nd ed., p. 146.

Knights of Constantinople

See SOVEREIGN COLLEGE OF ALLIED MASONIC AND CHRISTIAN DEGREES FOR AMERICA.

Knights of Equity

This is perhaps the only secret society of Catholics existing in America. It was founded in 1895 by Edw. M. Crain, of Cleveland, O., with the avowed purpose of "drawing Irishmen in this country more closely together and assisting them in perpetuating their national traditions." It was incorporated a year later as "a new Irish society, having for its basic frame-work the old military orders of Erin; a society whose ritual should be founded on the primitive halls of Ireland, immortalized in the verse of Moore, that would recall the Ard Righ and Thanist and Ollav of Irish nobility, couple them with a modern setting, and accommodate them to the latter-day needs and wants of his people." While the Knights of Equity do not claim or wish to be a Catholic society, "its members," according to the Boston *Republic,* "are all adherents of the Roman Catholic Faith." We are indebted for all of the above information to the Boston *Republic,* "New England's Catholic Weekly," Vol. XXV (1905), No. 36. A news item in the *Catholic Observer,* of Pittsburgh, Pa. (30 Aug., 1923, Vol. XXV, No. 11, p. 1) indicates that the Knights of Equity have a number of "Courts" in Western Pennsylvania and that their "Supreme Knight" at present is E. C. Barr. The writer in the *Observer* says that "the Knights of Equity hold great interest for Irishmen because their purpose is to advance the welfare of their brethren, and the order includes in its work a broad Americanization programme."

We have had in our possession for a number of years a little pamphlet, entitled *Ritual of the Knights of Equity of the World, Published by the Supreme Council Knights of Equity of the World, Adopted March 14, 1895*, Democrat Print, Salisbury, Mo., 1895. We are unable to say, in spite of careful inquiries, whether these Knights of Equity of the World are identical with the Knights of Equity described by the Boston *Republic*. If they are, there can be no doubt that this organization, in spite of many fine phrases, is a dangerous secret society, for its lodges have not only an *"altar,"* and a *"chaplain"* among their officers, but the oath required of the members at initiation, under no circumstances to divulge the Order's grips, pass-words, etc., is an obligation which no Catholic can conscientiously take.

Boston *Republic,* Vol. XXV (1905), No. 36.—*Catholic Fortnightly Review,* St. Louis, Mo., 1 Nov., 1905, Vol. XII, No. 21, pp. 619 sq.—*Ritual,* as described above.

Knights of Friendship

See SISTERS OF THE MYSTERIOUS TEN; also ORDER KNIGHTS OF FRIENDSHIP.

Knights of Glory

A secret order which was recruiting among the people of the South about the year 1900. The *Midland Review,* of Louisville, Ky., commented on its "phenomenal popularity" in its edition of May 3, 1900. We do not know whether the Order is still in existence or has shared the fate of so many other organizations of its kind.

The Review, St. Louis, Mo., 17 May, 1900, Vol. VII, No. 9, p. 70.

Knights of Golden Links of the World

A mutual sick and funeral benefit society, founded at Nashville, Tenn., in 1886, but now probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 262.

Knights of Honor

This offshoot of the ANCIENT ORDER OF UNITED WORKMEN was founded at Louisville, Ky., in 1873, by Dr. Darius Wilson, a Freemason and an Odd Fellow. It is a mutual beneficiary society and claims to be secret only in so far as is "necessary to keep out intruders and unworthy men from its benefits." No oath is administered to candidates for initiation. The would-be member is required to profess a belief in God and must be "able to earn a livelihood for himself and his family." The government of the Order is centred in a "Supreme Lodge," made up of representatives of the Grand (State) Lodges, which in turn are composed of representatives of the Subordinate Lodges. In 1875, the Supreme Lodge established a side degree, entitled Degree of Protection, to which Knights of Honor and their women folk were eligible. This law was repealed in 1877, whereupon the members of the degree organized as an independent society for men and women under the title, "The Order of Protection of Knights and Ladies of Honor," which was subsequently changed to KNIGHTS AND LADIES OF HONOR.

Cyclopedia of Fraternities, 2nd ed., pp. 146 sq.—W. Basye, *History and Operation of Fraternal Insurance,* pp. 62 sq.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* Meadville, Pa., 1914, pp. 219–223.

Knights of Honor of the World

This organization is referred to by the *Cyclopedia of Fraternities* in its second edition (1907) as "a new fraternal insurance society, with headquarters at Natchez, Miss." We have not been able to trace it.

Cyclopedia of Fraternities, 2nd ed., p. 147.

Knights of Jericho

A total abstinence secret society, founded in 1850, at Utica, N. Y., by Daniel Cady, of Lansingburg, N. Y. Within a year it was reorganized as GOOD TEMPLARS.

Cyclopedia of Fraternities, 2nd ed., pp. 404, 408.

Knights of Khorassan

See DRAMATIC ORDER OF KNIGHTS OF KHORASSAN.

Knights of King Arthur

A Sunday school fraternity mentioned in the *Christian Cynosure,* Vol. XLVII, No. 10, p. 306.

Knights of Labor

See ORDER OF THE KNIGHTS OF LABOR.

Knights of Liberty

This is an anti-KU KLUX KLAN organization founded in New

York in the summer of 1923 under the leadership of Andrew J. Padon, a former "Grand Goblin," who withdrew (or was expelled) from the Klan in 1921. Mr. Padon is quoted as declaring that the Klan was "small and harmless" before the exposures of 1921, and that it became a "hating and persecuting body" because of the undesirable members attracted by the exposures. The office of this organization is in the Knickerbocker Bldg., New York City. The members of the advisory board are: Judge Aaron J. Levy, Louis Weitz, Congressman Samuel Dickstein, Joseph Devlin, S. A. Dobsevage, Senator Benjamin Antin, Martin J. Healy, Judge Samson Friedlander, Michael L. O'Connor, Rabbi Jacob Katz, Assemblyman Julius S. Berg, Alderman Murray W. Stand, Alderman George W. Harris and Assistant District Attorney Harry Kunstler.

The Patriot, St. Louis, Mo., 30 Aug., 1923, Vol. I, No. 10, pp. 1 and 5.—The *New World,* Chicago, 31 Aug., 1923, Vol. XXXI, No. 35, p. 1.

Knights of Luther

A secret society founded at Des Moines, Ia., in 1912 or 1913, "for the purpose of fighting the Romanist Church with weapons like those with which it fights" (*Lutheran Standard,* Apr. 12, 1913). In Feb., 1915, the Knights of Luther claimed to have 128,000 members and expected to have 3,500,000 before the election of 1916, in which, however, they do not appear to have played an important rôle. We still see this organization mentioned occasionally in the press, but have not been able to get into communication with it.

Christian Cynosure, Vol. XLVII (1913), No. 10, p. 319.

Knights of Malta

There are at least two orders in this country called "Knights of Malta."

(1) The *Masonic Knights of Malta* (see FREEMASONRY) is the 13th degree in the American Masonic Rite, the one directly following that of Knight Templar. It is fully described in *Knight Templarism,* Chicago, Ezra A. Cook, pp. 256 to 281.

(2) The non-Masonic *Ancient and Illustrious Order, Knights of Malta* is of Orange descent. It has its headquarters at 1345 Arch St., Philadelphia, and says of itself: "The Order of Knights of Malta is a body of men banded together, under most binding forms, to comfort one another in the practice of the Christian religion; to offer mutual assistance in time

of need; to promote Protestant unity; to defend the Protestant faith against all foes whatsoever; to ever defend civil and religious liberty; to exercise the fullest toleration and charity toward all men; to practice benevolence, and to maintain a universal Protestant fraternity." It "is a religious order," and "welcomes all Protestants, by whatever name known, who love our Lord Jesus Christ, to enlist under its banner." Catholics or Protestants married to non-Catholics are excluded. The Order was introduced into America in 1870, but was reorganized under the present "Imperial Charter" in 1889. It has 75,000 members at present (1923). The Supreme Grand Commandery claims to be "the sole repository of the rites and ceremonies practiced during the Middle Ages, preserved in their entirety, but presented in more exquisite style by the aid of modern invention." The degrees are said to be "of extraordinary beauty and sublimity, and have been extensively copied by modern fraternal orders. They are twelve in number."

On the Masonic Knights of Malta see *Encyclopedia of Freemasonry*, pp. 410–412.

On the non-Masonic K. of M., see *Christian Cynosure*, Vol. XLIX, No. 12, Apr., 1917, p. 359; Vol. LI (1918), No. 7, pp. 200 sq.—*The Patriot*, St. Louis, Mo., Aug. 8, 1913.—*Official Circular*, No. 55, Philadelphia, Pa., July, 1914.—Letter from W. F. Haas, organizer, 509 Gernert Ct., Louisville, Ky., to T. H. Dahmus, Granite City, Ill., 13 August, 1914.—*The Review*, St. Louis, Mo., 2 March, 1899, Vol. V, No. 50, p. 5.—2nd ed., pp. 219–221.—*Fellowship Forum*, 8 Sept., 1923, Vol. III, No. 12, p. 8; 20 Oct., 1923, Vol. III, No. 18, p. 1.

Knights of Pythias of North and South America, Europe, Asia, and Africa

A Negro imitation of the KNIGHTS OF PYTHIAS OF THE WORLD, not acknowledged by the latter. It was established at Richmond, Va., in 1869, and has a large membership. (See NEGRO SECRET AND FRATERNAL SOCIETIES.)

Cyclopedia of Fraternities, 2nd ed., p. 266.

Knights of Pythias of the World

The first Grand Lodge (or "Grand Domain") of the Knights of Pythias was founded at Washington, D. C., in 1864, by Justus H. Rathbone, a Freemason and member of the IMPROVED ORDER OF RED MEN, with D. L. Burnett, W. H. Burnett, E. L. Kimball, M.D., and Robert A. Champion, the latter also a Mason, all of them government clerks. Within six months from the formation of the "Mother Lodge," it with all but one of the children were dead, and the Grand Lodge also. In 1886, the members of the only surviving branch, Franklin Lodge No. 2, Washington, D. C., started another lodge and the Grand Lodge was also resusciated soon after. In July, 1867, the total membership was still only 694, but in three months increased to 1330, and March 10th the District of Columbia Grand Lodge issued charters for the Grand Lodges of Maryland and New Jersey.

In 1868, the "Supreme Grand Lodge of the World" was organized at Washington, D. C.

An "Endowment Rank" (life insurance department) [1] was established in 1877, a "Uniform Rank" somewhat later. These are not "higher" grades, but were "created as additional machinery with which to carry out the purposes of the Order." (*Cycl. of Fraternities,* 2nd ed., p. 265.)

With much apparent prosperity there had been some fierce wrangling, quite at variance with the great friendship the order professes to inculcate. Even the civil courts were several times appealed to, to decide questions of disputed authority, and 1870 found two Grand Lodges in both Maryland and New Jersey, and a bitter war in the "Supreme Lodge of the World," on the question of Rathbone's new rank and a new obligation ordered by the Supreme Lodge.

---

[1] The Endowment Rank of the K. of P. has a peculiar form of government. "It is merely a department in a purely fraternal organization. As such it is co-ordinate with the Uniform Rank and with the Knights of Khorassan. The Insurance Department organizes its insurants into local lodges, designated as Sections. These Sections hold meetings, but they elect no delegates. The Endowment Rank holds no conventions. The Subordinate Lodges and the Grand Domains of the Supreme Lodge elect all the delegates. The delegates may or may not be members of the Endowment Rank. Less than one-tenth of the members of the Supreme Lodge are affiliated with the Endowment Rank. One would naturally suppose that at least nine-tenths of the delegates to the Supreme Lodge would not be members of the Insurance Department. But our guess is that such a supposition would miss the mark by a very wide margin. However that may be, the Supreme Lodge holds all the conventions and enacts all the laws, both for its own government and for the government of its various departments. No delegate votes in the Supreme Lodge as a representative of the Insurance Department. With the exception of the members of the Board of Control and, possibly, the officers of the Endowment Rank, no delegate in the Supreme Lodge has a voice as the direct representative of the Insurance Department. The Supreme Lodge elects the Board of Control, which in turn elects the officers of the Endowment Rank. The Board of Control has nine members, six of whom are elective. The elective members serve for a term of six years. Two members are elected at each regular session of the Supreme Lodge. The Supreme Chancellor, the Supreme Vice-Chancellor, and the retiring Junior Past Supreme Chancellor constitute the remaining members of the Board." (E. J. Dunn in the *Fraternal Monitor,* Aug., 1922, Vol. XXXIII, No. 1, p. 19).

The order has been and still is managed by politicians, many of them high-degree Masons. It has 3,933 "subordinate sections," with a total membership of 908,454, of whom 85,537, in the U. S. and territories, Canada, and the Hawaiian Islands, belong to the insurance branch.

The laws governing the Insurance Department of the K. of P. provide that its headquarters shall be in the city of Chicago, unless otherwise ordered by the Board of Control upon the written authority of six members thereof. Headquarters were maintained in Chicago until the latter part of 1909, or early in 1910, when they were transferred to Indianapolis, Ind. At present headquarters are located in the Indiana Pythian Building, which is owned by the Grand Lodge of Indiana.

The sale of "secrets" proved lucrative, but the fact that these secrets were for sale in print at 35 cts., somewhat diminished the profits, so a *"new ritual"* was adopted at the 1892 session of the Supreme Lodge, but it was new only in name.

Whether it was a feeling that he had been swindled in the purchase of these so-called secrets that led a "Chancellor Commander" to sell them at a fair price, or not, it is certain that he did furnish one of these precious rituals to Ezra A. Cook, the well-known anti-Masonic publisher, who reprinted it verbatim under the title, *Revised Knights of Pythias Illustrated. . . . An Exact Copy of the Official Ritual Adopted by the Supreme Lodge of the World, with the Secret Work Added.* A new edition appeared in 1908, and the book is still being sold by the National Christian Association.

The *ceremonials* of the K. of P. are founded on the ancient story of Damon and Pythias. Like Freemasonry, Pythian knighthood confers three ranks or degrees. The first or Initiatory rank is that of "Page"; the second, or Armorial rank, that of "Esquire"; the third or Chivalric rank, that of "Knight." The colors of the regalia are blue, yellow, and red, respectively. In the *initiation ceremonies* there are some silly "tests of knighthood." The obligations are pretty much alike in all three degrees and may be judged by that of the third degree, which is as follows (*Knights of Pythias Illustrated,* p. 64):

"*Candidate* (prompted by Prelate.)—I solemnly promise that I will never reveal the password, grip, signs or any other secret or mystery of this rank, except in a lodge of this order, recognized by and under control of the Supreme Lodge Knights of Pythias of the World, or when being examined by the proper officers of a lodge, or to one whom I shall know to be a member of this rank. I further promise that I will not become a member of, recognize or countenance any organization using the name of this order or any derivative thereof, unless recognized by and under the control of the Supreme Lodge Knights of Pythias of the World. I further promise that I will always, to the extent of my ability, relieve a worthy knight in distress, endeavor to warn him of any danger which I may know to threaten him or his family, and to aid him whenever and wherever I may be convinced that he is in need. I further promise that I will never, by any act of mine, voluntarily disturb the domestic relations of a brother knight; but that, so far as possible, I will protect the peace and purity of his household as I would my own. I further promise that I will never expose any part of the proceedings of this or any other lodge, nor discuss them in the presence of any one whom I do not know to be a member of the order. I further promise that I will obey the orders of this lodge, of the Grand Lodge having jurisdiction over it, and of the Supreme Lodge Knights of Pythias of the World, and the official mandates of the executive officers thereof. To the faithful observance of this obligation I pledge my sacred word of honor. So help me God—and may he keep me steadfast."

By a decree of the S. Congregation of the Holy Office, dated 20 June, 1894, the Odd Fellows, the Knights of Pythias, and the Sons of Temperance were condemned as dangerous alike to State and Church. The decree, which was sent to the Apostolic Delegation at Washington with an order to make it known to all the bishops of the country, read as follows:

"Amplitudinem tuam profecto non latet, Rmos Archiepiscopos in ecclesiasticis provinciis istius Foederatae Reipublicae constitutos in suis conventibus egisse de tribus, quae istic evaluerunt Societatibus, Sociorum nempe Singularium (Odd Fellows), Filiorum Temperantiae (Sons of Temperance) et Equitum Pythiae (Knights of Pythias) atque unanimi consensu rem totam iudicio Sedis Apostolicae detulisse. Porro SS. Dominus Noster quaestionem examinandam tradidit Rmis et Emis DD. S. R. E. Cardinalibus una mecum Inquisitoribus generalibus. Hi vero generali Congregatione Feria IV die 20. Junii, 1894, confirmantes iudicium de aliquibus ipsismet societatibus alias latum decreverunt: 'Cunctis per istas regiones Ordinariis esse omnino connitendum, ut fideles a tribus societatibus et ab unaquaque earum arceantur; eaque de re ipsos fideles esse monendos, et, si monitione insuper habita, velint adhuc eisdem societatibus adhaerere, nec ab illis cum effectu separari, a perceptione sacramentorum esse arcendos.' SS. Dominus Noster sententiam hanc plene confirmavit et ratam habuit. Quae idcirco per praesentes Amplitudini Tuae significatur, ut per Te nota fiat cunctis istarum regionum Archiepiscopis, Episcopis aliisque locorum Ordinariis et pro bono animarum regimine ad effectum deducatur. Romae, 20. Augusti, 1894. R. Card. Monaco."

Thus Catholics were forbidden to join these three orders, under pain of separating themselves from the Catholic Church and of forfeiting the right of partaking of her Sacraments, as well as being buried in her communion. In the carrying-out of this decree it became plain that numerous Catholics had joined these forbidden societies in good faith, and for the sole reason that they were beneficial and insurance associations, which guaranteed to their members a certain sum upon the payment of periodical premiums, to be disbursed to them in sickness or, in case of death, to their designated kin. Such Catholics would naturally, by voluntarily withdrawing from the society, forfeit the benefits to which their membership in good standing entitled them. This would not only entail positive loss of the premiums paid, but in many cases would cause serious hardship to those who depended upon such relief. Accordingly the S. Congregation was asked whether such persons might not retain nominal or passive membership, for the purpose of obtaining the benefit of their payments, provided they did not co-operate with the aims of the society in any other way which their conscience would disapprove. The Holy See sanctioned this arrangement under the following conditions:

1. That such members had actually joined the society in good faith, not knowing that it was wrong;
2. That the retention of membership in the forbidden society would not become a source of scandal to others; or at least that an adequate statement be made to the effect that membership is retained solely for the purpose of obtaining the benefits to which the member is entitled in equity; and that such member has no intention of participating in the activities of the Society by attending its regular meetings, etc.;
3. That the absolute withdrawal from membership would be a real hardship to the parties concerned;
4. Finally, that there be no danger of the parties thus benefited being drawn away from their faith, or of being forced to accept non-Catholic burial service.

Where these conditions were simultaneously verified, a dispensation to retain passive membership in the society was to be obtained by an appeal to the Apostolic Delegate, who was made the judge whether the circumstances of the case warranted such dispensation.

This was declared in a decree addressed to the Apostolic Delegate, Cardinal Satolli, 18 January, 1896.

Some time later (in 1912) the American bishops, through Cardinal Gibbons, made representations to the Holy Office that, since in nearly every instance it was necessary to consult the Ordinary as to the details of such cases occurring within his jurisdiction, it would simplify matters if the faculty hitherto reserved to the Apostolic Delegate were extended to the bishops of the country.

The answer from Cardinal Rampolla to Cardinal Gibbons was, that the said extension was granted, not indeed to all the Ordinaries, but to the archbishops for their respective provinces, the Apostolic Delegates to retain the same rights as before. All the conditions set down in the original faculty were to remain intact, and the archbishops were referred to the terms of that faculty as binding in conscience. We give here the text of the decree of 1896 for the convenience of the reader.

Quaesitum fuit an *remota quavis alia earundem sectarum participatione,* hoc saltem liceat, nomen proprium in sociorum catalogis retinere, nec non in praefatae taxae vel aeris alieni solutione stato tempore perseverare. Quod dubium sane gravissimum cum SS. D. N. Sacrae huic Supremae Congregationi commiserit enucleandum, eadem sacra Congregatio, re mature perpensa, respondendum censuit: *Generatim loquendo non licere*: et ad mentem. Mens est quod ea res tolerari possit sequentibus conditionibus et adjunctis simul in casu concurrentibus, scilicet:

1. Si *bona fide* primitus sectae nomen dederint antequam sibi innotuisset societatem fuisse damnatam.

2. Si absit scandalum, vel opportuna removeatur declaratione, id a se fieri ne ius ad emolumenta vel beneficium temporis in aere alieno solvendo amittat; a quavis interim sectae communione, et a quovis interventu, etiam materiali, ut praemittitur, abstinendo.

3. Si grave damnum sibi aut familiae in renunciatione obveniat.

4. Tandem ut non adsit vel homini illi vel familiae eius periculum perversionis ex parte sectariorum, spectato praecipue casu vel infirmitatis vel mortis; neve similiter adsit periculum funeris peragendi a ritibus Catholicis alieni.

Quae cum SSmo D. N. Leoni XIII relata fuerint in totum approbata et confirmata fuerunt. Verum cum de re gravissima atque periculorum et difficultatum plena agatur, quae plurimas non modo dioeceses, sed et provincias ecclesiasticas respicit, idem

SS. D. N. iussit ut uniformis regulae servandae causa casibus particularibus Eminentia Tua et in Apostolica Delegatione successores providere possint. Romae, die 18 Jan., 1896.—R. CARD. PAROCCHI.

Under Msgr. Martinelli's administration the Apostolic Delegation gave out the following semi-official interpretation of this decree:

The only cases in which relief is afforded is by an appeal to the Apostolic Delegate at Washington. The Apostolic Delegation will consider no appeal unless the following four conditions exist in the *same case:*

1. If the Catholic member in question entered the society before being aware that it was forbidden by the Church.

2. If there be no scandal, or if the same be removed by the timely declaration of the party in question that his sole motive in remaining is not to lose the financial benefits, and that he will *abstain from all intercourse* (attendance at their meetings, official banquets, etc.) with the forbidden society.

3. If the member in question cannot leave the society except with great damage to himself or his family.

4. There must not be the least danger to himself or his family of being perverted by the sectaries, especially in the case of sickness or death, so that the danger of a non-Catholic funeral be entirely absent.

(a) Consequently a Catholic who receives a dispensation from the Apostolic Delegation can have no longer any intercourse with the society in question, save paying his dues in order to be entitled to the insurance.

(b) No priest or bishop can absolve a member of any of these societies without having recourse in *each individual case* to the Apostolic Delegate. This latter point, correctly stated in the twelfth edition of the Moral Theology of F. Sabetti, S. J., received a more lenient interpretation in a criticism of the work mentioned, that appeared in the *American Catholic Quarterly Review.* The reviewer thought that the decree does not prescribe such reference to the Delegate *in every single case,* especially at death beds of penitents, but only in *particular cases* where there exists a doubt as to the application of the four conditions demanded by the Holy See. The following is the answer of the Apostolic Delegate, dated November 10, 1896, and addressed to Father Laughlin, managing editor of the *Quarterly*:

"REV. DEAR SIR—My attention has been called to the criticism of Father Sabetti's Moral Theology, in the last number of the *Quarterly.* I desire to say that Father Sabetti is *right* regarding the necessity of applying to this Delegation in *every case* for the permission to remain an associate member of the forbidden societies, and your critic is *wrong*. With regard to the hour of death of the penitent, every confessor must surely know that in such cases absolution is given *after* the penitent promises to apply to the proper authority for the permission, in case he should recover his health and life. With sentiments of the highest esteem and fraternal charity, I remain most faithfully yours in Christ, ✠ SEBASTIAN, Archbishop of Ephesus, Apostolic Delegate."

Cyclopedia of Fraternities, 2nd ed., pp. 263–266.—*Encyclopedia Americana,* Vol. IX, *s. v.* "Knights of Pythias."—*The Knights of Pythias. Complete Manual and Text Book,* Canton, O., 1887.—*Revised Knights of Pythias Illustrated. An Exact Copy of the Official Ritual Adopted by the Supreme Lodge of the World, with the Secret Work Added,* Chicago, Ezra A. Cook, new edition, 1908.—The decree of the Holy Office of 20 June, 1894, is quoted from F. Schulze, *Manual of Pastoral Theology,* 3rd ed., St. Louis, Mo., 1923, pp. 241 sq.—The decree of 18 Jan., 1896, from the *Ecclesiastical Review,* Philadelphia, Pa., Vol. 49, No. 4, Oct., 1913, pp. 471 sq.—P. Rosen, *The Church and Secret Societies,* 1902, pp. 147–160.—*Statistics Fraternal Societies,* 1923, pp. 83 sqq., 234.—E. J. Dunn, in *The Fraternal Monitor,* Aug., 1922, Vol. XXXIII, No. 1, pp. 14–21.—*The Order of the Knights of Pythias in the Light of God's Word,* by F. J. L., New Orleans, La. (copy in Concordia Seminary Library, St. Louis, Mo.).

Knights of Reciprocity

A secret political order organized in Garden City, Kans., in 1890, by members of the Masonic Fraternity (cfr. FREEMASONRY), ODD FELLOWS, and KNIGHTS OF PYTHIAS. It was largely inspired by opposition to the Farmers' Alliance and, in 1895, claimed a membership of 126,000 in the Middle West and South, but has greatly declined since, if it is not entirely extinct.

Cyclopedia of Fraternities, 2nd ed., pp. 303 sq.

Knights of Rome

Identical with the Order of the KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Knights of St. Crispin

A secret society of shoemakers which was at one time (1867–1873) the most powerful labor organization in the U. S., having some 40,000 members. It was revived in Massachusetts, in 1875, and defeated an attempt of the Lynn manufacturers to make their employees promise to belong to no labor organization. Bliss says of it that "it had aimed at too much, and failed, save in educating its members for wiser efforts."

What's What in the Labor Movement, N. Y., 1921, p. 272.—*New Encyclopedia of Social Reform,* p. 673.

Knights of St. John and Malta

This secret society was introduced into the U. S. from England, via Canada, in 1874, as "Supreme Encampment of America." In 1878, it expunged the Orange and alleged Masonic degrees from its ritual, in order to "confer only the orders which paralleled those identified with the genuine, ancient Knights of Malta." This led to a withdrawal of the Order from British jurisdiction. A few subordinate "Chapters" rebelled and, in 1883, established a "Grand Priory" of the "Ancient and Illustrious Order of the Knights of Malta." The Knights of St. John and Malta continued as an independent body, with "Councils" in New York, New Jersey, Delaware, Maryland, Michigan, Texas, California, Illinois, South Carolina, Arkansas, and possibly other States. It has a Degree of Merit for the superior officers of the "Chapter General," known as "College of Ancients," membership in which is limited to 144. The aims of this Order are "social, beneficiary, historical, and literary." It has 21 grades in the "Perfect and Sublime Rite of Exalted Chivalry," four in the "Encampments," and 17 in the "College of Ancients." The Knights of St. John and Malta are a secret society in the strict sense of the word, with Masonic affiliations.

Cyclopedia of Fraternities, 2nd ed., pp. 266–268.

Knights of St. John the Evangelist

See Order of the Red Cross of Constantine.

Knights of St. Joseph

See Order of Knights of St. Joseph.

Knights of Sherwood Forest

An appendant Order of Forestry, instituted at St. Louis, Mo., in 1879, now extinct.

Cyclopedia of Fraternities, 2nd ed., p. 274.

Knights of Sobriety, Fidelity, and Integrity

A mutual assessment beneficiary society for men, established at Syracuse, N. Y., in 1890. It did business in at least a dozen States, in 1896, but seems to have disbanded since; at least the compiler of this *Dictionary* has not been able to trace it.

Cyclopedia of Fraternities, 2nd ed., pp. 147 sq.

Knights of Tabor

See International Order of Twelve, Knights and Daughters of Tabor.

Knights of the Ancient Essenic Order

This secret fraternal order was founded by Charles J. Weatherby, at Olympia, Wash., in 1888. It is classified by the *Cyclopedia of Fraternities* as "a fraternal, social, semi-military, and benevolent society, without what are called beneficiary or insurance features." In 1896, the Order had 35,000 members; to-day it has only 2,136. Its headquarters are at 1615 Grantwood Ave., Cincinnati, O.

Cyclopedia of Fraternities, 2nd ed., p. 221.—*Statistics Fraternal Societies,* 1923, p. 236.

Knights of the Blazing Ring

An anti-Ku Klux Klan organization established at Kane, Pa., in Aug., 1923. It is said to be spreading rapidly and seems to be identical with the Knights of the Flaming Circle.

The World's Work, Oct., 1923, Vol. XLVI, No. 6, p. 574.—*The Patriot,* St. Louis, Mo., 30 Aug., 1923, Vol. I, No. 10, p. 5.—*N. Y. Evening World,* 18 Aug., 1923.

Knights of the Flaming Circle

An anti-Ku Klux Klan order established in Pennsylvania, in 1923. It welcomes Catholics, Jews, and Negroes, but excludes Protestants. The members wear robes at the initiation ceremony, and each knight has a flaming circle over his heart, symbolic of the truth. The Pittsburgh *Catholic Observer* says in its edition of 4 Oct., 1923: "The Knights of the Flaming Circle, an anti-Klan order, held a big initiation last Thursday night near Steubenville, when over 500 candidates were initiated. The ceremonies were in charge of Dr. W. F. McGuigan, a dentist of Steubenville. These latest nightie-Knights wear no hoods, but are dressed in a pure white robe, on the bosom of which is a large red circle with a figure of the Statue of Liberty in the center. If all the members are landed at $10 a throw, then those who are organizing the new order 'aint so dumb.' Like the Klan organizers, they are 'getting theirs' while the getting's good. It is to be hoped that common sense will prevail in this district and that not enough suckers can be found here to make the Knights of the Flaming Circle a paying proposition. It is just about as ridiculous as the Klan itself, and most certainly is not needed to combat the Klan."

N. Y. Times, 7 Sept., 1923.

Knights of the Forest

A secret society organized at Mankato, Minn., for the purpose of securing the removal of the Indians from Minnesota shortly after the execution of thirty-eight Sioux, in the winter of 1862. Lodges were established in several towns of Minnesota. The Order seems to have gone out of existence after its purpose was accomplished.

The Review, Mankato, Minn., weekly edition, April 25, 1916.

Knights of the Globe

A social, military, charitable, and patriotic society, organized under the laws of the State of Illinois, in 1889, by Freemasons of the Scottish Rite, ODD FELLOWS, and members of the ANCIENT ORDER OF UNITED WORKMEN, the ROYAL ARCANUM, the AMERICAN LEGION OF HONOR, the WOODMEN OF THE WORLD, the GRAND ARMY OF THE REPUBLIC, and other secret societies. Four degrees or ranks were conferred: that of "Volunteer," "Militant," "Knight," and "Valiant Knight." The Order, in 1896, had most of its members in Illinois. It seems to be extinct to-day; at least a letter of inquiry addressed in July, 1923, to its former headquarters at Chicago, was returned by the post office as undeliverable.

Cyclopedia of Fraternities, 2nd ed., p. 148.

Knights of the Golden Circle

This secret order, founded before the Civil War, was supposed to have for its object the dissolution of the Union and the establishment of a southern empire. During the "Rebellion" its members were very active, especially in Texas, and at a meeting held in Springfield, Ill., 16 June, 1863, it was resolved to take the draft as a pretext for revolution. The Morgan raid into Indiana and Ohio is believed to have been part of this plan. Incidentally the Golden Circle was also anti-Catholic and demanded that "all nunneries, monasteries or convents should be publicly opened" and that any minister holding a place under the government "must be a Protestant." The end of the war, which showed the impossibility of the secession scheme, ended the career of this Order.

Cyclopedia of Fraternities, 2nd ed., pp. 419 sq.

Knights of the Golden Eagle

A beneficiary, semi-military society, founded by John E. Burbadge of Baltimore, Md., in 1873. Burbadge conceived the idea of a secret organization which should "go hand in hand with religion," having for its theme the struggles of the Christian warrior for "the immortal crown." Templar knighthood played a part in the preparation of the *ritual,* which has three degrees, "symbolic of a soldier battling for his faith. He is first a Pilgrim, then a Knight, and finally a Crusader." The Order was introduced in Philadelphia under the auspices of the ODD FELLOWS, and in Massachusetts by the aid of influential members of the KNIGHTS OF PYTHIAS. The qualifications for membership are almost identical with those in the ORDER OF THE HEPTASOPHS. The Temple Degree (Ladies of the Golden Eagle) is open to women, whether relatives of the Knights of the Golden Eagle or not, as well as to members of the latter organization, and fills much the same place with respect to the KNIGHTS OF THE GOLDEN EAGLE as the DAUGHTERS OF REBEKAH do to the Independent Order of Odd Fellows (see ODD FELLOWS) and the Companions of the Forest to the FORESTERS OF AMERICA.

Present membership, 73,340, in 26 States. Secretary's office, 814–816 N. Broad St., Philadelphia, Pa.

Cyclopedia of Fraternities, 2nd ed., pp. 148–151.—*The Review,* St. Louis, Mo., 7 Dec., 1899, Vol. VI, No. 38, p. 297.—*Statistics Fraternal Societies,* 1923, p. 235.—*World Almanac,* 1923, p. 394.

Knights of the Grand Cross

See KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Knights of the Holy Grail

A Sunday school fraternity, mentioned in the *Christian Cynosure,* Vol. XLVII, No. 10, p. 306.

Knights of the Holy Sepulchre

See KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Knights of the Invisible Colored Kingdom

An anti-KU KLUX KLAN organization of Negroes established in Tennessee, in August, 1923. The headquarters are at Chattanooga. Its purpose, as stated in its charter, is "the organizing of male members of the Negro race into grand and subordinate organizations and teaching them the principles of good citizenship and their political duties and possibilities."

Church Progress, St. Louis, Mo., 23 Aug., 1923, Vol. XLVII, No. 22, p. 4.—*The Patriot,* St. Louis, Mo., 30 Aug., 1923, Vol. I, No. 10, p. 3.

Knights of the Ku Klux Klan

A letter of inquiry addressed to H. W. Evans, "Imperial Wizard" of the Knights of the Ku Klux Klan, elicited the reply (30 May, 1923): "It will be impracticable for me to furnish you this information, in as much as our organization is entirely a secret one and we do not care to have records concerning the same published." Hence we are compelled to base this article entirely on outside evidence. Fortunately, there is enough of this available. Our chief source of information is *The Modern Ku Klux Klan,* by Henry P. Fry, a former member of the Order. Mr. Fry confirms the statement of the "Imperial Wizard," in his letter to us, that the Knights of the Ku Klux Klan are an absolutely secret society. He says (pp. 3 sq.) that they carry secrecy "to the utmost extremity," forbidding their members to tell even their wives or families that they belong to the organization or to give a hint to this effect to their most intimate friends. The society loves to call itself "Invisible Empire," but is incorporated simply as "Knights of the Ku Klux Klan." The charter (reprinted in full by Fry, pp. 32–34) describes the Klan as a "patriotic, secret, social, benevolent order," with "purely benevolent and eleemosynary" purposes. The charter was granted July 1, 1916, but it was not until the founder, W. J. Simmons, joined forces with Edward Young Clarke, in 1920, that the enterprise "was placed on a paying basis." (The contract between Simmons and Clarke in Fry, pp. 38–40.) The *oath* taken by the members covers three octavo pages of Mr. Fry's book. It is divided into four sections, entitled, respectively: "Obedience," "Secrecy," "Fidelity," "Klanishness." It is of the iron-clad variety: "I........., in the presence of God and man most solemnly pledge, promise, and swear, unconditionally, that I will faithfully obey the constitution and laws; and will willingly conform to all regulations, usages, and requirements of the Knights of the Ku Klux Klan, which do now exist or which may be hereafter enacted," etc., etc. Mr. Fry says that he had never even seen a copy of the constitution and laws of the order until he resigned as "Kleagle."

The Order also has a *ritual*. It is called "Kloran," and Mr. Fry describes it as a "sacrilegious mockery" (p. 6), inculcating "religious and racial hatred" (p. 24). The bulk of the "Kloran" is taken up with the "ceremony of naturalization," which "consists in walking the candidate from station to station, causing him to listen to verbose passages, swearing him to the obligation previously referred to, threatening him with death if he ever reveals any of the secrets, and finally making him go through a parody on the solemn and sacred rite of baptism" (p. 86). Until he has gone through this ceremony, the candidate is an "alien," and Mr. Fry (*ibid.*) points out the "curious anomaly that an American citizen, who does not need to be naturalized to enjoy the privileges of American citizenship, has to be 'naturalized' as a Ku Klux, while the foreign born, the Catholics and the Jews, cannot be naturalized at all," but "are forever aliens."

The "Kloran" is called the "White Book" and on its front cover bears the inscription "K-Uno," from which it is inferred that it is the first degree of Ku Kluxism. What the higher degrees may be is known only to the initiates. The officers of the Klan, besides the "Imperial Wizard" and the "Emperor," are the "Exalted Cyclops," who corresponds to president, the "Klaliff," who is the vice-president; the "Klokard," or lecturer; the "Kludd," or chaplain; the "Kligrapp," or secretary; the "Klabee," or treasurer; the "Kladd," or conductor; the "Klarogo," or inner guard; the "Klexter," or outer guard; the "Klokann," or investigating committee, and the "Night-Hawk," who has charge of candidates (Fry, *op. cit.*, pp. 84 sq.). The organizers are called "Kleagles" and the meeting rooms "Klaverns." The "Imperial Kleagle" is virtually a chief of staff. The country is divided into "Domains," comprising certain States, each State being known as a "Realm," which is again divided into districts, where the actual field work is done. The "Domain" is in command of a "Grand Goblin," the "Realm" is under the jurisdiction of a "King Kleagle," while the field organizer is known as a "Kleagle." All communications to or from headquarters go through the channel of the "King Kleagle." The system is "so thoroughly military that if a member of the organization writes to Atlanta [the headquarters of the K. K. K.] about any matter, the letter is sent through channels to the Kleagle for his action." (Fry, *l. c.*, p. 47.)

Mr. Fry sums up his conclusions, which, we believe, are well founded, by saying that "the Ku Klux propaganda is vicious, un-American, and evil, and will have a tendency to stir up racial and religious hatred in this country to such an extent as to result, unless checked, in a serious religious-racial war," and that the Order "uses the cloak of religion to promote the financial fortunes of the insiders." The truth of the former conclusion is self-evident, while that of the latter appears more clearly every day from the newspaper reports regarding the quarrel between Simmons and Evans, which, on May 31, 1923, led to an order by the Fulton County (Ga.) Superior Court, temporarily restraining the use of any Klan funds by the executive officers and citing them to show cause why the petition for a receiver, submitted by David M. Rittenhouse and a number of other members, should not be granted. Rittenhouse and his friends alleged gross mismanagement of the Klan's funds by "Imperial Wizard" Evans and his associates, charged that he and "Emperor" William Joseph Simmons had turned the Klan into a "personal machine for the enrichment and personal aggrandizement" of themselves, and declared that the organization was breaking up through threats of some of the "Realms" to secede and establish independent orders. (From an Associated Press dispatch printed in the *St. Louis Globe-Democrat,* 1 June, 1923, Vol. 49, No. 13, page 1.)

In the Rittenhouse petition it is alleged that the Order has 1,500,000 members, with branches in every State of the Union. That it is still rapidly gaining, is evident from the reports published almost daily in the newspapers about weird and grotesque initiation ceremonies in different parts of the country and from the fact that, according to a seemingly reliable statement, forty or fifty Ku Klux organs have sprung up to defend the Klan and promote its aims. While various editors indulge in long and carefully considered explanations of the Klan's growth and power, the Seattle *Spokesman-Review* probably hits the nail on the head when it says that the vigor of the movement is explicable only on the theory that a considerable number of the American people like mummery, are fascinated by mystery, and dearly love to be humbugged.

According to an Associated Press dispatch of June 5, 1923 (see *Globe-Democrat,* 6 June, p. 1), the founder of the K. K. K. William Joseph Simmons, in the exercise of the authority vested in him as "Emperor of the Knights of the Ku Klux Klan, Inc.," proclaimed the establishment of the *Order of Knights Kamelia,* as the "primary order of knighthood," with a government "separate and distinct from the government now controlling and directing the affairs of the first or probationary order of the Knights of the Ku Klux Klan. Everything that I have striven to build during the years gone by," he said in his proclamation, "is in peril of being subverted to personal, political, and sordid ends. To save the Knights of the Ku Klux Klan from spoliation and destruction, I have determined to establish the *Knights Kamelia* and thereby give the klansmen of the Invisible Empire at least the opportunity to transfer to this primary order of knighthood and establish themselves upon the foundation as laid in the beginning." It was announced that "only 'worthy Klansmen' will be elevated to the new order, "thus eliminating the thoughtless, turbulent, and irresponsible element who slipped through the portals into the probationary order." (*Fellowship Forum,* 13 Oct., 1923, Vol. III, No. 17, p. 8).

During the summer of 1923 there were widely scattered instances of violence in which the Klan was mostly the aggressor. Whippings and kidnappings were reported in Ohio, Texas, Georgia, and Oklahoma, in which latter State Gov. Lawton declared martial law. Near Texarkana a fourteen-year-old girl was whipped; at Port Arthur, Texas, two brothers were kidnapped in front of the police station, while armed men prevented the chief of police from pursuing; in Macon, Georgia, masked men engaged in a running fight with the police while endeavoring to carry off a victim: in Steubenville, O., attacks on a Klan parade, in the course of which there were a number of casualties, led the Klan to ask Governor Donahey for the protection of the state militia. At Carnegie, near Pittsburgh, a serious riot occurred during the progress of a Klan parade. Klansmen have claimed a membership as high as five million, but there is abundant evidence of internal discords which render all such estimates meaningless. In a message sent to Edgar Young Clarke by Colonel William J. Simmons, founder, former "Imperial Wizard," and now "Emperor" of the Klan, the latter urged Mr. Clarke to resume "full and complete executive administrative authority," and declared that "the development and progress of the Ku Klux Klan is stopped and disintegration is setting in throughout the entire bounds of the invisible empire, due to the lack of leadership and want of constructive activity." Mr. Clarke was the promoter who first made the Klan a commercial success. In New York the order met a serious legal setback when Supreme Court Justice

Ellis J. Staley (Aug., 1923) granted an injunction restraining the Klan and its sister order, the Kamelia, from operating as chartered benevolent fraternal organizations. This was done on the ground that the incorporation papers submitted and approved on May 31, 1923, were altered before being filed with the Secretary of State. Klan spokesmen opposed the injunction on the ground that the alterations were inconsequential and were made in good faith. This injunction does not "outlaw" the Klan in the State of New York, but it deprives it of the privileges of a corporation.

In August, 1923, the newspapers reported the establishment of the *Junior Knights of the Ku Klux Klan,* a new branch, for boys between the ages of 12 and 18 years, with headquarters at Indianapolis, Ind.

The Modern Ku Klux Klan, by Henry P. Fry; Boston, Small, Maynard & Co., 1922.—A series of articles written by the same author for the N. Y. *World,* 6 Sept., 1921 sqq., and published simultaneously by 26 other leading newspapers in widely separated sections of the U. S.—*The Facts About the Ku Klux Klan as The World Told Them,* a pamphlet published by the N. Y. *World,* containing expressions of opinions from other papers on its revelations.—*The Ku Klux Klan Exposed,* by W. C. Witcher, Iconoclast Publishing Co., Chicago, Ill.—*Ku Klux Klan.* compiled by Julia E. Johnsen, H. W. Wilson Co. 1923. A compilation of matter on the Klan, both friendly and adverse. The volume includes a bibliography and a number of reprints.—*The Ku Klux Klan,* by James M. Gillis, C. S. P., New York, The Paulist Press, 1923.—About 100 clippings from newspapers and magazines, 1920–1923, concerning the activities of the Klan.—*St. Louis Globe-Democrat,* 2 Aug., 1923, editorial page.—*Christian Cynosure,* Oct., 1923, Vol. LVI, No. 6, pp. 166–168.—On the economic aspects of the K. K. K. movement see the N. Y. *Call Magazine,* 16 Sept., 1923, pp. 2, 4, 5,—*Weighed, and Found Wanting; An Inquiry into the Aims and Methods of the Ku Klux Klan,* by W. H. T. Dau, Fort Wayne, Ind., 1923.—On the status of the Klan in the fall of 1923 see the *N. Y. Times,* 18 Nov., 1923, article by L. C. Speers.

Knights of the Loyal Guard

This fraternal death benefit society was founded at Flint, Mich., by E. O. Wood, in 1895. It admits both men and women. It had lodges in 104 cities and more than 5,000 members in 1907. We cannot find out how it stands to-day. A letter addressed to its secretary at Flint, Mich., in August, 1923, was returned with the postmark, "Moved, left no address."

Cyclopedia of Fraternities, 2nd ed., p. 151.

Knights of the Maccabees of the World

See MACCABEES.

Knights of the Orient

This is a side degree, conferred mostly in KNIGHTS OF PYTHIAS lodges. It is also known as ANCIENT ORDER OF THE ORIENT. The lodge *chaplain* is called "Grand Prophet." Father Rosen gives some extracts from the *ritual*. The full illustrated ritual of this degree can be purchased from the National Christian Association, 850 W. Madison Str., Chicago, Ill., for 25 cts.

P. Rosen, *The Church and Secret Societies*, pp. 234–238.—*Knights of the Orient Illustrated*, Chicago, Ill.: National Christian Association.

Knights of the Red Cross

This fraternal beneficiary organization, also known as Order of the Red Cross, was founded in 1879, by members of the ANCIENT ORDER OF UNITED WORKMEN, and other similar societies. Its motto is: *"Omnia pro caritate*—Everything for charity." Its ritual is based on Biblical incidents and, according to the *Cyclopedia of Fraternities* (2nd ed., p. 181), "its title constitutes about all the similarity there is between its ritual and the rituals of the Masonic and other Orders of the Red Cross." Fr. Rosen shows that the ritual of the K. R. C. is semi-religious in character, since it employs prayer and has a form of initiation with a solemn oath.

Cyclopedia of Fraternities, 2nd ed., p. 181.—P. Rosen, *The Church and Secret Societies*, pp. 226–229.

Knights of the Red Cross of Constantine

This Order, also called Order of Knights of Rome and the Red Cross of Constantine, claims to have been founded at Rome by Emperor Constantine the Great, in 312, and to be "the oldest order of knighthood conferred in connection with Freemasonry." It can be traced historically to the year 1790, when a well-known English Freemason, Thomas Dunckerley, was created a Knight of Rome and of the Red Cross of Constantine. Since that time this Order has admitted only Freemasons. In 1807 there was a revival of the Order in Europe and the degrees were conferred upon many Freemasons among the highest English nobility. The Grand Imperial Council of England was organized at London, in 1808, and in the following year it claimed and exercised sovereignty over the Order throughout the world. Members of both the so-called Ancient and Modern English Grand Lodges of Freemasons, who were also members of the Red Cross of Constantine, took an active part in the negotiations which led to the union of the two grand Masonic lodges in 1813, when the Duke of Sussex was elected grand master of the United Grand Lodge of England, and also severeign grand master of the Grand Imperial Council of England of the Order of Knights of Rome and of the Red Cross of Constantine.

In 1866 the English Grand Imperial Council began to extend the order by reviving it in Germany, France, Italy and in many of the English colonies. In 1869 it was introduced into the Dominion of Canada and in May, 1870, into the United States, at Philadelphia, Pa. By 1871 conclaves had been instituted in New York, Massachusetts, Kentucky, Indiana, Vermont, Maine, New Jersey, Michigan, Virginia, Delaware and Maryland in the order named.

The "Sovereign Grand Council of the U. S." was organized at New York City, in 1895, but the Illinois, Pennsylvania, Massachusetts, Vermont, and Maine Grand Councils continue to maintain independent sovereignties. All of the State Grand Councils, as well as the Sovereign Grand Council of the U. S., are said to have cordial relations with the English Grand Council. This Masonic body confers four degrees: (1) the Order of Knights of Rome and the Red Cross of Constantine; (2) the Order of Knights of the Holy Sepulchre; (3) the Order of Knights of St. John the Evangelist; and (4), as a mark of special honor on high Masonic officials for zeal in Masonic work, the Order of Knight of the Grand Cross, membership in which is limited to 50 in each country. In addition to these the ORDER OF HOLY WISDOM is conferred by some Grand Councils. On the introduction of the Order into the U. S., Knights Templars and 32nd degree Scottish Rite Masons alone were admitted to it, but some years later Royal Arch Masons were rendered eligible. In a report of the 51st annual convention of the Order, which was held at Dallas, Tex., in the spring of 1923, the Masonic *Fellowship Forum* said: "Requirements for membership include membership in the Shrine [see ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE], Knight Templar, and Consistory. Some chapters require only Knights Templars of the York Rite and 32° of the Scottish Rite." The present "Grand Sovereign" of the Order is Samuel L. Hillman, of Louisville, Ky.

Cyclopedia of Fraternities, 2nd ed., pp. 80–86.—*Fellowship Forum*, Washington D. C., 19 May, 1923, Vol. II, No. 48, p. 5; 7 July, 1923, Vol. III, No. 3, p. 4.

Knights of the Star of Bethlehem

See ORDER OF THE STAR OF BETHLEHEM.

Knights Patriot Military Fraternity

These valiant Knights are mustered exclusively "from the fraternities of the FREEMASONS, ODD FELLOWS, and KNIGHTS OF PYTHIAS, and the patriotic orders of Orangemen (see LOYAL ORANGE INSTITUTE), KNIGHTS OF LUTHER, and GUARDIANS OF LIBERTY." They are incorporated in the State of Illinois. One of their circulars declares that all men are brothers, entitled to equal justice, mercy and brotherly support; that every child has a right to a public school education, and that "we are opposed to church armies and religious wars at any time and under any pretext as vitally detrimental to human liberty and progress." In 1914, a K. P. M. F. "general" was said to be selling uniforms and guns to western farmers to arm them against "the Knights of Columbus and other Catholic societies," who were supposed to be perfecting plans to massacre all non-Catholics.

America, N. Y., Vol. XI, No. 24, 26 Sept., 1914, p. 592.

Knights Templars

The American Masonic Knights Templars[1] derive their lineage through the English from the French Templars, who claim John Mark Larmenius, the reputed successor of Jacques De Molay, as their founder. The Order is divided into "Commanderies," which are under the control of "Grand Commanderies." The supreme authority is exercised by the Grand Encampment of the United States, which meets triennially under the presidency of the "Grand Master."

The full and complete ritual of the six degrees of the "Council and Commandery," comprising the Masonic degrees of Royal Master, Select Master, Super Excellent Master, Knight of the Red Cross, Knight Templar, and Knight of Malta, have been reprinted by Ezra A. Cook, Chicago, Ill., 1904, under the title *Knight Templarism Illustrated.*

According to the *Fellowship Forum* (7 July, 1923, Vol. III, No. 3, p. 6) there are at present 406,514 Knights Templars in the U. S.—a net gain for 1922 of 30,912 members.

See also FREEMASONRY.

---

[1] On the correct form of the name, "Knights Templars," as opposed to "Knights Templar," see the lengthy disquisition in the *Encyclopedia of Freemasonry,* pp. 432–434.

Encyclopedia of Freemasonry, pp. 427-434.—*Knight Templarism Illustrated,* Chicago, Ezra A. Cook, 1904.

Knight Templar Priests

See Order of Holy Wisdom.

Knot-Hole Clubs

These clubs, which seem to have started at Bristol, Tenn., and are spreading through the country under the auspices of the Rotarians (see Rotary International), represent a curious "blending of religion with clean athletics." An arrangement is made by the local Rotary Club with the management of the baseball park, by which any boy of 14 or under, black or white, wearing short pants, is admitted to the park on payment of only 10 cents instead of the customary 25 cents if he can present a card signifying that he is a member of the Knot-Hole Club in good standing. To secure this card a boy must sign the following obligation: "I will attend Sunday School every Sunday except in case of sickness. I will not use curse words, and will lead a clean life. I will be a rooter for the home baseball team. I have read or have had read to me this obligation and I promise that I will always obey."

Sunday school teachers issue these cards and may revoke them in case a boy fails to keep his promise.

Recently a questionnaire was sent to Sunday school and church workers in Bristol, asking them to give their opinion of the Knot-Hole Club. The general trend of the replies was that the Club had not only increased the attendance at Sunday schools, but had had other beneficial effects on the boys.

The Rotarian, Chicago, Ill., April, 1923, Vol. XXII, No. 4, pp. 206 sq.

Knownothingism

Though it has long since ceased to exist as a body, the secret, oathbound political organization known as Knownothing Order or Party deserves a notice here, for the reason that it was the parent and model of nearly all later anti-Catholic movements in American politics. The nativistic movement, to which Knownothingism owed its existence, can be traced back to 1833, and was probably a repercussion of the "no-popery" agitation in England. In 1834, an Ursuline convent was burned at Charleston, near Boston, Mass. In 1836 appeared the "disclosures" of Maria Monk, which H. J. Desmond (*The Knownothing Party,*

p. 16) terms "The Uncle Tom's Cabin of Knownothingism." Edward Wilson, an ex-Barnabite from Italy named Gavazzi, an eccentric Scotchman known as the "Angel Gabriel," and others followed in the line of Maria Monk. During the years 1845–1849, a number of nativistic secret societies were formed and began to take a hand in politics. In Pennsylvania, the UNITED ORDER OF AMERICAN MECHANICS, which restricted its membership to native-born Americans, displayed considerable strength. The ORDER OF THE SONS OF AMERICA, organized about 1845 at Philadelphia, also acquired a large following and extended its branches to New York. Pennsylvania gave birth also to the AMERICAN PROTESTANT ASSOCIATION. The Order of United Americans was established in New York about the year 1845 and soon extended to Massachusetts, New Jersey, and Pennsylvania. The Knownothing Party was the outgrowth of a number of such secret societies. It originated in 1850, as "Supreme Order of the Star-Spangled Banner," or "Supreme Order of the Sons of Seventy-Six," or simply "Sons of Seventy-Six," or "Order of Uncle Sam" (for short, "Sams") and was formally organized at New York City, in 1852. It soon became very active in seeking to control party caucuses and conventions. Nativism and opposition to the Catholic Church were its distinguishing characteristics. When asked as to the objects of the society, the members usually replied: "I know nothing about them," hence the name "Knownothings,"—which was accepted by some of the publicists of the new movement, *e. g.*, "The Knownothing Calendar and True American Almanac for 1856." One of the watchwords of the Knownothings was that apocryphal command of George Washington: "Put none but Americans on guard tonight." In the Congress that convened in 1855 there were 75 Knownothing members, elected as such. In about three years from the organization of the first council (in 1855), according to Whitney (*Defense of the American Polity*), the Knownothing Party was organized in every State and Territory of the Union and numbered in its membership at least one and one-half million voters. In 1854, it cast 122,000 votes for governor of New York, elected H. J. Gardner governor of Massachusetts, and also carried the State of Delaware. In 1855, it added New Hampshire, Rhode Island, and Connecticut to its trophies, electing the governors and legislatures in all these States, as well as the governors in Kentucky and California and the legislature in Maryland. In 1856, the Knownothings nominated Millard Fillmore for the presidency. After his inglorious defeat, the party rapidly declined, and five years later was swallowed up at the call to arms in defence of the Union. Most of the remaining members drifted into the anti-slavery movement, represented by the newly-founded Republican party.

The Knownothing Order was not a mutual aid or beneficiary society, but a political party, though it had the usual pass-words, grips, and *ritual* of a secret society. There were three degrees. Members of the second degree took an *oath* in which they promised, among things, that if elected to any political office, they would "remove all foreigners, aliens or Roman Catholics from office or place" and would not appoint such to any office within their gift. But the Knownothings did not confine their action to politics. As Mr. Peter Condon, in his article, "Knownothingism," in the *Catholic Encyclopedia* (Vol. VIII, pp. 677–680) rightly says, the history of this movement would be but imperfectly told without some account of the wrongs committed by the Knownothings against their Catholic fellow-citizens. Thus, in 1851, the Sisters of Mercy, at Providence, R. I., were attacked and insulted, and the cathedral and the bishop's house threatened with destruction. In 1853, hostile demonstrations, in some cases bloodshed, marked the passage through this country of Archbishop Bedini, Apostolic Nuncio to Brazil. At Cincinnati, in Dec., 1853, an armed mob attempted to hang the Nuncio and set the cathedral on fire. During 1854, there were numerous assaults upon Catholic churches throughout the country by the Knownothings. St. Mary's Church, Newark, N. J., was invaded by a mob, the windows were broken, some statues destroyed, and an unoffending Irish Catholic was shot and killed. In October of the same year Father John Bapst, S. J., was dragged from his Church at Ellsworth, Me., robbed of his watch and money, tarred and feathered, and ridden about the village on a fence-rail. An so on and so forth. In Massachusetts a convent inspection bill was passed and a legislative committee very offensively visited several Catholic convents and colleges. In Congress efforts were made to restrict the benefits of the homestead laws, so as to exclude Catholic immigrants. The New York Church Property Bill evoked a newspaper controversy between Archbishop Hughes and Senator Brooks, which attracted attention all over the country. Much literature was circulated which was grossly insulting to Catholics and the Catholic Church.

Unfortunately, as Scisco says (*Political Nativism in New*

York, p. 255), "the great Knownothing Order has left hardly a trace of itself in the way of records." The records of the Knownothing Grand Council, according to H. J. Desmond (*The Know-Nothing Party,* p. 51, n.), like those of the later A. P. A., have disappeared. The private papers of James W. Barker, for many years the Knownothing leader, and of Erasmus Brooks, his successor, cannot be found, or are unavailable. Some of the records of the Order of United Americans were also burned.

Cyclopedia of Fraternities, 2nd ed., pp. 304–306.—Peter Condon in the *Catholic Encyclopedia,* Vol. VIII, pp. 677–680, with a good bibliography. —Humphrey J. Desmond, *The Know-Nothing Party,* Washington, D. C., 1904.—*The Constitution* and *Ritual* of the Knownothing Party were published in N. W. Cluskey's *Political Text Book and Encyclopedia,* 1858, pp. 55–68; also in Cooper's *American Politics,* 1882, pp. 57 sqq.—Scisco's account of the Knownothing degrees and ritual (in his *Political Nativism in New York*) is largely drawn from the newspapers of the day.

Ku Klux Klan

See KNIGHTS OF THE KU KLUX KLAN.

L

Labor Unions

Some labor unions formerly partook, and, we believe, still partake more or less of the nature of secret societies. Thus, in 1876, Ezra A. Cook, of Chicago, the well-known anti-Masonic publisher, reprinted the "Ritual" of the Machinists' and Blacksmiths' Union, which styled itself a "benevolent and charitable order" (*ibid.*, p. 5) and exacted of its members "a most solemn and binding obligation" (p. 6), which reads as follows (pp. 10 sq.):

"I, ——, hereby solemnly pledge my honor as a man, that I will never reveal any business or proceedings of any meeting of this Union; that I will faithfully and fraternally aid and protect the interests of all worthy brothers of this organization; that I will apprise them of approaching danger, whether from their own imprudence or the evil designs of others, so far as lies in my power; and that I will, on proper and suitable occasions, extend to them and their families my brotherly attention and care, neither wronging them myself nor permitting others to wrong them if in my power to prevent the same. Should any brother apply to me for assistance in obtaining employment, I will use all honorable means to secure it for him; and furthermore, that I will abide by the Constitution of the National and Subordinate Unions, and By-Laws and decisions of this Union from time to time made in conformity therewith; and that I will instruct in the art and mystery of my trade, Union men, persons eligible to membership in the Union, regularly apprenticed Machinists and Blacksmiths, and no others. And I furthermore pledge my honor as a man that I will promptly pay all dues, fines, and assessments that may at any time be levied upon me by the National, or any Subordinate Union under the jurisdiction of the National Union, of which I may be a member; that should my connection with this Union cease from any cause whatever I shall still preserve inviolate my plighted faith."

Ladies' American League

A new fraternal, patriotic, educational, and social society for women only. It has a ritual and five degrees, "each one a step upward, which holds the interest." The head office is called "Supreme Conclave." The National Director is supposed to reside at Benton Harbor, Mich., but a letter addressed to her in August, 1923, came back "unclaimed."

Fraternal Monitor, June, 1921, Vol. XXXI, No. 11, p. 21.

Ladies' Masonry

See ADOPTIVE MASONRY.

Ladies of Abraham Lincoln

A patriotic secret society of Protestant women organized after the Civil War for social and partly for political purposes. The *Cyclopedia of Fraternities* said of it in 1907: "The influence of the Loyal Orange Association was shown in it. Its members and branches were never numerous, and it is now dormant, if not practically extinct."

Cyclopedia of Fraternities, 2nd ed., p. 306.

Ladies of the Golden Eagle

The women's auxiliary to the KNIGHTS OF THE GOLDEN EAGLE.

Ladies of the Invisible Empire

A female Klan auxiliary, which was merged with the WOMEN OF THE KU KLUX KLAN in the autumn of 1923.

Fellowship Forum, 6 Oct., 1923, Vol. III, No. 16, p. 6.

Ladies of the Knights Hospitallers of St. John of Jerusalem

See DAMES OF MALTA.

Ladies of the Ku Klux Klan

This is one of a number of rival female auxiliaries of one of the two contending factions of the KNIGHTS OF THE KU KLUX KLAN. It seems to be identical with the society known as WOMEN OF THE KU KLUX KLAN, though we are not certain on this point. A recent item in the Masonic *Fellowship Forum* says: "Mrs. Lula A. Markwell, Imperial Commander of the Ladies of the

Ku Klux Klan, has issued statements showing the phenomenal growth of the Ladies' Klan in the past month [July, 1923]. Forty thousand Ladies of the Purple Mask have united and come into the Klan; 20,000 American Women of Texas have done the same; and 15,000 Ladies of the Invisible Empire. Besides these larger organizations many smaller ones have entered, and it is estimated that in one week nearly 100,000 women joined the Klan. Imperial officers of the Ladies of the Ku Klux Klan feel that an organization of women similar to the Knights of the Ku Klux Klan will be more successful than the men in the work they have assigned themselves. They are more at liberty to make investigation as to the true situation in America along the line of public schools, protection of womanhood, white supremacy, and separation of church and state." The national headquarters of the Ladies of the Ku Klux Klan are in Little Rock, Ark.

Fellowship Forum, 18 Aug., 1923, Vol. III, No. 9, p. 5.

Ladies of the Maccabees of the World

Established as a woman's auxiliary of the KNIGHTS OF THE MACCABEES, by Mrs. A. G. Ward, of Muskegon, Mich., in 1886, approved by the "Great Camp" of the latter, in 1890, incorporated in 1891, re-incorporated in 1895 in conformity with the provisions of the Fraternal Act of 1893. It soon split. The different branches are called "Hives." The "Supreme Hive" (now WOMAN'S BENEFIT ASSOCIATION OF THE MACCABEES) was organized in 1892 "to harmonize the workings of various Great Hives and to render their social, ritualistic, and other work uniform." Opposed to it was the "Great Hive." The quarrel between the two grew out of the differences arising between the Supreme Tent and the Great Camp of Michigan. Something of the element of personal animosity had grown up with these differences. The Great Hive was confined in its operations to the State of Michigan. The plan of extending its jurisdiction to outside States was the paramount question before the fourth biennial review held in June, 1902. By a very large vote authority was given to amend the society's name and to enter other States. The name was accordingly changed to the Great Hive, Ladies of the Modern Maccabees. At about the same time the Great Camp took similar action and pursued the same course. After that the fat was in the fire and there were some great doings in Maccabee circles. In fact, a severe clash had previously taken place between the Great Hive and the Supreme Hive. It appears that the former had filed a bill in equity, the purpose of which was to enjoin the Supreme Hive from using the official name, ritualistic work, paraphernalia, etc. The Supreme Hive filed a cross-bill praying that the Great Hive be enjoined from using the official name and terminology, the ritualistic work, the paraphernalia, etc., outside the State of Michigan. In April, 1902, the circuit court handed down a decree which virtually granted the prayer of the Great Hive. Maccabee blood was much riled by this time, and the case was carried to the Supreme Court. In April, 1904, the Supreme Court reversed the decision of the lower court. The antagonisms engendered by these proceedings have not entirely vanished even at the present day. The Ladies of the Modern Maccabees got busy at once. A new ritual was adopted, which provided for entirely new ritualistic work. In 1915 the Supreme Hive changed its corporate name to the Woman's Benefit Association of the Maccabees. The following year the Great Hive changed its corporate name to Ladies of the Maccabees. In this way a long-standing and prolific cause of vexatious annoyance to both societies was removed.

The Ladies of the Maccabees have 858 lodges with a benefit membership of 45,384 and a social membership of 9,582. The headquarters of this "Order" have traveled a great deal more than the headquarters of most societies. Until the first annual review they were located in Muskegon. Thereafter they were located in Saginaw. After the fourth annual review, in 1893, they were moved to Ann Arbor. The sixth biennial review, held in 1906, authorized their removal to the Modern Maccabee Temple, in Port Huron, where they have been located ever since. Lately (in 1923) a juvenile department has been created, the issuance of twenty-year payment certificates authorized, and the beautiful "Maccabee Temple," formerly the headquarters of the Knights of the Maccabees, at Port Huron purchased.

Cyclopedia of Fraternities, 2nd ed., pp. 154 sqq.—*Statistics Fraternal Societies*, 1923, pp. 88 sq.—*Fraternal Monitor*, June, 1922, Vol. XXXII, No. 11, pp. 15–23 (article on Mrs. Frances E. Burns,[1] by E. J. Dunn, containing a detailed history of the two lady Maccabee bodies); Aug., 1923, Vol. XXXIV, No. 1, pp. 13 sq.

---

[1] Mrs. Burns was really the maker of the Ladies of the Maccabees organization. Some of our readers may remember her as "the Xantippe of the Congress." Mr. Dunn (*l. c.*) humorously defends her against the implied charge. "Mrs. Burns," he says, "is a very positive character. Because of this characteristic we have heard some of the fraternalists dub her 'the

Ladies of the Royal Arcanum

See Royal Arcanum.

Lady True Blues

The women's auxiliary of the Loyal Orange Association in Canada.

Lady True Blues of the World

The *Cyclopedia of Fraternities,* in its second edition (1907), said under this heading: "A secret society of women, having objects much the same as those of the Loyal Women of American Liberty. It had quite a vogue among women sympathizers with the patriotic Protestant secret and non-secret orders which were established in the two decades following the Civil War." We are unable to trace this Order and believe it is extinct.

Cyclopedia of Fraternities, 2nd ed., p. 306.

Laomi

See Josephites.

Xantippe of the Congress.' You know Xantippe is supposed to be synonymous with the word scold. Unchivalrous man has sought to heap opprobrium upon the head of Mrs. Socrates just as he did upon Mrs. Adam a few generations, ages or millenniums ago. Gentlemen, that is old stuff. It won't go down. The man-made reputation of Socrates is that he was a great teacher and philosopher. As a matter of fact he was a lot of other things besides. He had an ugly flat nose, thick lips and bulging eyes, indicating goitre. At home he would sit and stare into vacancy for hours at a time, while his wife did all the chores and her own work as well. His manner was ironical and sarcastic to an exasperating degree. He constantly asked questions, many of them impertinent, insulting and slanderous. He went barefooted, wore the same garment winter anad summer and was not very clean in his person or habits. Sometimes he went to bed with dirty feet. The public became so exasperated with him that charges were preferred against him, he was tried before a popular jury of 500 and condemned to death. They saw that he drank the hemlock, too. The public had to endure Socrates only during the daytime. Mrs. Socrates had to put up with him day and night. The men of his time put him to death and then, in an endeavor to divert attention and censure from themselves, put up the pitiful plea that Xantippe was a common scold. She may have scolded Socrates—the Lord knows he deserved it—but she didn't kill him. Have we any little scheming Athenians among our American fraternalists who would hide their own deviltry behind a woman's skirt? Gentlemen, it can't be done. Our fraternal women are too wise and the modern skirts are too short. We must confess that we can't see that Xantippe stuff either in the case of Mrs. Socrates or of Mrs. Burns. In both instances chivalry was either inverted or perverted."

Larks

See Order of the Larks.

League of Foreign-Born Citizens

This organization was founded in 1913, for the protection of the rights of foreign-born Americans. Its membership at present is about 5,000. Its head office is located at 342 Madison Ave., New York City.

World Almanac, 1923, p. 393.

League of Friendship of the (Supreme) Mechanical Order of the Sun

This was a fraternal beneficiary labor organization at Meadville, Pa., from which, in 1868, sprang the Ancient Order of United Workmen. The membership of the League was composed almost entirely of mechanics, engineers, firemen, and day laborers employed in the shops and on the lines of the Atlantic & Great Western, later known as Erie, Railway. Its object was "to advance and foster the interests of its members by cooperating in effort and financial assistance whenever called upon to serve a worthy and approved cause." To this pledge each member was bound by a solemn oath to be obedient and faithful. The League was governed by a "Grand Council," and the dissension which led to the resignation of "Father" Upchurch and the other founders of the A. O. U. W., and to the final disbanding of the League, Oct. 27, 1868, was caused by a tax levied by that Council, which many members regarded as an imposition.

Cyclopedia of Fraternities, 2nd ed., pp. 128, 156.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies in the United States*, Meadville, Pa., 1914, pp. 9 sq.

League of Protestant Women of America

See Grand League of Protestant Women of America.

Legion of the Red Cross

A mutual benefit association, founded in 1885 by members of the Knights of the Golden Eagle. It insures its members, seeks to procure employment for them, and, so far as possible, to assist them in business. The *ritual* is based on the history and traditions of the Crusades, and, according to the *Cyclopedia of Fraternities* (2nd ed., p. 156), has no relation to Masonry. The *emblem* of this Order is a red Maltese Cross, with the letters

L. O. R. C. in the arms and a circle in the centre, containing a representation of the Cross and Crown.

Cyclopedia of Fraternities, 2nd ed., p. 156.—*The Review,* St. Louis, Mo., 7 Dec., 1899, Vol. VI, No. 38, p. 297.

Level Club, Inc.

This is a social organization composed of Freemasons, mostly Jews, established in New York, in 1920, which purchased five private houses at Nos. 253–261 W. 73rd St. in the spring of 1923, for the purpose of erecting a 11-story club house and hotel on the plot. This will be "the first known Masonic hotel in the world." The Level Club has 1,200 members, among them United States Senator Dr. Royal S. Copeland.

Fellowship Forum, 16 June, 1923, Vol. II, No. 52, p. 1; 17 Nov., 1923, Vol. III, No. 22, p. 5.

Light of the Ages

A fraternal beneficiary society, with headquarters at Indianapolis, Ind., which dropped its fraternal features in 1897 and continued business as an ordinary insurance company.

Cyclopedia of Fraternities, 2nd ed., p. 156.

Lincoln Fraternal Union

This small fraternal benefit society, which formerly operated at Litchfield, Ill., was merged in 1918 with the COLUMBIAN CIRCLE, which assumed the outstanding certificates without change in the rate of assessment, as the Union had been solvent and was dissolved solely for the reason that the membership was too small to enable it to continue as a self-sustaining concern.

Fraternal Monitor, Aug., 1918, Vol. XXIX, No. 1, p. 12.

Lincoln Legion

A temperance organization, founded at Oberlin, O., in 1903, under the auspices of the NATIONAL ANTI-SALOON LEAGUE. The name is derived from a pledge said to have been taken by Abraham Lincoln in his early days. Enrolled signers are formed into a very simple order by hundreds, thousands, county divisions, and State divisions. In each locality at least one annual reunion shall be held, preferably on Lincoln's birthday. The headquarters of the Legion are in New York.

New Encyclopedia of Social Reform, p. 715.

Lions

See Royal Order of Lions; also International Association of Lions Clubs.

Lithuanian Alliance of America

This fraternal beneficiary society, founded in 1886, does business in Connecticut, Illinois, Indiana, Maryland, Massachusetts, Michigan, New York, New Jersey, Ohio, and Pennsylvania. It has 303 lodges with 12,492 members. The Alliance admits both men and women and has a Juvenile Department with 425 members. The Home Office is at 307 W. 30th St., New York City.

Statistics Fraternal Societies, 1923, pp. 8 sq.

Lodge of Junior Conquerors

This is a new secret society lately started in California. It is described as "a lodgified society of Christian Endeavor." It has a regular *ritual.* The various officers of the lodge have their places in the West, East, North, and South, as well as several conductors, doorkeepers, the *chaplain,* etc. In the centre of the lodge-room stands an *"altar"* with the Bible and the American flag. There are nine degrees, in which the members are supposed to learn "a heap" of Scripture. There is a lot of "red tape."

Christian Cynosure, July, 1921, Vol. LIV, No. 3, p. 78.—*Fortnightly Review,* St. Louis, Mo., 15 Sept., 1921, Vol. XXVIII, No. 18, p. 344.

Lone Scouts of America

The Lone Scouts of America were organized in Chicago in October, 1915, by W. D. Boyce, for the purpose of giving boys in the country all the advantages of the Boy Scout movement, while operating alone where it is not convenient for them to belong to "Tribes." Whereas these require at least twelve members for a "patrol" and demand uniforms and other expensive paraphernalia, any boy is eligible to membership in the Lone Scouts if he can understand and will take this pledge: "I pledge my allegiance to my flag and the nation for which it stands, with liberty and justice for all. I will do a useful thing each day and be worthy of the name, Lone Scout." The organization is not regarded as secret. No distinction is made on account of religion, race or color. Mr. W. D. Boyce, "Chief Totem," says that "the Lone Scouts of America encourage patriotism, but it is not a military organization in any sense." There are thirty or more degrees planned for the Lone Scouts of America. The first, or "Lone Indian" degree, the second, or "Woodcraft," and the third, or "Lone Eagle" degree, compose the "Tepee Lodge." Then follows the "Totem Lodge," composed of four degrees. The sign on meeting a brother scout is the "Peace Sign," given by extending the left arm forward a little above horizontal and with the palm downward. The answer is the "Sign of the Circle," which is made by uniting the tips of the thumb and finger of the left hand into a circle, indicating unbroken brotherhood. The "brotherhood grip" is formed by each clasping closely the solitary forefinger of the right hand of the other with three fingers of the right hand (the forefingers thus crossed indicating crossed logs of a fire) and with the two thumbs erect and touching, which indicates a tepee. There are no obligations to take in passing from one degree to another, the qualifications for advancement being certain physical tests.

Christian Cynosure, April, 1917, pp. 357 sq.—*Fortnightly Review,* 15 June, 1918, Vol. XXV, No. 12, pp. 182 sq.

Loyal Additional Benefit Association

See Royal Arcanum.

Loyal American League

This is a fraternal beneficiary association, founded in Des Moines, Ia., about 1912, under the auspices of Wm. B. Jarvis, former organizer of the Owls, for the purpose of "combatting Puritan intolerance." It does not seem to have lasted long.

Loyal American Life Association

This fraternal benefit society was incorporated under the laws of Illinois, in 1896. Until 1911 its home office was in Springfield, but in November of the latter year the headquarters were removed to Chicago (3952 Ellis Ave.) The Association admits men and women and has a benefit membership of 15,851 and a social membership of 80, in 535 subordinate lodges. In reply to an inquiry about the history and character of this Association, the President, Mr. E. J. Dunn, wrote: "Our Association . . . is like all other fraternal beneficiary societies. It has its fraternal side with its lodge system and *ritualistic work.* To that extent it is a secret order. It also has its life insurance side. This takes it out of the class of purely fraternal orders and makes it a fraternal beneficiary society. Its history is very similar to that of other like organizations." The Loyal American Life Association started with a low insurance rate, but some 15 years ago the management adopted a new policy and headed the Association towards adequate rates. The work of readjustment was beset with many difficulties. The last of the members were brought over to an adequate rate basis on January 1st, 1921.

Statistics Fraternal Societies, 1923, pp. 90 sq.—*Letter* from Mr. E. J. Dunn, President, 22 May, 1923.—"Comments on the Loyal American Life Association," *Chicago Evening Post,* 31 Dec., 1920, reprinted in the *Fraternal Monitor,* Jan., 1921, Vol. XXXI, No. 6, pp. 18 sq.

Loyal Association

For the history of this society, originally called Royal Arcanum Additional Benefit Association, see Royal Arcanum. The Loyal Association readjusted its rates so as to reach actuarial solvency, in 1917. In the first year after readjustment it suffered a loss of fifty per cent of its membership. It has 81 "subordinate councils," in the States of Colorado, Connecticut, Georgia, Maryland, Massachusetts, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Tennessee, and in the District of Columbia, with a benefit membership of 3,104. The office of the "Supreme Council" is located at 75 Montgomery St., Jersey City, N. J.

Statistics Fraternal Societies, 1923, pp. 92 sq.—*Fraternal Monitor,* April, 1919, Vol. XXIX, No. 9, p. 9; May, 1921, Vol. XXXI, No. 10, p. 17.

Loyal Circle

A fraternal beneficiary society organized at Champaign, Ill., about thirty years ago. We have not been able to trace it.

Cyclopedia of Fraternities, 2nd ed., p. 156.

Loyal Knights and Ladies

This secret fraternal beneficiary society is an offshoot of the Knights and Ladies of Honor. It was established at Boston, in 1881. Its governing body is known as "Imperial Court." The Order pays death benefits and has a *ritual* resembling that of the Knights of Honor, which lodge is its grandmother.

Cyclopedia of Fraternities, 2nd ed., p. 157.

Loyal Knights of America

This secret society originated in 1890, at Wilkes Barre, Pa., as the result of a schism in the AMERICAN PROTESTANT ASSOCIATION. The *Cyclopedia of Fraternities* in 1907 described the Loyal Knights of America as "a strongly anti-Roman Catholic secret society" with "a comparatively small membership." We doubt whether it still exists.

Cyclopedia of Fraternities, 2nd ed., p. 306.

Loyal Ladies of the Royal Arcanum

The Loyal Ladies of the ROYAL ARCANUM were organized in 1909, in Springfield, Mass. In May 1912 delegates from its "Councils" organized a Supreme Council. At the forty-fourth session of the Supreme Council of the Royal Arcanum, held at Niagara Falls, June, 1921, the Loyal Ladies presented a petition asking the officers and members to "adopt them as a helpmate." This petition was granted. At the forty-fifth annual session, at Atlantic City, N. J., in June, 1923, the Loyal Ladies were formally affiliated as an auxiliary.

The present status is as follows: 29 councils in Massachusetts, Ohio, Connecticut, Maine, California, New York, Minnesota, and the District of Columbia.

Those eligible to become members of the Loyal Ladies are Mothers, wives, sisters, and daughters of members of the Royal Arcanum in good standing and of deceased members; also members themselves.

The secret features of the Order resemble those of other fraternities of the same kind.

There are no cash benefits as yet, but action is now in progress in some subordinate councils to establish a fund to be used as an immediate relief for members.

The headquarters of the Loyal Ladies are at Bridgeport, Conn.

Information supplied by Daisy W. Barstow, Supreme Regent, Bridgeport, Conn.—Cfr. *Fraternal Monitor,* July, 1921, Vol. XXXI, No. 12, p. 9.

Loyal Legion of Loggers and Lumbermen

A "patriotic" organization of employers and employees of the logging and lumbering industry, formed with the co-operation of the War Department during the World War (in 1917). It was continued as a mutual benefit society after the war. The "Four-L's," as it is commonly called, requires all its members to be American citizens or to have declared their intention to become such. It has 500 branches in Washington, Idaho, Oregon, and Montana. Its most obvious purpose is to serve as a backfire to the I. W. W. movement.

W. R. Browne, *What's What in the Labor Movement,* N. Y. 1921, p. 309.

Loyal Legion of the United American Mechanics

See ORDER OF UNITED AMERICAN MECHANICS.

Loyal Men of American Liberty

A nativistic society established at Boston, in 1890, with fifty members. "Nothing is known of its career or whether it still exists."

Cyclopedia of Fraternities, 2nd ed., p. 306.

Loyal Orange Institution of the U. S. A.

An American offshoot of a British political secret society of the same name. Only Protestants are eligible for membership. The "Declaration of Principles" submitted to prospective members says: "No person who ever was or is a Roman Catholic, or who shall educate, or cause to be educated, his children or any children in his charge, in any Roman Catholic school, convent, nunnery or monastery, shall ever be admitted to membership." The "Institution" (commonly called "Orangemen") co-operated with the AMERICAN PROTECTIVE ASSOCIATION (A. P. A.), the JUNIOR ORDER OF UNITED AMERICAN MECHANICS, and similar organizations on several occasions, notably in a general convention held at Washington, D. C., in 1895, "where a platform was adopted and notice given members of both Houses of Congress, as well as to the representatives of the great political parties, that restricted immigration and legislation against alleged tendencies of the Roman Catholic Church were regarded as essential to the welfare of the U. S. by the thousands of Americans whom those organizations represented." (*Cyclopedia of Fraternities,* 2nd ed., p. 308). The Loyal Orange Institution, according to one of its recent propaganda leaflets, "derives its name from William III, Prince of Orange, who had inscribed on his banner: 'The Protestant Religion and Liberty I will maintain.'" It "steadfastly upholds the teachings of the Holy Bible at all times, and has fought for upwards of 230 years to maintain the supremacy of the Protestant religion." At the present time the Loyal

Orange Institution has 356 lodges, with a combined membership of 32,862 in the U. S. It maintains a home for the benefit of sick and aged members. The office of the "Supreme Grand Secretary" is at 229 Rhode Island Ave., N. W., Washington, D. C. Some years ago there was a split in the organization, which has not yet been healed.

Cyclopedia of Fraternities, 2nd ed., pp. 306–309.—*Statistics Fraternal Societies,* 1923, p. 235.—Two propaganda pamphlets: (1) *Loyal Orange Institution of the United States of America,* containing Declaration of Principles, etc.; (2) *Loyal Orange Institution: What it Stands for and Represents in the United States of America;* both received from the Supreme Grand Secretary in response to an inquiry, May, 1923.—*Fellowship Forum,* Washington, D. C., 23 June, 1923, Vol. III, No. 1, p. 4.

Loyal Order of Buffalos

According to its propaganda literature, this is "a great big, broad-minded, *non-sectarian,* fraternal, sociable and charitable secret society," "a society of good fellows who believe in love, laughter, and the Kingdom of Heaven *on Earth*" (italics in the original text), with "a beautiful *ritual,* but no religious observances." No insurance is offered, but there is an elaborate benefiting scheme, comprising death, sick, accident, and disability benefits, the free services of a family physician, an insurance bureau, business patronage, social advantages, etc.,—"all for $6 charter initiation and 75 cents a month dues." The Loyal Order of Buffaloes was established in New Jersey, in 1911, and claims a membership (1923) of 150,000. Its "Home Range" is at 122 Belmont Ave., Newark, N. J.

Statistics Fraternal Societies, 1923, p. 236 (this authority gives the L. O. B. only 11,000 members).—A propaganda leaflet headed *"This Herd of Loyal Order of Buffalos,"* presented upon request by C. H. Von Kessel, Supervisor State of Missouri, 7383 Lansdown Ave., St. Louis Co., Mo., 21 May, 1923.

Loyal Order of Moose of the World

The Loyal Order of Moose is an "international fraternal society," founded in 1888, at Louisville, Ky. It claims to be one of the great social and beneficial fraternities of the country, "always ready to join hands in uplifting, elevating and advancing the cause of humanity." It was barely kept alive for 19 years, but in 1906, suddenly assumed the proportions of a national body. In this year James J. Davis, Secretary of the Department of Labor in President Harding's Cabinet, joined the organization and was placed in control of its executive affairs. From the beginning of his connection with the Loyal Order of Moose, it has made steady and rapid advancement. All white men of "sound mind and body, in good standing in the community, engaged in lawful business, who are able to speak and write the English language, are eligible." The Loyal Order of Moose "does not tolerate interference with one's religious or political views," but it has an *altar,* a *chaplain* and a *burial service.* Two candidates for membership in the Loyal Order of Moose were killed some years ago during an initiation in a lodge at Birmingham, Alabama. They were Donald A. Kenny, president of the local Chauffeurs' Union, and Christopher Gustin, an iron moulder. Physicians were undecided as to whether they were frightened to death or killed by electricity. It is stated that a metal emblem of the order was made red hot while they looked on. Their chests were bared and they were blindfolded. A magneto was attached to one leg of each candidate, a chilled rubber emblem was placed against the breast, and an electric current was completed by a small wire touching the shoulder. The aim evidently was to make them believe that the red hot medal was applied to the flesh. Both men fainted. It was thought they were feigning, and the presiding officer did not stop the initiation till it was seen that the two men were dying. The lodge physician was unable to revive them. (*Christian Cynosure,* Vol. XLVI, No. 6, p. 168.)

The burial and memorial services of the L. O. M., as published in 1922 by the *Christian Cynosure* (Vol. LIV, No. 12), have a distinctly religious cast. Dr. J. A. Rondthaler, "Dean of Mooseheart," in a statement on "The Moose Religion," is quoted by the *Christian Cynosure* (*ibid.*) as follows: "God is in the Loyal Order of Moose. . . . The ritual teems with God's thoughts from the Bible. The Bible holds the high place of honor on the altar in the center of the lodge. Worship of God swathes the ceremonies of the initiation of every Moose. Under the most impressive conditions he takes his obligation upon the great religious book of Jew and Gentile, of Protestant and Catholic."

The Loyal Order of Moose of the World is "promulgated [*sic!*] in every civilized country controlled by the Caucasian race," and has 1,669 lodges with a membership of 558,057.

There is a female branch, MOOSEHEART LEGION, with 32,570, and a JUNIOR ORDER OF MOOSE, with 5,178 members. The supreme secretary resides at Mooseheart, Ill., 137 miles west of

Chicago, where the Order has established a great school for orphans. It also has a home for aged members ("Moosehaven") in Florida.

In 1922 a giant campanile was erected at Mooseheart, just inside the main entrance, as a tribute of the Order to James J. Davis, Secretary of Labor, the "Father of the Moose and the Founder of Mooseheart." The campanile is used as a band stand, speakers' pavilion, observation tower, information bureau, rest room and exhibition room for the products of Mooseheart. The chief figure at the base of the tower is a bronze tablet, ten feet high and sculptured in high relief of Mr. Davis, with his hands on the shoulders of two children. The cost of the building was $75,000. (See Appendix).

Christian Cynosure, Vol. XLVII, No. 10, Feb., 1915, pp. 300 sq.; Vol. LIV, No. 12.—*Fortnightly Review*, St. Louis, Mo., Vol. XXIX, No. 11, p. 213.—*Statistics Fraternal Societies*, 1923, p. 234.—*Fellowship Forum*, Washington, D. C., 19 May, 1923, Vol. II, No. 48, p. 4.—*Fraternal Monitor*, Vol. XXXII, No. 7, p. 8.—*Christian Science Monitor*, 28 June, 1923, Vol. XV, No. 180, p. 5.

Loyal Sons of America

This organization, founded in 1920, is described by its "Founder and Director General," Mr. Charles Herbert Walker, as "a non-sectarian and non-political patriotic, ritualistic fraternal Order . . . founded upon dependable character," with a "membership composed of 'picked' men and loyal American citizens who take a pride in being such." It pays sick, disability, and funeral benefits and conducts a free employment bureau for members. A propaganda leaflet sent to us on application emphasizes "absolute protection of, and a continuous vigilance over, our free public schools" as one of the principal objects of the Order. This is further explained, though somewhat incoherently, in another place, where we are told: "The test of the politician, the office holder, is his attitude towards the public school. If he hesitates, if he departs one inch from the old idea that the public school is not [?!] the school of America, and the only school, if he hesitates in his loyalty to that school, he is a traitor to the spirit of the United States, and your vote should tell him so." We are also assured (*ibid.*) that "the Loyal Sons of America, like a great tidal wave, is sweeping through all the avenues of modern life. It salutes mankind with the glad song of emancipation from sorrows and from care. It teaches Patriotism, Altruism, Liberty, and Freedom of Thought. It teaches the Fatherhood of God and the Brotherhood of Man"; and further: "Our goal is 5,000,000 Patriotic American Members in the United States of America." The Order is still far from reaching this goal, for, according to the *Fraternal Monitor,* it had at the beginning of the present year (1923) only 515 members. Its "Supreme Lodge" is in the Iroquois Bdg., Newark N. J. Mr. Walker's latest propaganda pamphlet, which he was kind enough to send us in his original handwriting, besides much of the information given above, contains the following characteristic passages: "No man is wanted in this Fraternity who hasn't manhood enough to assume a real Oath with serious purpose to keep the same inviolate. No man is wanted in this Fraternity who will not or cannot swear an unqualified allegiance to the government of the United States of America, its Flag and Constitution. No man is wanted in this Fraternity who does not esteem the government of the United States above any other government, civil, political or ecclesiastical in the whole world. No man is wanted in this Fraternity who cannot practice Real fraternity towards each and every one of his Oath-Bound Associates."

Statistics Fraternal Societies, 1923, p. 236.—*Letters* from Charles H. Walker, 16 and 25 May, 1933.—Propaganda leaflet, entitled *"Loyal Sons of America,"* received upon application from headquarters, 17 May, 1923.

Loyal Sons of the Junior Order of Odd Fellows

This is an organization with purposes similar to those of the Order of DeMolay. The Loyal Sons were organized in 1921 and although not officially indorsed by the higher bodies of Oddfellowship, we are assured they soon will be. Mr. J. S. Stotler, supreme watchman of the Odd Fellows, and also a 33d degree Mason, is the author of the *ritual.*

Fellowship Forum, Washington, D. C., 18 Aug., 1923, Vol. III, No. 9, p. 5.

Loyal Temperance Legion

See Bands of Hope.

Loyal Women of American Liberty

A semi-secret, patriotic society, organized at Boston, in 1888, "to perpetuate civil and religious liberty, [to] maintain separation of Church and State, and to protest against the appropriation of public money for sectarian purposes, and [against], ecclesiastical intimidation toward citizenship or statesmanship.' " In 1907, this society numbered many thousands of members and had branches throughout New England and in other States. We have not been able to ascertain whether it still exists.

Cyclopedia of Fraternities, 2nd ed., p. 309.

M

Maccabee Boy Scouts

An organization of boy scouts under Maccabee auspices authorized by that order (see MACCABEES) at its nation convention in San Francisco, Cal., in 1915. The boys form an independent lodge and have a ritual of their own.

San Francisco *Call,* 22 May, 1915.—*Christian Cynosure,* Vol. XLVIII, No. 3, July, 1915, p. 68.— *Fortnightly Review,* St. Louis, Mo., 1 Aug., 1915, Vol. XXII, No. 15, p. 469.

Maccabees

This order, formerly known as Knights of the Maccabees of the World, is one of the most popular and most successful of the many secret beneficiary societies which sprang up in this country in the last quarter of the nineteenth century. It claims to be "built up on the traditions and history of the ancient Maccabean dynasty, the achievements of which are recorded in the first and second Books of the Maccabees in the Old Testament." The original "Order of Maccabees" was founded in 1878, by members of the INDEPENDENT ORDER OF FORESTERS and others, at London, Ont., and within two years spread into the U. S. In 1881, the Order was reorganized by Major N. S. Boynton,[1] Mr. D. D. Aitken and a few other kindred spirits as the "Supreme Tent of the Knights of the Maccabees of the World." The constitution and laws were changed and the business methods revised. This led to the secession of a minority of the members in Canada. But the rival branches were reunited at Port Huron, Mich., a year later. The Order started anew with only 700 members and again spread through the U. S. and Canada. In 1891, its present head, Mr. Daniel P. Markey, became "Supreme Commander."[1] The Order is very comprehensive as to the relief it extends. It not only pays benefits at the death of members, both men and women, but for disability, during extreme old age, for sickness, for accidents, and to meet funeral expenses. Certain classes of railroad employees, firemen, and miners are regarded as extra-hazardous risks and pay additional assessments for each $1,000. This Order, like the ROYAL ARCANUM and many others, has been obliged to raise its rates to avoid bankruptcy. During the readjustment period it suffered much from "insurgency" on the part of dissatisfied members. In Nebraska the WESTERN BEES sprang into existence. In the latter part of 1906 an insurgent movement of considerable proportions developed in the staid old State of Illinois. A meeting of delegates was held under the guise of the Associated Tents of Illinois. There were representatives from about 125 of the 275 Local Tents in attendance. These delegates conjured up a "fraternal trust" and planned to force the society back upon the old inadequate rates and elect an entirely new set of Supreme Tent officers. They did not succeed. (Cfr. *Fraternal Monitor,* Vol. XXXIII, No. 6, p. 13). In 1916, the Maccabees took an active and leading part in the defeat of a proposed amendment to the Constitution of the State of Michigan. The express purpose of the amendment was to do away with ritualistic work and local lodges as essential and constituent elements or features of a fraternal beneficiary society. The fight was a long one and a hot one. At the election the proposed amendment was snowed under by a majority of 170,000 votes. (*Fraternal Monitor, ibid.,* p. 15).

---

[1] Boynton, the American "Moses, who led the Order out of the wilderness of trouble and mismanagement with which it was besieged at the close of 1880 and the early part of 1881," was a Freemason. A memorial portrait of him was unveiled some years ago in the Masonic Temple, at Port Huron, Mich. (Cfr. *Fraternal Monitor,* Aug., 1922, Vol. XXXIII, No. 1, p. 8).

The original *ritual* of the Maccabees, as reprinted by Ezra A. Cook and for sale by the National Christian Association, Chicago, speaks of "instruction in the secret cypher work" and enumerates a "Prelate" among the lodge officers. There is a good deal of the usual tomfoolery. The "obligation" taken by members is as follows (*ibid.*, pp. 30 sq.): "I, ——, do solemnly and voluntarily promise in the presence of Almighty God and this duly convoked Tent of the Knights of the Maccabees, that I will be faithful and true to the Tent denominated —— Tent, No, —, of which I am now to become a member; that I will maintain and uphold the Constitution and By-Laws of the Order, or of any Tent to which at any time I may belong; that I will be true to all Sir Knights of the Order, and will forever keep and conceal all the secrets, signs, pass words, grips, and other private work of the Order, and that I will not, under any circumstances make them known to any one in the world, or suffer others to do so, if in my power to prevent it, unless it be a Sir Knight of the Order who I know is entitled to them, or in the body of a Tent while at work; that I will not defraud a Member or Tent of anything or allow it to be done by others, if in my power to prevent it; that I will not become a member of any society of men who claim to be a branch of this Order, unless they are chartered by the Executive of this Order, and that I will respect and protect the near relatives of all Sir Knights, especially the widow and the orphan. To all this I most sincerely promise and swear with a fixed solemn and determined resolution to keep and perform the same, binding myself under no less a penalty for the wilful violation of any of the provisions, than that of having my left arm cut off above the elbow (the Sir Knight on the left draws battle axe across the candidate's left arm), so that I would forever be unable to prove myself a Knight of the Maccabees. So help me the Most High, and keep me steadfast in the same until death."

---

[1] His biography by E. J. Dunn in the *Fraternal Monitor,* Dec., 1922, Vol. XXXIII, No. 5, pp. 21–27; Jan., Feb., March, Apr., 1923, Vol. XXXIII. Nos. 6, 7, 8, and 9. We will quote a passage which shows that, even for Catholics, "Fraternalism" (as it is called) easily becomes a substitute for religion. Mr. Dunn writes (*Frat. Mon.,* Vol. XXXIII, No. 9, p. 21: "Mr. Markey comes from a family of Catholics. He was reared in the Catholic faith. However, he has not practiced it very diligently for a good many years. He says he has had no church affiliation since 1876. Most of his life he has been engaged in a line of service that stands second only to religion. Because of this fact he has likely not felt any urgent need of an active church connection."

The Maccabees, in 1900, were declared by Bishop Fink, of Leavenworth, to be a society "which no practical Catholic is allowed to join or to remain a member of." (See the *Catholic Universe,* Cleveland, O., 27 July, 1900).

Present status: 4,659 lodges with 256,710 benefit and 4,081 other members, in the U. S. and Canada. The *World Almanac* for 1923 gives the total membership as 275,580. Head Office, 5065 Woodward Ave., Detroit, Mich. The Maccabee Home, located in Chester County, Pa., recently added another 150 acres of fertile land and to its former 225 acres, making one of the finest home farms for the aged in the country.

Cyclopedia of Fraternities, 2nd ed., pp. 151–154.—*Statistics Fraternal Societies,* 1923, pp. 97 sqq.—*Christian Cynosure,* Vol. XLVIII, No. 7, Nov., 1915, pp. 206 sq.—*Knights of the Maccabees Illustrated.* (The complete illustrated Ritual and Secrets of the order as used in 1880). Chicago, National Christian Association.—P. Rosen, *The Church and Secret Societies,* pp. 195–208.—*The Review,* St. Louis, Mo., 9 Aug., 1900, Vol. VII, No. 20. p. 157.

Mafia

See ITALIAN SECRET SOCIETIES.

Magi

See ORDER OF THE MAGI.

Magian Masters

See ORDER OF THE MAGIAN MASTERS.

Manufacturers' and Merchants' Federal Tax League

This League, recently established at Chicago, proposes to "raise revenue and to relieve business, industry, and agriculture of about $1,250,000,000 of the burden which it now carries," through the agency of four bills, to be introduced into Congress. The first of these is the land value tax, which provides for a federal tax of one per cent on the privilege of holding lands and natural resources worth more than $10,000, after deducting the value of all buildings, personal property, and improvements. In the case of farms, cost of clearing, draining, plowing, and cultivation, together with soil fertility, are classed as improvement values. It would exempt over 98 per cent of all actual farmers and also exempt standing timber from taxation, whether naturally or artificially grown, while it would tax monopoly holders of vacant natural resources, valuable "sites" in cities and the holding of land in general out of use. It is estimated that the revenue raised under this bill would be about $1,000,000,000 annually. The other measures to be introduced include one repealing a great variety of taxes on business and industry, leaving, however, the taxes on such products as distilled spirits, tobacco, and the manufactures dependent upon child labor; one amending the income tax law so as to distinguish between "earned" and "unearned" income, and another amending the inheritance tax. It is believed that the above programme will relieve the people of the United States of from three to five times the actual amount—$1,250,000,000—saved by the relief on business by reducing the inflated living costs. Be that as it may, it is at any rate refreshing to see concrete efforts made to solve the federal tax problem.

Christian Science Monitor, Boston, Mass., 17 Aug., 1923, Vol. XV, No. 221, p. 16.

Mark Lodges

See FREEMASONRY.

Masonic Life Association

This is a mutual benefit society which admits only Masons. It was organized in 1872 and re-organized in 1919 on a more adequate financial basis. It has a total membership of 18,825. Home Office, 452 Delaware Ave., Buffalo, N. Y.

Statistics Fraternal Societies, 1923, p. 99.

Masonic Mutual Life Association of the U. S.

This fraternal beneficiary order, consisting entirely of Masons, was organized in 1869, and changed its name to ACACIA MUTUAL LIFE ASSOCIATION in 1922.

Fraternal Monitor, May, 1922, Vol. XXXII, No. 10, p. 19; Dec., 1922, Vol. XXXIII, No. 5, p. 2.

Masonic Service Association of the U. S.

The Masonic Service Association is a sort of clearing house for all the Masonic grand lodges, and its principal work is "the teaching and fostering of true Americanism." It acts in the name of all the Masons of America. Bulletins on Masonic and patriotic subjects and on public-school education are issued from time to time, and speakers representing the Association have delivered many addresses among Masonic audiences. This Association has lately (July, 1923) moved its headquarters from Cedar Rapids, Ia., to Washington, D. C. (See Appendix).

Fellowship Forum, 4 Aug., 1923, Vol. III, No. 7, p. 1.

Masons' Annuity

The Masons' Annuity, of Atlanta Ga., was organized in 1898 on the principle of the old Scottish annuity plan, which gave to widows a regular income as long as they lived or until they married again, and payments to each child until age 21. It was an ideal plan, but the important item of adequacy of rates was neglected. A readjustment plan was adopted in 1915, and the funds on hand at that time were segregated for the benefit of the beneficiaries of members up to that date. The contributions of new members were placed in a separate fund. A receivership was caused by a notice, early in 1922, that the funds available for annuities under the old class would be exhausted by April 1, 1922. Inasmuch as the Society possessed a large fund to the credit of the other class, the annuitants sued for the continuation of their incomes under a receivership. The petition was granted. The living members were reinsured by the Southern Insurance Company, Nashville, Tenn. In the final court proceedings claims for the funds were made by the beneficiaries of the members dying before 1915, by the later beneficiaries known as seven year annuitants, and by the reinsuring company in the interest of the living members. The decision by the Supreme Court of Georgia (June, 1923) fixed a percentage basis of distribution. It was estimated that the 5,700 members would receive about $350,000, reducing the liens on the certificates 40 per cent, and the 820 beneficiaries of deceased members would get the remainder.

Fraternal Monitor, July, 1923, Vol. XXXIII, No. 12, p. 9.

Mason's Wife

See ADOPTIVE MASONRY.

Masters' Association

A Masonic association founded at Rome, N. Y., in 1923, having as its object "the bringing into closer affiliation, especially in regard to social matters, the lodges in the Oneida district." The new association co-operates with the Past Masters' Association and the SQUARE CLUBS.

Fellowship Forum, 13 Oct., 1923, Vol. III, No. 7, p. 1.

"Melter"

This is advertised as "the funniest side degree known to fraternalism." It is used to "build up" members for the SUPREME TRIBE OF BEN HUR.

Fraternal Monitor, March, 1923, Vol. XXXIII, No. 8, last cover page.

Memphis Rite

See RITE OF MEMPHIS.

Military Lodges

Military lodges are Masonic lodges established in an army.

The first one in America, according to Mackey, was established under a warrant from the Grand Lodge of Massachusetts, in 1738. In the Civil War many military lodges were erected on both sides, but met with opposition in some jurisdictions. We have not been able to obtain any reliable information about military lodges in the American army at the present time. In England, military lodges are regulated by special provisions of the Grand Lodge Constitution. No lodge can be established in a regiment without the concurrence of the commander and no private may be initiated as a full-fledged member, though he may, by dispensation, be admitted as a "Serving Brother."

Encyclopedia of Freemasonry, p. 501.

Military Order of the Cootie, U. S. A.

Founded in 1920. Membership 12,000. Head office, Foster Bdg., Corvallis Ore.

World Almanac, 1923, p. 394.

Military Order of the Loyal Legion of the United States

An organization composed of veteran officers of the Civil War and their direct male descendants. It was founded in 1865. The total membership was 5,407 on April 30, 1922. The headquarters are at 1805 Pine St., Philadelphia, Pa.

World Almanac, 1923, pp. 394, 398.

Military Order of the Serpent

This is a secret society, founded in Cleveland, O., in 1904. The members are veterans of the Spanish-American war. The chief officer is known as Supreme Gu-Gu. Its principal object is said to be to continue the secret society of KATIPUNAN, which formerly existed [*sic!*] in the Philippine Islands. The branches are called "Lairs." The national officers are: the "Supreme Gu Gu," the "Supreme Thrice Infamous Inferior Gu Gu," "the "Supreme Lord High Keeper of the Sacred Amphora," etc. The insignia are a Filipino cross bearing the arms of the U. S.

Revue Internationale des Sociétés Secrètes, 20 April, 1913, p. 1124; 20 May, 1913, p. 1708.—*La France Antimaçonnique,* Vol. XXVII, No. 32, 7 Aug., 1913, pp. 373 sq.—*Fortnightly Review,* St. Louis, Mo., 15 March, 1913, Vol. XX, No. 6, pp. 178 sq.—*Monitor,* Newark, N. J., Vol. XIV, No. 11..

Military Order of the World War

This Order is a competitor to the American Legion. It was founded at Detroit, in 1920, and is open to all commissioned men who served in the U. S. or Allied armies in the World War. The constitution closely follows that of the American Legion and prohibits political activity within the Order.

Fortnightly Review, St. Louis, Mo., 1 Nov., 1920, Vol. XXVII, No. 21, p. 331.

Million Dollar Yeomen Clubs

This is "a new idea in the fraternal world," originating in Detroit, Mich. The clubs are composed of at least 200 members (presumably all belonging to the Brotherhood of American Yeomen), each of whom holds a $5,000 certificate, and no two individuals representing the same occupation.

Fraternal Monitor, Feb., 1922, Vol. XXXII, No. 7, p. 6.

Minute Men of 1890

See Order of the American Union.

Minute Men of the Constitution

This is a Fascisti movement, organized in the spring of 1923 by Gen. Dawes (better known as "Hell and Maria" Dawes), for the purpose of fostering, aiding, comforting, and nourishing the "open shop." The platform has five points, No. 4 of which reads as follows: "Indorsing the announced position of the government of the U. S., maintaining that the right of a citizen to work without unlawful interference is as sacred as the right of a citizen to cease work, irrespective of whether he is or is not a member of a labor or other organization." These fair sounding words are mere camouflage, for the movement is plainly directed against union labor and was at once recognized in its true colors by the labor organs.

St. Louis Post-Dispatch, 27 May, 1923, under "Voice of Union Labor and the Radical Press."

"Minute Men of the West"

An organization to combat Ku Kluxism and kindred movements, incorporated in Sept., 1923, in California. Its headquarters are established in San Francisco. Among the purposes set forth as its aims, is "condemnation of all influences and agencies which breed class or religious discrimination and advocacy of the renewal and building up of respect for law and the Constitution of the United States."

Sacramento, Cal., *Catholic Herald,* 22 Sept., 1923, p. 5.—*St. Louis Post-Dispatch,* 15 Sept., 1923, Vol. 76, No. 7, p. 1.

Miriam Degree

See INDEPENDENT ORDER OF FORESTERS.

Mizraim

See ORIENTAL RITE OF MEMPHIS AND MIZRAIM.

Modern American Fraternal Order

This association was organized at Effingham, Ill., in 1896, to "pay death, disability, and old age benefits by means of mutual assessments." It has a "Supreme Chaplain," who, acording to the revised laws, adopted Dec. 1, 1910, "shall conduct all devotional exercises of the Supreme Lodge, deliver all obligations to officers or members of the Supreme Lodge, and perform such other duties as may be required of him." The chaplains of the subordinate lodges, according to the same code, "shall conduct the devotional exercises of the lodge, assist in the installation and initiation ceremonies," etc. A peculiar feature of this Order is that it does not allow its subordinate lodges to hold any public installation of officers on Sunday.

Cyclopedia of Fraternities, 2nd ed., p. 157.—*Christian Cynosure,* May, 1913, Vol. XLVI, No. 1, pp. 25 sq.—*Fortnightly Review,* St. Louis, Mo., 15 June, 1918, Vol. XXV, No. 12, p. 182.

Modern Americans

This fraternal order, organized in 1919, pays death, total disability, sickness, old age, and funeral benefits. It admits both men and women. Its present status is as follows: 17 lodges, with a benefit membership of 830, and a "Juvenile Department" of 480 members. The office of the "Supreme Assembly" is located at 2617 Loraine Str., Houston, Tex.

Statistics Fraternal Societies, 1923, pp. 101 sq.

Modern Brotherhood of America

This fraternal beneficiary society for men and women was organized at Tipton, Ia., in 1897, by Thos. B. Hanley, a Mason and a KNIGHT OF PYTHIAS (d. 22 Sept., 1919). It had 48,610 benefit members on Jan. 1, 1923, and operates in all the U. S. (except Alabama, Arkansas, Florida, Louisiana, Mississippi) and in Canada. The "Supreme Office" is located at Mason City, Ia. The propaganda literature sent out by this lodge says nothing of secret work or ritual. The M. B. of A. prides itself especially on its system of "duofold protection,"—"a combination of life insurance and savings for old age with the ordinary cost of one."

Fortnightly Review, St. Louis, Mo., 15 Feb., 1920, Vol. XXVII, No. 4, p. 57.—*Statistics Fraternal Societies,* 1923, pp. 102 sq.—*Fraternal Monitor,* Oct., 1919, Vol. XXX, No. 3, pp. 14 sq.; June, 1923, Vol. XXXIII, No. 11, pp. 20 sq.—*Modern Brotherhood,* Mason City, Ia., Nov., 1923, Vol. XXVII, No. 8.

Modern Knights' Fidelity League

This is a mutual assessment beneficiary society for men and women, organized in Kansas, in 1891, by members of the ROYAL ARCANUM, the NATIONAL UNION, the WOODMEN OF THE WORLD, and other secret fraternities. Its headquarters were at Kansas City, Kans. Its plan of insurance was to combine a number of risks (such as death, endowment benefit, annuity, etc.) in one certificate. The *ritual* was founded on the life and adventures of Don Quixote and comprised three degrees. The above-quoted information is culled from the *Cyclopedia of Fraternities,* 2nd ed., p. 157.

Modern Knights of St. Paul

This is an organization for boys and young men, principally such as have been "converted" in the Billy Sunday campaigns. It was launched in Detroit, Mich., in 1917. Rev. D. H. Jemison, of Cincinnati, O., a Methodist minister, was the first "Grand Chaplain." The order "meets the boy on his own plane with its athletic, social, and fraternal features, providing a normal approach to the Christian life." This society is also called Kappa Sigma Pi. It has three degrees: "Order of Jerusalem," "Order of Damascus," and "Order of Rome," corresponding to the first three degrees of Masonry. There are also "Grand Orders" (lodges). Boys from twelve to fourteen years are eligible for the first degree; from fourteen to sixteen, for the second, and from seventeen to twenty-one, for the third. A *vow* to keep the secrets is imposed, and parents are enjoined not to force the boys to tell them, as "they are nobody else's business."

Detroit News, 29 Jan., 1917.—*Christian Cynosure,* March, 1917, Vol. XLIX, No. 11, pp. 35 sq.; April, 1917, Vol. XLIX, No. 12, p. 360.

Modern Order of Craftsmen

A fraternal beneficiary order of this name was founded at Detroit, in 1894, and incorporated under the laws of the State of Michigan, according to the *Cyclopedia of Fraternities,* 2nd ed., p. 199. We have not been able to get into communication with it and believe it is now extinct.

Modern Order of Praetorians

This is a fraternal insurance society similar to the Modern Woodmen of America. It was organized in 1898, by Charles B. Gardner,[1] and admits men and women on equal terms. It does business in Texas, Oklahoma, Mississippi, Arkansas, Florida, Kansas, Louisiana, Alabama, California, New Mexico, Georgia, Colorado, Illinois, and Washington. There were 599 lodges of this Order on 1 Jan., 1923, with 36,752 benefit members. The "Office of the Supreme Senate" is in the Praetorian Bldg., Dallas, Tex. The M. O. of P. is a secret society, for Article XV of its Constitution says: "Committee on Law and Ritual shall consist of four members, who shall prepare the ritual and may from time to time suggest changes therein, also recommend changes in this Constitution. In it shall be vested the secret work of the Order. . . ." Article VIII of the by-laws mentions an *"obligation"* taken at initiation. The rates of assessment in this society vary greatly, according to the hazards of each member's vocation or occupation (see Art. XVIII of the Const.). The branches of this Order are known as "Councils," and each "Council," according to Art. 1 of the by-laws, has the following officers: "Sublime Augustus," "Seignior Tribune," "Junior Tribune," "Worthy Attorney," "Worthy Recorder," "First Centurion," "Second Centurion," "Lygian," "Soothsayer," "Sentinel," "Praetorian Queen," "Worthy Physician," and "Official Musician."

Statistics Fraternal Societies, 1923, pp. 103 sqq.—*Constitution of the*

---

[1] A biography of Gardner, with a brief sketch of the history of the Modern Order of Praetorians, from the pen of E. J. Dunn, appeared in the *Fraternal Monitor,* in December, 1920 (Vol. XXXI, No. 5. pp. 16 sq.). We quote a curious passage: "In one of his reminiscent moods he [Gardner] told us [Dunn] that he is a member of the only chapter of a most unique club. It is called the Bone-Head Club and has 57 members—no more, no less. There is a long waiting list and he looked right at us when he so informed us. No new member can be admitted unless some member resigns, is expelled or dies. None resigns, none are expelled and few die. Some of us may have to wait a long time. The '57' is indicative of Heinz' 57 varieties. We are unable to understand what relation pickles can have to such a club and Mr. Gardner did not enlighten us. Possibly the 57 varieties are incorporated in the secret work of the club."

Modern Order of Praetorians, as Originally Adopted and as Amended up to November 30, 1920, and in Force December 30, 1920, Dallas, Tex., 1920.

Modern Order of the Chaldeans

A fraternal and benevolent association established at Brownsburg, Ind., in 1888, mainly, it seems, in the interests of ordinary workingmen. Its chief officer glories in the title of "Grand Illuminator." A letter addressed to the secretary at Brownsburg, Ind., in July, 1923, was returned by the postmaster of that town as "unclaimed." The Order is probably extinct.

La France Antimaçonnique, Vol. XXVII, No. 28, July, 1913, p. 330.

Modern Order of the White Mahatmas

This Order was founded by Fred. R. White, R. Hollingsworth, and Leona White, at Minneapolis, Minn., at a time when that city figured as a "psychic" centre. (See *La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 330.) It seems to have disbanded; at least the post office at Minneapolis professes itself unable to find any such organization (Aug., 1923).

Modern Romans

This secret fraternal insurance and benefit society, organized in 1904, admits both men and women, and offers "protection beyond age 70 and old age benefits at 70, provided for in a separate fund." It has 72 lodges, with a benefit membership of 2,397. The home office is located in the Engelman Block, Manistee, Mich. The name "Modern Romans" was selected "because the founders believed that the ancient Romans well represented the principles of permanency and fidelity." All the policy-holders are divided into ten-year classes. A new "class" begins at the end of each ten-year period and must take care of its own losses until the number of policy-holders becomes less than 1,000, when they become part of the next succeeding "class." The society does not write insurance for children because it "believes that the main object of life insurance is to protect matured men during their producing years." In regard to the society's *secret features,* the "Supreme Consul, Mr. D. E. Cole, writes: "The society has secret features, but has no connection with any nationality or creed."

Letter from Mr. D. E. Cole, Supreme Consul, dated 9 Aug., 1923.—Propaganda pamphlet, entitled *Modern Romans,* Manistee, Mich., *s. a.*—*Statistics Fraternal Societies,* 1923, pp. 105 sq.

Modern Samaritans

This fraternal beneficiary society, organized in 1897, is incorporated under the laws of the State of Minnesota, and does business, besides, in Michigan, North Dakota, Washington, and Wisconsin. It has 91 lodges with a benefit membership of 5,438. The "Supreme Council" has its headquarters in the Christie Building, Duluth, Minn. This Order has a *ritual,* which exemplifies the Parable of the Good Samaritan (Luke X, 25 sqq.), and, according to a statement made by its President, "is secret only to the extent of admitting to meetings none but members of the Order in good standing."

The Modern Samaritans, as stated by Supreme President C. E. Lovett [1] at the 1923 meeting of its "Supreme" (formerly "Imperial") Council, has suffered much from bitter political quarrels among its members and officers. "The founders of the Order," he said, "worked practically for nothing and put up most of the money for current expenses besides. At that time we had no Grand Council and no political contests. As the Order has increased in size and strength, there has been more or less strife at every meeting of the Grand Council and some of these contests have been so fierce as to cause a good deal of bitterness and dissatisfaction, resulting in loss of members and creating an influence which made it more difficult to secure members."

Statistics Fraternal Societies, 1923, pp. 106 sq.—Propaganda leaflet, *The Modern Samaritans,* Duluth, Minn., 1923.—*Letter* from C. E. Lovett, President, dated 31 May, 1923, to Arthur Preuss.—*Fraternal Monitor,* July, 1923, Vol. XXXIII, No. 12, p. 8.

Modern Society of Rosicrucians

This secret society was founded in England by Robert Wentworth Little and introduced into the United States in 1879. It consists mostly, if not wholly, of Masons, and its objects are identical with those of FREEMASONRY. It has nine degrees. Every "Frater" is obliged to choose a Latin devise, which is registered by the secretary. In addition it collects and preserves information concerning Freemasonry and secret societies in general, endeavors to inspire a love for historical truth, and brings to light facts in connection with the life and labors of a certain class of scientists and scholars who are believed to have been forerunners or protagonists of Freemasonry.

---

[1] Mr. Lovett, the President of the Modern Samaritans, according to the *Fraternal Monitor* (Oct., 1920, Vol. XXXI, No. 3, p. 8), "has a longer career than probably any other fraternalist in the country. He joined the ANCIENT ORDER OF UNITED WORKMEN in 1873, the year that the original society began to expand. He has remained in good standing ever since and now looks back upon the development of the fraternal system as a part of his personal experience."

La France Antimaçonnique, Vol. XXVII, No. 25, 19 June, 1913, p. 295.—*Encyclopedia of Freemasonry,* p. 666.—McClenachan's "Addendum" to Mackey's *Encyclopedia of Freemasonry,* p. 998.

Modern Woodmen of America

This secret beneficiary society, according to its official history, was organized by Joseph C. Root, a Mason and K. of P., of Lyons, Ia., in 1883, and is designed to bind in one association "the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist." It is an Illinois corporation, working under a charter granted May 5, 1884. The territory of the Modern Woodmen is confined by its charter to the States of Illinois, Minnesota, Ohio, Iowa, Nebraska, Wisconsin, Michigan, Kansas, North Dakota, South Dakota, Missouri, and Indiana, from which the cities of Chicago, Detroit, Milwaukee, St. Louis, and Cincinnati are excluded. Through the exclusion of these large cities, it is claimed that the organization confines itself to the healthiest part of the country. In the formation of the *ritual* and ceremonies, the organizers made an effort to be original. Candidates, in order to be eligible, must be male whites, over 18 and under 45 years of age, of sound health, exemplary habits, and good moral character. One who is more than 45, even though it be for a single day only, is as ineligible as persons engaged in occupations of a risky nature.

The complete revised official ritual (illustrated) of the Beneficiary and Fraternal Degrees of the Modern Woodmen of America, with the "unwritten" or secret work, installation, funeral ceremonies, odes and hymns, has been published by the National Christian Association, Chicago, Ill. (1897; new ed., 1904) and can be purchased for 35 cts.

The *"Central Obligation"* taken by members of the "Beneficiary Degree" reads as follows (*Ritual,* Cook's edition of 1904, p. 39):

"I, (name), do, in the presence of these witnesses, vow and declare that if I am adopted as a Son and Neighbor of the Modern Woodmen of America, I will, in addition to that which I have already promised, obey the laws, rules, regulations, and requirements of the Fraternity, faithfully and conscientiously, and will forever hold its interests sacred, and do all in my power, not inconsistent with my duties as a man and patriot, to maintain and promote the same. If I knowingly use deceit in this, my obligation, may I be cast out of the Fraternity and from the company of all good men, even as I now shall cast the stone I hold in my right hand. (Escort and stranger each throws stone on floor.) To this solemn vow I pledge my sacred honor."

The obligation taken by members of the "Fraternal Degree" contains this passage (*ibid.*, pp. 46 sq.):

"I, (name), in the presence of our Venerable Consul and these witnesses, on my sacred honor as a man, promise and declare that I will . . . not reveal any of the transactions of the Camp, or the signs, ciphers, words, symbols, grip or written work of the Fraternity to any person not lawfully entitled to the same. And that under no circumstances and conditions in which I may be placed, will I, even though threatened with dire calamity, or tempted with great reward, ever reveal the passwords of this Fraternity, except to those entitled to receive the same in a regularly constituted Camp of Modern Woodmen, or when I may be acting as Venerable Consul of the Camp, Deputy Head Consul, or Head Consul. May I be dashed to pieces as I now dash this fragile vessel into fragments, if I promise not the truth. (Strangers cast vessel into receptacle provided. Which being done): To all this I sincerely and in honor promise."

The Modern Woodmen of America have their own "funeral services" with a strongly religious tinge. The "Funeral Chant," for instance, is composed of three or four verses of the Psalm "De Profundis," ending with the prayer: "Give unto him (or them) eternal rest, O Lord! And unto him (or them) let shine perpetual light!" (*Rit.*, p. 94.) In view of these facts it is not surprising that the *Ohio Waisenfreund*, a Catholic weekly published by the Papal College Josephinum, at Columbus, O., in its edition of Dec. 13, 1911 (p. 391), warned its readers against the Modern Woodmen of America as a dangerous society, "Masonic in essence and opposed to the Catholic Church." The Lutheran Synod of Missouri has also taken a firm attitude against the Modern Woodmen of America. The Rev. H. C. Brinkmann, a minister of that Synod, in a brochure published by the Concordia Publishing House, St. Louis, Mo., in 1898, under the title, *Was sind die Modern Woodmen of America? und: Warum kann ein Christ nicht zu ihnen gehören?* shows that no believing Christian can consistently belong to this organization. He also points out (p. 2) that while the essential aims and character of the Woodmen are plainly apparent from their official literature, the members of many "local camps" do not seem to be aware of them, or make it their business to deny them when asked. Bishop Vincent Wehrle, O.S.B., of Bismarck, North Dak., in 1922 warned his flock "against joining the ROYAL NEIGHBORS, the MODERN WOODMEN, and all other organizations that are either affiliated with the Freemasons or imitate them." (See *Der Volksfreund,* Richardton, N. Dak., quoted in the *Fortnightly Review,* St. Louis, Mo., Vol. XXIX, No. 16, p. 301). Archbishop Katzer, of Milwaukee, in 1900, warned the faithful of his diocese against the Modern Woodmen (*Catholic Sentinel,* Chippewa Falls, Wis., 27 July, 1900); Bishop Fink, of Leavenworth, Kas., exhorted his clergy to keep their people from joining them (*Catholic Universe,* Cleveland, O., 27 July, 1900), and Archbishop Kain, of St. Louis, wrote to one of his priests, under date of 9 Jan., 1900: "I have good reasons for considering the (Modern) Woodmen a very dangerous society for Catholics—hence you must require all Catholics to withdraw from it." (*The Review,* St. Louis, Mo., 22 March, 1900, Vol. VII, No. 1, p. 3).

Present status of the M. W. A.: 14,103 "local camps" in the U. S. (except Mass. and So. Carolina), with a benefit membership of 1,074,118, and a social membership of 14,779. Office of the "Head Camp," 1504 Third Ave., Rock Island, Ill.[1]

---

[1] The head offices of the Modern Woodmen of America were originally at Fulton, Ill., and the story of their removal to Rock Island illustrates the importance that fraternal societies often assume, especially in small communities. We quote, with some abbreviations, from the *Fraternal Monitor,* Jan., 1922, Vol. XXXII, No. 7, p. 18: The head offices were at Fulton, Ill., when, in 1892, the Head Camp meeting at Omaha, Neb., voted to change them to Rock Island. Members of the Order and other citizens of Fulton obtained an injunction, which was continued in the courts for several years. The Head Camp session at Madison, Wis., in 1895, again voted, almost unanimously, to remove the headquarters to Rock Island. But the injunction proceedings were finally decided in favor of Fulton, on the ground that under the laws of the State of Illinois the location of the head office could not be changed at a meeting held outside the State. An act of the Illinois legislature was then obtained permitting fraternal societies to change their offices by action of meetings held outside the State, and at the Head Camp held at Dubuque, Ia., in 1897, a nearly unanimous vote was again given in favor of Rock Island. Residents of Fulton, however, went before the master in chancery of Whiteside County, and secured two more injunctions. These were soon dissolved. When the news reached Rock Island, about six hundred residents of that city chartered a special train and went to Fulton for the purpose of removing the office records and furniture and carrying them to Rock Island. The band entered the offices and proceeded to pack the Society's movable possessions. Word of the raid flashed through the village of Fulton and citizens tried and true rushed to the rescue. A battle was fought in the offices and on the streets, and the Fulton people, possessing superior force, were victorious, and the raiders were sent back

Are Insurance Lodges Christian? a leaflet issued by the National Christian Association, Chicago; New Series No. 11 (no date).—P. Rosen, *The Church and Secret Societies,* pp. 166–184.—*The Review,* St. Louis, Mo., 22 March, 1900, Vol. VII, No. 1, p. 3; 31 May, 1900, Vol. VII, No. 11, p. 86; 7 June, 1900, Vol. VII, No. 12, p. 89; 9 Aug., 1900, Vol. VII, No. 20, p. 157.—*Cyclopedia of Fraternities,* 2nd ed., pp. 157–159.—*Statistics Fraternal Societies,* 1923, pp. 107 sq.—*Fellowship Forum,* 12 May, 1923, Vol. II, No. 47, p. 4.—Stray copies of the *Modern Woodman,* Rock Island, Ill.

Molly Maguires

This name was given to a secret society existing in the anthracite coal regions of Pennsylvania from 1854 to 1876, whose members were held responsible for a number of murders and other crimes, especially during the protracted strike of 1874–1875. We have no evidence to prove that there was any connection between the Molly Maguires and the Ancient Order of Hibernians, but undoubtedly the A. O. H. was used as a cloak by the Molly thugs and assassins. In October, 1874, seven Catholic priests in Schuylkill, Columbia, and Northumberland counties, Pa., publicly denounced the Molly Maguires and sharply censured the Ancient Order of Hibernians. In 1876, aided largely by confessions of gang members and the testimony of a Pinkerton detective, James McParlan, a large number of ring-leaders of the Molly Maguires were arrested and tried. Of those found guilty, ten were executed and fourteen sent to prison. The controversy regarding the responsibility of the Ancient Order of Hibernians for the Molly Maguire outrages, and the character of the last-mentioned organization, broke out anew in 1916, when Father D. J. McDermott, who, as parish priest in Pottsville, Pa., had signed the manifesto of 1874 and knew the activities of the Molly Maguires at first hand, resigned from the rectorship of St. Mary's Church, Philadelphia, because he disagreed with Archbishop Prendergast over the propriety of opening the 1916 convention of the Ancient Order of Hibernians with a high mass "in the very city where many of the crimes of the Molly Maguires were committed." A statement from the priest in the Philadelphia *North American,* Aug. 12, 1916, showed that the ancient controversy

to Rock Island defeated. Another injunction was secured and the battle was fought thenceforth in the courts. The will of the Society finally prevailed and the offices went to Rock Island. Looking back twenty-five years the fight seems amusing, but it was no joke to the inflamed people of the rival communities. The town of Fulton sustained the loss without suffering extinction, and to-day it is the home of another society, the Mystic Workers of the World, which has established a good-sized office and gives employment to a considerable office force.

was by no means settled; it remains unsettled up to the present day.

Cyclopedia of Fraternities, 2nd ed., pp. 423-425.—*The Mollie Maguires: Origin, Growth and Character of the Organization,* by F. P. DeWees, Philadelphia, J. B. Lippincott & Co., 1877.—W. R. Browne, *What's What in the Labor Movement,* N. Y., 1921, p. 327.—*Fortnightly Review,* St. Louis, Mo., 1 Sept., 1916, Vol. XXIII, No. 17, pp. 260 sq.

Monks of Cahokia

This secret society, whose members paraded in monks' habits and gave salacious shows, animal dances, etc., on Monk's Mound near East St. Louis, Ill., was vehemently discussed in the public press in 1915, but has not been heard of since.

Diocesan Messenger, Belleville, Ill., 10 and 17 Sept., 1915.

Mooseheart Legion

This is the female branch of the LOYAL ORDER OF MOOSE OF THE WORLD.

Mormons

According to the *Cyclopedia of Fraternities* the founders and early leaders of the Mormon sect ("Church of Christ of Latter-day Saints") were Freemasons. It has been asserted that the Mormon Church itself is not only a religious sect, but a secret society kindred to Masonry. The Chicago *Standard,* in its edition of May 13, 1911, published a remarkable account of the secret oaths and rites of the Mormon sect, which was furnished by a writer whose uprightness and truthfulness were vouched for by a Baptist pastor. This writer was a member of the Mormon Church for 25 years, went through the "endowment ceremonies" at Salt Lake City at the time of his marriage, but later apostatized from the sect. He gives a detailed account of the "endowment ceremonies" as he witnessed them at the time of his marriage. We shall quote a few pages from his story:

"In receiving the first grip of the Aaronic priesthood, we were made to swear 'to obey all the laws of the priesthood of the Mormon Church in preference to the laws of the United States.' Otherwise we could not go further. Daniel H. Wells, one of Brigham Young's councilors, then appeared and announced that any who did not want to go further would be permitted to turn back. It was understood that if we chose to go on there would be no other chance to retreat. No one turned back. I was tempted to do so, but I recalled that I had been baptized into the 'Blood Atonement' and therefore did not dare to turn back. Baptism into the 'Blood Atonement' was a solemn pledge that if the one baptized ever disobeyed or displeased the priesthood, apostatized from the church, or committed adultery, he was in duty bound to appeal to the 'Danites,' whose duty it was to spill his blood, in order that the otherwise unpardonable sin might be forgiven and the offender admitted into heaven. In case the offender refused voluntarily to surrender his life, it was understood that the 'Danites' would see to it that in some secret way the vow with full penalty was carried out. Under such conditions I had no desire to retreat. Besides, it was my wedding day, and should I return it would be a return to bachelorhood.

"We are now in room No. 5, which was really the same room but with the dividing curtains removed so that the men and the women were together. Then followed the 'creation scene.' . . .

"Wilford Woodruff then told us to form in line one behind the other to take the oath of secrecy. In the Smoot trial before the senate committee on privileges and elections, Joseph F. Smith, the head of the Church, testified that there were no oaths in the endowment ceremonies, that the Mormon Church abhorred oaths. He also testified that the endowment ceremonies were the same to-day as they had always been. Yet Joseph F. Smith was one of the witnesses on the occasion of which I write, and I shall leave it to the reader to decide whether the following would not be called an oath. When we were drawn up in line Wilford Woodruff said: 'Brethren and sisters, put your hands perpendicular above your heads.' When a half dozen or more of the men objected and did not put up their hands Wilford Woodruff said: 'Now, brethren, you must all do the same way'; then they put up their hands. He continued: 'Drop the left arm to the side. Draw the right hand across the left side, the palm downward, and repeat after me, "We do this in the presence of God, the priesthood and witnesses present, should we or any one of us reveal the oath, the covenant or the promise to the world, we will be willing to have our throats cut from ear to ear,"' (he drawing his hand across his throat, each one doing the same), 'and,' he continued, 'drop your hand to your side.' Similar motions were then made over the heart, abdomen, etc., indicating that not only was the throat to be cut, but that the heart was to be cut out, the bowels to be torn out and the tongue to be pulled out by the roots, if any of the secrets were revealed. We were then told that the marks on the undergarments over the heart, abdomen, etc., were to ever remind us of the penalties that would be inflicted if these secrets were revealed.

"The man representing 'Peter' then gave us the second grip of the Aaronic priesthood. The penalty for revealing this grip was to be sawn asunder. All pledged their submission to such a punishment by drawing the hand across the abdomen. The men and women then took the oath of chastity. They do not, however, consider that polygamy is unchaste. It is a vital part of the divine plan of salvation. A man to be exalted in the heavenly sphere must have more than one wife. The women then took the oath of obedience to their husbands, promising to look up to them as their gods, and the only gods with whom they have to do. It is not possible for woman to enter heaven except she be united in marriage to some man.

"Wilford Woodruff then said: 'Sisters, those of you who are willing to uphold and sustain the heaven-ordained principles of polygamy by allowing your husbands to have more wives than one, say Aye, and those opposed, Nay.' Every woman answered 'Aye.' Not a woman present dared answer otherwise. The women in the Mormon Church are the real sufferers.

"We then received the first grip of the Melchizedek or greater priesthood, to which order we were told Christ belonged. Upon receiving this we were made to take the oath of vengeance. Wilford Woodruff said: 'Brethren and sisters, you and each of you do solemnly promise and vow that you will pray and never cease to importune high heaven to avenge the blood of Joseph the martyr and Hyrum, his brother, upon this nation, whose blood has sealed their testimony: you shall teach this to your children and your children's children to the third and fourth generation. You do this in the presence of God, angels and witnesses present.' All bowed the head and answered. 'Yes.' Yet it was repeatedly testified in the Smoot trial that there was no oath of vengeance against the United States in the endowment ceremonies!

"From this room we entered room No. 6, known as the prayer room. All formed in a circle about the prayer-altar, with their arms on each other's shoulders. Wilford Woodruff stood in the center and offered the prayer, we repeating the words after him.

"The prayer ended, we went up stairs to room No. 7, the instruction room. The only partition between this room and room No. 8 was a curtain called the 'Veil.' On the veil were marks similar to those on the undergarments. In the veil were holes through which the hands could be passed, and a hole opposite the mouth, through which one could speak but could not see. The room on the opposite side of the veil from us represented heaven. Robert Sharkey took each one separately and led him to the veil. He gave three raps with a mallet on a wooden support and William Jennings, representing Saint Peter, answered from within: 'Who is there?' Sharkey replied: 'This brother has fulfilled all the obligations and is ready for another step.' The person desiring entrance then put his hands through the veil and gave Saint Peter the various grips of the priesthood which had previously been taught him, and whispered to him his new and celestial name. My name was Moses. Saint Peter, being satisfied by these tests, opened the door at the side and the man was allowed to enter heaven. The same performance was repeated for the wife-to-be, and she, too, was allowed to enter. It may be added here that not only in the ceremonies, but also in the actual faith and practice of the Mormon Church the requisites to entrance into heaven are not the high moral and spiritual attainments of character and conduct found in other faiths, but the ability to give the grips and passwords and answer to the new name given by the priesthood. The only sin that can prevent a Mormon's entrance into heaven is apostasy from the Mormon Church or disobedience to the Mormon priesthood."

As regards *Masonry among the Mormons,* it is probable that several of the Twelve Apostles of the Church of Christ of Latter-day Saints (as the sect calls itself) were Freemasons. Theo. S. Parvin, Grand Secretary of the Grand Lodge of A. F. and A. M. of Iowa, in 1896, informed Albert C. Stevens (see *Cyclopedia of Fraternities,* 2nd ed., p. 70) that to his personal and official knowledge the Mormons had a Masonic lodge at Nauvoo, Ill., between 1840 and the time they removed from Illinois to Iowa, and later to Utah.

In addition, there have been, and probably still are, non-Masonic secret societies within the Mormon community (cfr. JOSEPHITES).

Christian Cynosure, Sept., 1923, Vol. LVI, No. 5, pp. 134–137; June, 1914, Vol. XLVII, No. 2, pp. 39 sqq.—*Cyclopedia of Fraternities,* 2nd ed., pp. 70–72.—*New Encyclopedia of Social Reform,* pp. 782–784.

Mosaic Templars of America

This is a secret fraternal beneficiary society of Negroes, with headquarters at Little Rock, Ark. It was organized May 22, 1883, by J. E. Bush and C. W. Keatts. Its general objects are to unite fraternally all persons of African descent of good character, of every profession, business and occupation, and to give all possible moral and material aid in its power to its members. It does not, however, interfere with religious or political opinions of any of its members. The objects are further to establish and maintain a benefit fund from which is to be paid a sum not in excess of $1000 to the beneficiaries of deceased members and also for the relief of sick, disabled, and distressed members. The present status of the organization, as of December 31, 1922, shows a membership of 87,069.

The "Acting Grand Scribe" informed us, under date of 20 Oct., 1923, that "not as much stress is laid upon the secret side of the organization as upon the business side."

Fraternal Monitor, April, 1923, Vol. XXXIII, No. 9, p. 7.—*Missouri Red Book, 1922, 1921,* p. 442.

Mules

SEE ORDER OF MULES.

Mutual Benefit and Aid Society

This fraternal beneficiary society ("Gegenseitiger Unterstützungs-verein von Chicago") with headquarters at 507 Ashland Block, Chicago, Ill., was founded in 1871. Its main object is to pay sick benefit and death insurance (to the amount of $15 a week) and death insurance ($500). It has no secret features of any kind. The membership, at the close of 1922, was 4,099.

Fraternal Monitor, April, 1923, Vol. XXXIII, No. 9, p. 7.—*Letter* from Mr. Joseph Sieben, Secretary, dated 9 Aug., 1923.

Mutual Protective Society

See ORDER OF MULES.

Mysterious Order of the Witches of Salem

This is the female auxiliary of the MYSTIC ORDER OF THE VEILED PROPHETS OF THE ENCHANTED REALM. It admits only wives, mothers, sisters, and daughters of members of the parent order. Its places of meeting are called "Caldrons." An advertisement of a meeting of the "Witches" says that there will be dancing for those who like it, and Masons are urged to join in the following words: "Come along and we'll make you over, so that your horns will be nice and soft, and we'll put a smile on your frontispiece after the operation that will make your wife call the police unless you telephone her before going home."

Christian Cynosure, Vol. XLVII (1915), No. 11, p. 345.—*La France Antimaçonnique,* Vol. XXVIII, No. 30, 23 July, 1914, p. 355.

Mystic Brothers

See INDEPENDENT ORDER OF MYSTIC BROTHERS.

Mystical Seven

Though this society bore no Greek letter title, it is probably the mother of the so-called GREEK LETTER FRATERNITIES. It was organized at Wesleyan University, Middletown, Conn., in 1837. Its chapters were called "Temples," of which there were about ten, mainly in the South. The mother "Temple," at Wesleyan, became dormant in 1861, but was revived some years later as a local senior society. In 1887, it united with other surviving "Temples" of the original Mystical Seven and was absorbed by the Beta Theta Pi. The *ritual* of the Mystical Seven had "distinct Masonic thumbmarks,"—an important fact that should be kept in mind when studying the Greek Letter Fraternities, of which it was the mother.

Cyclopedia of Fraternities, 2nd ed., pp. 178 sq.—*Baird's Manual of American College Fraternities,* 10th ed., N. Y., 1923, pp. 740 sq.

Mystic Nobles of Granada

An organization of Knights of Columbus which apes the Mohammedan mummery of the Ancient Arabic Order of the Nobles of the Mystic Shrine. This and other "side degrees" or "inner circles" have been officially repudiated by the Board of Directors of the Knights of Columbus on various occasions, notably in a resolution passed in April, 1913, to the effect that "certain associations, posing as kindred to the Knights of Columbus" and "conferring degrees under claimed authority of the Knights of Columbus," are unauthorized and "that the members of this organization be warned against such societies and be informed that the first, second, third, and fourth degrees are the only degrees recognized by the Order."

Sacred Heart Review, Boston, Mass., Vol. L (1913), No. 11; Vol. LIII, No. 20.—*Fortnightly Review,* St. Louis, Mo., 15 May, 1915, Vol. XXII, No. 10, p. 310.

Mystic Order of Veiled Prophets of the Enchanted Realm

This Order, which is often called by the sobriquet "Blue Lodge Shrine," was established in 1890, at Hamilton, N. Y., by Thos. L. James, ex-Postmaster-General of the U. S., together with several other gentlemen, among them the Right Worshipful Geo. H. Raymond, Grand Lecturer of the Grand Lodge of Freemasons of the State of New York. According to *La France Antimaçonique* (Vol. XXVIII, No. 30, 23 July, 1914, p. 355) its seventeen charter members were all high-degree Masons, belonging to Hamilton Lodge No. 120. The Order is known as "the playground of Blue Lodge Masonry." Its origin is explained as follows: "As in addition to the abstruse and complicated teachings of Freemasonry which go to make up a part of life, we also 'need sunshine,' so these Freemasons have built up a new Order, which is 'Mystic' in its subtle lessons, as in its form; 'Veiled,' because no human heart stands all revealed; and in an 'Enchanted Realm,' because 'duties wear' and 'sorrows burden in any unenchanted realm.' The cornerstones of the Order, therefore, as may be inferred, are sociability and goodfellowship." (*Cycl. of Frat.*, p. 97.) A black fez, with a red tassle, having on the front the emblem of the order and the name of the "Grotto" to which he belongs, is the head-covering for all "Prophets" of the Order. Members of the Supreme Council wear a specially designed purple emblem and the letters M. O. V. P. E. R.

None but Master Masons are eligible for membership (Const., Art. XVIII, § 1), though "it is to be explicitly understood that in itself this is not a Masonic Order, and that it is in no sense a Masonic degree." (Preamble to the "Constitution and Regulations of the Supreme Council," as revised Oct. 12, 1904, and printed by the *Hamilton Republican*, Hamilton, N. Y.). The branches are called "Grottos." There can be only one "Grotto" in any one city. Some "Grottos" have ladies' auxiliaries.

The *"Grotto Creed and Prophets' Compact"* gives the objects of this Order as follows:

"(1) To draw Master Masons of different blue lodges into closer and more friendly relationship. (2) To create and maintain a spirit of fraternity and not rivalry among Masons. (3) To discountenance jealousy, enmity and ill-feeling. (4) To teach that a Mason is not merely a member of one blue lodge but belongs to the fraternity at large. (5) That there are good Masons outside of our own blue lodge and that they are worthy friends and companions. (6) To build up and strengthen the character and individuality of the Mason, and to teach, recognize, and develop the principles of Masonry outside the blue lodge room. (7) To teach that a Mason must not be judged by special qualities and the property he possesses, nor avoided because he earns his bread by common labor. (8) The Grotto meets all Masons on the level, not figuratively, but actually, and teaches that Masons are brothers on the street as well as in the lodge room. (9) That Masonry must not be used as a means of advancing the material interests of any man. (10) The Grotto aims to be the lodge of lodges."

Mackey's Revised History of Freemasonry, edited by Robert I. Clegg, Ch. 108, pp. 1984 sqq.—*The Builder*, St. Louis, Mo., Oct., 1923, Vol. IX, No. 10, p. 319.—*Cyclopedia of Fraternities*, 2nd ed., p. 97.—*La France Antimaçonnique*, Vol. XXVIII, No. 30, 23 July, 1914, pp. 354 sq.—*Christian Cynosure*, Vol. XLVII (1915), No. 11, p. 345.—*Fortnightly Review*, St. Louis, Mo., 15 July, 1914, Vol. XXI, No. 14, pp. 436 sq.—*Fellowship Forum*, 8 Dec., 1923, Vol. III, No. 25, p. 6.

Mystic Shrine

See Ancient Arabic Order of Nobles of the Mystic Shrine.

Mystic Star

See Order of the Mystic Star.

Mystic Workers of the World

Founded by G. W. Clendenen, a Mason, Odd Fellow, Knight of Pythias, both branches of the Woodmen, etc., of Fulton, Ill., in 1892, to pay death, sickness, and disability benefits by means of mutual assessments. Admits both men and women. The ritual emphasizes Charity. Archbishop Messmer, of Milwaukee, after examining the revised constitution and ritual of this society, in 1917, declared in a letter to the *Catholic Citizen*: "As far as I can see, there is nothing in the society to make it fall under the ban of the Church, and thus absolutely to prevent Catholics from becoming members. Naturally, this is my personal opinion, as I am not authorized to speak for other prelates of the hierarchy."

Present status: 943 lodges, with a benefit membership of 72,955 and a social membership of 154, in the States of Illinois, Wisconsin, Iowa, Michigan, Missouri, Kansas, Nebraska, Minnesota, and Texas. There is also a juvenile department, with 3,044 members. The office of the "Supreme Lodge" is at Fulton, Ill.

The M. W. W. adopted new and seemingly adequate insurance rates in 1920, after Robert Toole, editor of their official organ, had figured out that the old level rates would be adequate only if Nature would permit human beings to reach an average ripe old age of 275 years.

The benefits provided by Mystic Worker certificates include death, total and permanent disability, specific accident and double indemnity.

Cyclopedia of Fraternities, 2nd ed., p. 159.—Milwaukee *Catholic Citizen,* Vol. XLVI (1917), No. 26.—*Statistics Fraternal Societies,* 1923, pp. 109 sq.—*Fraternal Monitor,* June, 1920, Vol. XXX, No. 11, p. 15; Oct., 1920, Vol. XXXI, No. 3, p. 19; June, 1921, Vol. XXXI, No. 11, pp. 16 sq.; June, 1923, Vol. XXXIII, No. 11, p. 13.

N

National Americans

See Security Benefit Association.

National American Woman Suffrage Association

The National American Woman Suffrage Association was formed on February 17, 1890, by the union of the National Woman Suffrage Association (organized in 1869) and the American Woman Suffrage Association (organized in 1869). Its object is "to secure protection, in their right to vote, to the women citizens of the United States, by appropriate National and State legislation." The Association is composed of State organizations of two classes: (1) Suffrage organizations in States where the right of suffrage is denied to women; (2) Organizations of women voters in States having full or presidential suffrage. In order to increase the effectiveness of women's votes in furthering better government, women from the enfranchised States, in 1919, formed a National League of Women Voters within the National American Woman Suffrage Association. The League's recent selection of "the twelve greatest living women" indicates that its leaders do not know the essential difference between natural philanthropy and Christian charity. The headquarters of the League are at 532 17th St., N. W., Washington, D. C.

World Almanac, 1923, p. 397.—*Catholic Observer,* Pittsburgh, Pa., 31 May, 1923, Vol. XXIV, No. 50, p. 4.—*Handbook of the National American Woman Suffrage Association and Proceedings of the Jubilee Convention* (1869–1919), Edited by Justina Leavitt Wilson, New York, 1919. —*Proceedings of the Second Annual Convention of the National League of Women Voters,* Held at Cleveland, O., Apr. 11–18, 1921; Peru, Ind., 1921.—*Year Book of the National League of Women Voters and Proceedings of the Third Annual Convention,* . . . Held at Baltimore, Md., Apr. 20–29, 1922 (*s. a. et l.*)

National Assembly Patriotic League

See American Protective Association.

National Association for the Advancement of Colored People

This Association, organized in 1909, is open to all persons, regardless of race, sex or color, who believe and wish to cooperate in the work of promoting the welfare of colored people. The headquarters are at 70 Fifth Ave., New York City. The N. A. A. C. P. has directed its efforts mainly against lynching, race riots, unjust discrimination, peonage, and the Ku Klux Klan (see KNIGHTS OF THE KU KLUX KLAN), and one of its chief aims is "to keep intensely alive among the colored people of America the sense of racial vigilance and the conviction that their future depends upon a realization of what the race is justly entitled to and a determination to secure it." The Association publishes *The Crisis,* which, in 1922, had an average monthly circulation of 41,000 copies. An outstanding achievement in the recent history of the Association was the reaching of an audience of some five million persons through full-page advertisements inserted in nine leading dailies and two magazines, *The Nation,* and the New York *Times,* mid-week pictorial). This advertisement, which cost $6,980, was intended as a blow in the campaign to force enactment of a federal anti-lynching law, and was designed to present to the masses of white newspaper readers, who did not have such information, the facts and figures concerning lynching in their own country. The effect of this advertisement, headed "The Shame of America," calling the attention of the American people to the facts regarding lynching, was a flood of editorial comment in which the lynching statistics promulgated by the Association were accepted and reproduced throughout the country.

Letter from Walter White, assistant secretary, 11 July, 1923.—*13th Annual Report N. A. A. C. P. for the Year 1922*, New York City, 70 Fifth Ave.—F. G. Detweiler, *The Negro* Press in the *United States,* Chicago, 1922, pp. 63 sq.—W. E. Burghardt Du Bois, *Darkwater,* N. Y., 1920.

National Benevolent Society

This is a fraternal beneficiary order operating on the lodge system. It was established at Kansas City in 1894, under the then fraternal beneficiary law of the State of Missouri. The General Secretary, Mr. F. E. Lott, in reply to an inquiry informs us that the society is "purely mutual and fraternal," that it "has local lodges," and that it is licensed to do business in the States of Missouri, New Mexico, Kansas, Colorado, Iowa, Tennessee, Alabama, Arkansas, Texas, Kentucky, Michigan, Nebraska, Mississippi, Florida, Georgia, Indiana, Minnesota, Louisiana, Oklahoma, Virginia, W. Virginia, S. Dakota, Pennsylvania, Illinois, New Jersey, Ohio, and in the District of Columbia. The total benefit membership of the Society, on Jan. 1, 1921, according to the Missouri Red Book, was 5,558. The headquarters of the Supreme Lodge are in the Westover Building, Kansas City, Mo.

Missouri Red Book, 1922, 1921, p. 442.—Letter from F. E. Lott, Gen. Sec., dated Aug. 3, 1923.

National Brotherhood of Consumers

This fraternal order was incorporated in 1918, under the laws of Indiana, "to protect the rights of the consumer." It has been operating chiefly in the Northern part of that State. It provides protection against sickness and accidents, as well as funeral benefits, and tries to save its members money by the collective buying of coal, groceries, etc. The headquarters of this Brotherhood are at Fort Wayne, Ind.

Fraternal Monitor, Feb., 1922, Vol. XXXII, No. 7, p. 11.

National Child Labor Committee

This organization was established in 1904, "to promote the welfare of society with respect to the employment of children in gainful occupations," and devotes its attention entirely to ascertaining and publishing the facts concerning child labor, raising the standard of public opinion and parental responsibility with respect to the employment of children, and promoting and enforcing laws on this subject.

New Encyclopedia of Social Reform, pp. 807, 170 sqq.

National Christian League for the Promotion of Purity

This organization was founded in 1891 for the purpose of "elevating public opinion respecting the nature and claims of morality, with its equal obligation upon men and women, and to secure a proper practical recognition of its precepts on the part of the individual, the family, and the nation." The League, which holds annual meetings, has for years tried to make marital infidelity a legal crime, punishable with imprisonment for both sexes. Through its efforts a law permitting the prosecution of persons proved guilty of adultery is now in force in every State of the Union. The League has its headquarters in New York City.

New Encyclopedia of Social Reform, p. 807.

National Civic Federation

This organization grew out of the Chicago Civic Federation, in 1900. Its object is "to bring into co-operation the sane and patriotic leaders of the forces of employers and employed, and of the interested, but too often forgotten and forgetting third party, the general public." It combats as "the twin foes of industrial peace": anti-union employers and Socialists, holding that "the former are unconsciously promoting that class hatred which the latter boldly advocate." The Federation works largely through departments, *e. g.,* the Public Ownership Commission, the Immigration Department, the Department of Conciliation and Arbitration, the Department of Trade Agreements, the Welfare Department, etc. The headquarters of the National Civic Federation are at New York.

New Encyclopedia of Social Reform, pp. 807 sq.

National Civil Service Reform League

This League was organized in 1881, to advance the cause of civil service reform, locally and nationally. Its headquarters are in New York.

Cfr. the article on Civil Service Reform in Bliss and Binder's *New Encyclopedia of Social Reform,* pp. 238–241.

National Co-Defenders

See NATIONAL DEFENDERS.

National Committee of One Hundred for the Enforcement of Law

This is a group of women representing many female voters throughout the country, formed to "mobilize the strength of the women of America particularly for the enforcement of prohibition." Among the organizations represented in this group are the Federation of Women's Boards of Foreign Missions, the General Federation of Women's Clubs, the YOUNG WOMEN'S CHRISTIAN ASSOCIATION, and the DAUGHTERS OF THE AMERICAN REVOLUTION. The Committee was formed in May, 1923, and its first resolution called upon Gov. Smith of New York to veto the bill repealing the New York prohibition enforcement law, which he refused to do.

Christian Herald, New York, 2 June, Vol. XLVI, No. 22, p. 442.

National Consumers' League

The National Consumers' League was founded in 1899 and incorporated in 1902. Its object is to investigate the conditions under which goods are manufactured in order to enable purchasers to distinguish in favor of goods made in a well-ordered factory, under conditions favorable to the workers. In 1906, the League extended its activities by investigating the conditions of food production and working for the abolition of child labor, especially in the cotton mills. The League has branches in most of the States, each with its own constitution and officers, but all co-operating with the national organization. A "Handbook of Child Labor Legislation" was issued annually for a number of years by the League, and labels were awarded to manufacturers who met the League's conditions. A "White List" of stores which approach nearest to the standards of the League was distributed in millions of copies in New York City. At present the League is concentrating its efforts upon securing protective legislation for women and minors in industry. Its most important recent undertaking was the preparation of a brief to defend the minimum wage law of the District of Columbia before the Supreme Court of the United States. Other briefs of similar nature and the previous almost uninterrupted success of the League in defending protective laws for women and children in industry are indicated on the final pages of a little pamphlet, "A Challenging National Duty," which can be had for the asking.

The League has no secret features. Its headquarters are at 156 Fifth Ave., N. Y. City.

Florence Kelley in the *New Encyclopedia of Social Reform,* pp. 286 sq.—Letter from Miss Constance Hook, membership secretary, dated 6 Aug., 1923.—Leaflets and brochures kindly furnished by Miss Hook.

National Council for the Prevention of War

The National Council for the Prevention of War is part of an international movement for "no more war." Its leaders in America have adopted the slogan "Law—Not War," and are working for President Harding's World Court proposal. On July 28–29, the ninth anniversary of the outbreak of the World

War, "No More War Day" demonstrations were held under the auspices of the National Council for the Prevention of War in cities of every State, taking the form of street speeches, luncheons, Sunday school and church addresses on the subject, outdoor meetings, house-to-house canvasses, poster displays, and theatrical exhibits. The organizations participating represented a membership of several millions. They included civic societies, labor unions, church bodies of several denominations, peace societies, women's clubs, farmers' associations, and welfare organizations. The Executive Board of the National Council for the Prevention of War includes John Grier Hibben, president of Princeton University; A. Lawerence Lowell, president of Harvard University; William Allen White, Kansas editor; Jane Addams of Hull House; Carrie Chapman Catt, suffrage leader; Father John A. Ryan, D.D., of the Catholic University of America; James R. Howard, former president of the American Farm Bureau Federation. The headquarters of this organization are at 505 Fifth Ave., New York City.

National Council of Patriotic Americans, Inc.

A new organization formed to enable various "patriotic" societies and orders "to compel the recognition of the rights of all American people, so as to thwart the schemes of any single class, ecclesiastical or otherwise, to win special favors from the government or to exercise control in its affairs." The subdivisions of the Council are planned to secure the co-operation of the "fully sixty millions of non-papal Americans who will never be members of any secret order." In a statement published in the *Fellowship Forum* (14 July, 1923, Vol. III, No. 4, page 2) Dr. Mahoney says: "The founders of the Council were impressed with the fact that there was no agency through which the various American fraternal and patriotic organizations could join their efforts to overcome the combined activities of certain minority movements that were so united as to compel consideration and obtain favoritism even at our national capital. Because of their divided efforts various orders failed to win merited attention. A notorious fact that evidences the truth of the preceding statements is the failure of patriotic Masonic leaders to gain the consent of the War Department to the proposed plan of Masonic activities in the many camps at home and abroad during the recent war. The Masonic and other bodies were refused recognition, while the Knights of Columbus—one of the papal secret orders—were not only permitted to work freely among the soldier boys, but were encouraged and aided in their activities by the administration then in power. More than this is the fact that by the executive order of the then President of the United States, patriotic Protestant Americans were forced to the choice of either neglecting the needs of the sons overseas and in the camps at home or of contributing to the papalizing propaganda and Romanizing schemes of the papal secret order, the Knights of Columbus. The National Council of Patriotic Americans, efficiently organized and strongly reinforced by the co-operation of the various fraternal and patriotic societies, will be able to protest effectively against any such executive order in a future crisis. In these days since the war the papal organizations have been able to entrench themselves more firmly in national political circles and to fasten their grip more surely upon national affairs. They have defeated proposed patriotic legislation, they have insolently obtruded into governmental affairs, they have arrogantly insisted upon their so-called rights, and have otherwise interfered in matters that pertain solely to the state. Protests have been made by numerous American organizations, but have failed to prevent the furtherance of papal plans. There can be but one explanation. The papal forces are organized, but the patriotic forces are divided; there is no unity of effort on the part of those who desire to hold American ideals. Through the National Council of Patriotic Americans, as the representative agency of the various American societies, there can be such combination of effort and unity of action as will compel recognition of the rights of all American people so as to thwart the schemes of any single class, ecclesiastical or otherwise, to win special favors from the government or to exercise control in its affairs."

Fellowship Forum, 26 May, 1923, Vol. II, No. 49, p. 3; 14 July, 1923, Vol. III, No. 4, p. 2.

National Council of Women, Inc., U. S. A.

The National Council of Women, Inc., U. S. A. is a sort of clearing-house for national societies, and its membership is limited to national societies. It is one of the members of the International Council, consisting of "National Councils" in twenty-seven different countries. It does its work through committees and reports to biennial meetings. Its membership is over 6,000,000. The Council is "neither Jew nor Gentile, Protestant nor Catholic, evangelical nor liberal, but within its membership all beliefs are represented, and on its platform every one of these beliefs may find an opportunity for either positive or negative expression." The secretary assures us that "there are no secret features in the Council although there are several affiliated societies that have them in their own organizations." The constituent organizations of the National Council are: National American Woman Suffrage Association, now National League of Women Voters; National Women's Relief Society; Young Ladies' National Mutual Improvement Society; National Women's Relief Corps; National Council Jewish Women; National Florence Crittenden Mission; Ladies of The Maccabees; National Federation of Colored Women; Ladies of the Grand Army of the Republic; Association of Collegiate Alumnae, now American Association of University Women; National Congress of Mothers and Parent-Teachers' Association; National Federation of College Women; National Federation of Musical Clubs; Needlework Guild of America; International People's Aid Association; General Federation of Women's Clubs; Women's International League for Peace and Freedom, U. S. A. Section; Women's Christian Temperance Union; Young Women's Christian Association; Woodmen Circle; National Women's Republican Association; Children of America Loyalty League; Kansas State Council; Rhode Island State Council; Indianapolis Local Council; Medical Women's National Association; International Sunshine Society; National American War Mothers; National Council Administrative Women in Education; National Kindergarten Association; Sons of Veterans' Auxiliary; National Auxiliary United Spanish War Veterans; Association of Women in Public Health; May Wright Sewall State Association; American Legion Auxiliary; Osteopathic Women's National Association; Southern Women's Educational Alliance; and American Lovers of Music.

World Almanac, 1923, p. 397.—Letter from Mrs. Flo Jamison Miller, corresponding secretary, Monticello, Ill.; dated 19 Oct., 1923.

National Council United American Men

Established in 1845. Membership, 40,000. Headquarters at Harrisburgh, Pa.

World Almanac, 1923, p. 397.

National Croatian Society of the U. S. A.

A fraternal society established in 1894 for the benefit of men and women of Croatian birth or descent. It has 393 lodges with a benefit membership of 39,598. The national headquarters are at 1012 Peralta St., N. S., Pittsburgh, Pa.

Statistics Fraternal Societies, 1923, pp. 110 sq.

National Curfew Association

This Association was founded, in 1889, by Alex. Hogeland, for the purpose of introducing the custom of ringing the curfew bell in the evening, after which children found unaccompanied in the streets are liable to arrest. The practice has been adopted in a number of cities and towns of the United States, it is claimed with good results. The National Curfew Association used to have its office at Washington, D. C., but has removed from there, and we are not sure whether or not it still exists.

New Encyclopedia of Social Reform, p. 808.

National Defenders

A fraternal beneficiary and patriotic society founded by J. W. Elliott at Knoxville, Tenn., in 1919. Its "slogan" is: "God—Country—Home." Its motto: "*Finis coronat opus*" (the end crowns the work). Its object is described as follows in Sec. 2 of the Constitution: "The object of this organization is to unite in fraternal bonds white male persons of the Caucasian race not less than eighteen (18) years of age of good moral character and reputable calling and without reference to faith or politics, except that each applicant shall be a believer in a Supreme Being and shall be unequivocally opposed to the principles of Bolshevism or kindred dogmas and shall have rendered service to the United States of America during the World War, 1914–1919, in one or more of the following particulars: Service in Army or Navy, Purchase of at least one Liberty Bond, Purchase of War Savings or Thrift Stamps, Contribution to the Red Cross or United War Work Fund. . . . It shall also be the object of this organization to assist in developing a spirit of good fellowship between all classes of honorable citizens and to . . . promote the study of economic, civic and scientific problems, and to this end each Lodge may, at its discretion, hold night schools at stated periods and employ lecturers and others learned in such matters to assist in this special work." This society has a woman's auxiliary called *National Co-Defenders.* The *ritual* of the society, written by Mr. J. W. Elliott, its founder, is said to be "a most unique and attractive work." The Order was credited with 34,000 members at the end of 1919.

Fraternal Monitor, Apr., 1920, Vol. XXX, No. 9, p. 9; Aug., 1920, Vol. XXXI, No. 1, p. 17; Oct., 1920, Vol. XXXI, No. 3, p. 2; Oct., 1919, Vol. XXX, No. 3, p. 26,—*Statistics Fraternal Societies,* 1920, p. 236.

National Education Association

This large and powerful organization was established in 1857, as "National Teachers' Association." In 1907, it was chartered by Congress under the name of "National Education Association of the United States." Its declared purpose is the "furthering and shaping of national educational aims and progress." The office of U. S. Commissioner of Education and the Federal Bureau of Education were established largely through its efforts. The Association has often been criticized in the Catholic press for its tendency to make education a huge centralized government monopoly.

New Encyclopedia of Social Reform, pp. 808 sq.

National Federation of the Ancient Order of United Workmen

This organization, which holds biennial conventions, is composed of grand lodges of the ANCIENT ORDER OF UNITED WORKMEN which are not affiliated with the Supreme Lodge.

National Federation of Uncle Sam's Voters

A "national non-profit federation, to promote enlightened and active citizenship," founded at Chicago, Ill., in 1923. Its aim is "to arouse Americans to more general and more effective participation in their local, state, national and international affairs," by means of "local assemblies for the discussion of public questions by citizens, present or prospective—these assemblies banded into a national federation," in order to obtain "enlightened voters, an efficient government, lower taxes, real popular rule, and the preservation of the liberties granted under our Constitution, against any and all assaults—a better, greater, more wonderful America." One learns from the prospectus that Ira Nelson Morris of Chicago resigned from the diplomatic service, after ten years as minister to Sweden, to become president of the new Federation. Samuel Adams, late president of the American Agricultural Editors' Association, relinquished that post to become director-general, "to goad and cajole citizens into a more intensive interest in national welfare." The offices of the Federation are in the Citizens' Bank Bldg., Washington, D. C., and its official organ is called *Public Affairs*.

The charters granted by the National Federation to local Assemblies authorizes them to meet for the discussion of the political, social and economic questions of the day, but no candidates are to be endorsed for any office or position by an Assembly of Uncle Sam's Voters, and no resolutions are to be passed advocating or opposing a course of action on any question. The charter of a local Assembly will be cancelled for any violation of these principles. All members receive, without extra cost, *Public Affairs*, the official monthly magazine; they can write to the Information and Research Bureau for facts about questions of the day; they receive free all pamphlets and other literature issued by the National Federation, and their membership card allows them the privilege of attending everywhere the meetings of local Assemblies. Local dues are fixed by local Assemblies according to the need of finances for local activities.

Christian Science Monitor, 18 May, 1923, Vol. XV, No. 146, p. 13, col. 2.—*Michigan Catholic*, Detroit, 31 May, 1923, Vol. XXXIV, No. 22, p. 4.—*Public Affairs*, Vol. I, Nos. 1, 2, 3 (June, July, Aug., 1923).

National Fraternal Congress of America

Though this body does not, strictly speaking, come within our scope, a brief description of it will no doubt be welcomed by many readers. It is an organization, the most complete of its kind, of fraternal benefit societies for accomplishing their common aims. It came into being in 1913, at Chicago, by a consolidation of the National Fraternal Congress (founded in 1886), and the Associated Fraternities of America (established in 1901 as a movement of protest against the legislative policy of the former organization). The National Fraternal Congress of America holds a convention each year for the purpose of discussing and taking action on the various questions that arise from time to time affecting fraternal societies, and concerns itself chiefly with promoting legislation designed to put the whole fraternal system on a sound and enduring basis. The auxiliary sections, composed of the presidents, secretaries, medical directors, attorneys, and editors of the various member societies, also hold annual meetings, devoted to problems which come distinctly within the province of the officers composing each section. The Press

Section is known as the National Fraternal Press Association. The N. F. C. of A. has bent all its efforts towards preserving the gains in legislation which it inherited with the consolidation of 1913, and which are combined in the so-called New York Conference Bill, which, the Congress is determined, shall become the law of the land. The bill has already been enacted in a number of States. Unfortunately for the fraternal movement, the ancient split was revived in 1919, by the organization of the AMERICAN FRATERNAL CONGRESS, by leaders of some of the largest fraternal beneficiary societies in the land, *viz.*: the AMERICAN INSURANCE UNION, the BROTHERHOOD OF AMERICAN YEOMEN, the FRATERNAL AID UNION, the MODERN WOODMEN OF AMERICA, the MYSTIC WORKERS OF THE WORLD, the NORTH AMERICAN UNION, the ROYAL NEIGHBORS OF AMERICA, the WOODMEN CIRCLE, and the SOVEREIGN CAMP WOODMEN OF THE WORLD.

For a short history of these different organizations and a brief but thorough study of the National Fraternal Congress Table of Mortality[1] as well as for the text, with an analysis, of the New York Conference Law, see *History and Operation of Fraternal*

---

[1] Many mistaken notions have been, and still are, current with regard to the N. F. C. Table of Mortality. It was compiled in 1897–98, by a committee on rates, consisting of Messrs. H. C. Sessions, chairman, F. A. Draper, D. P. Markey (cfr. MACCABEES, foot note 2), and President James E. Shephard as a member ex-officio. The object was to prepare a "minimum table of rates" on the basis of the available mortality records of the leading fraternal beneficiary societies of America. For a number of years nearly all fraternal insurance rates were based on this table; of late it has been displaced in most fraternal offices by the American Experience Table. The *Fraternal Monitor* said in a recent issue (Aug., 1922, Vol. XXXIII, No. 1, p. 12): "The N. F. C. table of mortality has received considerable attention in fraternal rate discussions, yet today there is more fraternal insurance being written upon the American Experience table. This fact does not imply that it is a poor table. It has sustained more attacks than any other compilation; it has been tested in use and by comparison with other mortality experience; it has come through with its integrity unimpaired. It was designed as a 'minimum table,' and that is what it is. Members of the Congress knew that the American Experience table predicated a much higher mortality and higher rates than actual experience demanded, and they wanted a table without redundancy. In its early years the N. F. C. table was attacked by fraternalists who were opposed to sound operation. Then its friends made improper use of it by re-rating old members at attained ages upon its figures, after the committee had stated specifically that it could not be used for that purpose. Others adopted it for new members without a loading for expenses. Of course it could not stand strains for which it was not intended. But in all cases where it was used correctly it has proved reliable. The N. F. C. table is more important as a historical document than as a foundation for operation. Its compilation marked a decisive step of fraternalists to get right. It was [the] forerunner of adequate-rate legislation, including legal rates, valuation, segregation and transfers."

Life Insurance, by Walter Basye, pp. 69 sqq., 91 sqq., and 133 sqq.

National Fraternal League

This fraternal benefit society was organized at Green Bay, Wis., in 1902. Its rates were established without consideration for any standard table of mortality, and for several years the League collected fewer than twelve assessments a year. In 1906, the officers realized that it was necessary to build a surplus, so an assessment was levied once a month, and a small increase was made in the rate. This was far from being adequate. In 1913 an adequate-rate class was established and new members were written on the N. F. C. Table of Mortality and four per cent. It was the intention to transfer the inadequate-rate members to this class, but most of them resisted the effort. In 1919 the League was merged with the BEAVERS, of Madison, Wis. At the time of the merger there were two thousand members in the insolvent class, and six hundred were paying N. F. C. rates. In the consolidation a home was found for the two classes of members of the National Fraternal League in the two branches of the Beavers, namely, the Beavers Reserve Fund Fraternity and the Beavers National Mutual Benefit. The plan followed the requirements of the statutes of Wisconsin governing fraternal benefit societies. The members of the League became members of either of the branches of the Beavers. All assets of the League were taken over by the Beavers Reserve Fund Fraternity and these, with the future assessments paid by League members, are held as a trust fund for their benefit.

Fraternal Monitor, Feb., 1919, Vol. XXIX, No. 7, pp. 21 sqq., where there is given an extended account of this merger, which is described as "one of the most equitable consolidations ever made between fraternal benefit societies."

National Fraternal Press Association

See NATIONAL FRATERNAL CONGRESS OF AMERICA.

National Fraternal Society of the Deaf

This fraternal benefit society admits deaf men only. It was established at Chicago, in 1901, and pays death, sick, and accident benefits. It has 93 lodges and a total membership of 5,082. The headquarters are at 130 N. Wells St., Chicago, Ill. It is not a secret society, so far as we can ascertain. From its establishment to 1 Jan., 1922, payments have been made on the death of 205 members. The leading causes of death were: disease of the respiratory system, 77, chronic diseases of systematic degeneration, 43, deaths by accident and violence, 48, diseases of the digestive system, 17, cancer and tumors, 12, brain, spine, and nervous system, 5, and miscellaneous fevers and infections, 3. Among the dead by accident and violence 27 were run down by trains, trolleys and automobiles, 6 died from industrial accidents, 9 from drowning, windstorm, asphyxiation and sunstroke, 3 from suicide, and 3 from gunshot wounds. It has long been a belief that deaf persons were more liable to accidents than the hearing, but this is not necessarily true, says the society. "Common prudence, the instinct of self-preservation, precept, the general experience of himself and his fellow deaf, all serve to impress a deaf person with the necessity of being on guard against accidents. The habit of alertness becomes second nature, and goes far toward making the totally deaf person, depending upon sight, less liable to accident than the hearing, depending largely upon hearing and who are often confused by a medley of sounds." It is added that a large number of accidents could hardly be averted by the possession of hearing. Railway smash-ups, injuries from tools, falling objects, getting caught in machinery, falling off buildings and drowning accidents could not be prevented by hearing.

Statistics Fraternal Societies, 1923, pp. 111 sq.—*Fraternal Monitor*, Feb., 1922, Vol. XXXII, No. 7, p. 8.

National Fraternal Union

This secret beneficiary society was organized at Cincinnati, O., in 1889, by Freemasons (see FREEMASONRY), ODD FELLOWS, and KNIGHTS OF PYTHIAS, to insure the lives of its members. It was incorporated under the laws of Ohio and offered regular insurance on the assessment basis or the endowment plan. Its *emblem* was a six-pointed star, containing a monogram formed of the letters N, F, and U, encircled by a chain and the initials of the motto, "Advancement, Protection, and Fraternity." The *ritual* was suggested by the motto and included three degrees, one for each word. This information is taken from the *Cyclopedia of Fraternities* and was gathered in 1896. The N. F. U. seems to have disbanded since; at least we have not been able to get into touch with it.

Cyclopedia of Fraternities, 2nd ed., p. 200.

National Fraternity

This fraternal mutual assessment beneficiary society, established at Philadelphia, in 1893, by members of the ANCIENT ORDER OF UNITED WORKMEN, received as members both men and women between the ages of 18 and 50. It paid death, total disability, sick, and accident benefits. The lodges were governed by "Sections," and the Fraternity at large was under the jurisdiction of a "Board of Control." The *ritual* was based on the history of the United States and the leading *emblem* was the dome of the National Capitol at Washington. Thus the *Cyclopedia of Fraternities,* 2nd ed. (1907), p. 167. To-day the N. F. is unknown to the postal authorities at Philadelphia, and we incline to the opinion that it has gone out of existence.

National Grange

A national secret society of farmers, organized at Fredonia, N. Y., in 1867, originally known as "National Grange of the Patrons of Husbandry." According to a statement made by its first secretary, Oliver Hudson Kelley (+1913), many of the founders of this Order were 32nd and 33rd degree Masons and prominent Odd Fellows (see the text of Kelley's letter in *Exposition of the Grange,* edited by Rev. A. W. Geeslin, Chicago, Ill., Ezra A. Cook, 1891, p. 7; cfr. also Dr. Buck's monograph, *The Granger Movement,* p. 41), which fact accounts for the Grange being "modelled on the Masonic Order, with the usual equipment of degrees, signs, and passwords" (Buck, *ibid.,* p. 41). The avowed purposes of the Order were two: industrial benefits and the social improvement of its members. The discussion of political questions was strictly forbidden, and its leaders have, in the main, been successful in keeping the Order out of politics. The National Grange grew slowly at first, but from 1871 onward its progress was rapid. Its climax of prosperity was reached in 1875, when there were in existence about 21,000 "Granges" with a membership of 758,767 (cfr. Buck, *op. cit.,* statistical table following p. 58). At this time jealousy arose between the subordinate Granges and the National Grange, and parties with no interest in agriculture beyond that of selling goods to the farmers made their way into the Order. This was carried so far that one "Grange" was organized on Broadway, New York City, with forty-five members, representing perhaps as many millions of dollars, and composed of bank presidents, wholesale merchants, manufacturers, and speculators. The result of all this was a great slump in membership. Nevertheless, the Grange has endured and has exercised no little influence, especially in promoting co-operation among farmers. According to the *World Almanac,* it still has branches in 33 States. Its national headquarters are at Fredonia, N. Y. The present membership is not given in the reference works at our disposal. The National Grange has an elaborate *ritual* with seven degrees. The *"secret work"* is in control of the members of the seventh degree, who are headed by a "high priest." The constitution and ritual of the Grange have been reprinted by Ezra A. Cook, under the title, *Exposition of the Grange,* Chicago, 1891. From this source we derive the following information:

In taking the obligation of *the first, or Laborer's degree,* the candidate, after being led three times around the hall, and properly catechised according to the ritual, is told by the Master that before proceeding farther he is to give a solemn pledge, "which will not conflict with your moral, social, religious, or civil duties." "With this assurance," asks the Master, "are you willing to proceed?" The candidate is supposed to reply, "I am"; and the "obligation" is then given in the following form: "In the presence of the Heavenly Father and these witnesses, I do hereby pledge my sacred honor that I will never reveal any of the secrets of this order or communicate them or any part of them to any person in the world, unless I am satisfied by strict test, or in some legal manner, that they are lawfully entitled to receive them; that I will conform to and abide by the constitution, rules and regulations of the National Grange and of the State Grange under whose jurisdiction I may at the time be, and of the subordinate Grange to which I may be attached; that I will never propose for membership in the order or sanction the admittance of any one whom I have reason to believe is an improper person, nor will I oppose the admission of any one *solely* on the grounds of a personal matter. I will recognize and answer all lawful signs given me by a brother or sister of the order, and will render them such assistance as they may be in need of, so far as I am able and the interest of my family will permit. I will not in any manner whatever, knowingly wrong or defraud a brother or sister of the order, nor will I permit it to be done by another, if in my power to prevent it. Should I knowingly or wilfully violate this pledge or any part of it, I invoke on myself total expulsion from the order without the possibility of reinstatement, and to be forever disgraced among those who were my brothers and sisters."

After imposing this obligation the Master of the Grange instructs the initiate in the signals at the outer and inner gates—the pass-word, the degree word, the sign of the degree and the salutation, also the sign of caution and Patron General's sign. The sign of the degree bears this interpretation: "A good laborer places faith in God." The same signs are given to the women; and in the *female degree,* the *Maid,* corresponding to the Laborer, the same obligation is imposed, the candidate being blindfolded and covered with a cloak. After the obligation the candidate is brought to light by removing the cloak, the steward giving the following complimentary advice: "Sisters, you entered here blindfolded and covered with that garment. Before you were placed Ignorance and Knowledge. You were allowed to choose for yourself, though in darkness; you chose wisely and found light. Wearing that garment is to teach you that those we admit into our circle are not chosen by outward appearance, and that we are not deceived by display in dress."

Having ignored Christ in their hymns, they proceed to honor pagan goddesses. Listen to the "Lecturer" in the Maid degree: "Sisters, when God created the Garden of Eden and planted therein all that was beautiful of tree, shrub, plant and flower, and so distributed his handiwork, it was Paradise. His last great work was to adorn it with woman, and to woman we look for those nobler traits that adorn humanity. Ever foremost in deeds of charity, ever lenient and forgiving, by the sick bed ever watchful, and, where affection claims her aid, none more devoted. In ancient mythology, even among the heathen, where a charm was needed to make divinity perfect, they invariably chose the type of woman. We see this in Ceres, the goddess who presided over the golden grain; in Flora, the goddess of flowers; and in Pomona presiding over fruit. Fortune, Fortitude, Truth, Fidelity, Friendship, all prominent deities, were given the female form; therefore let me urge you to remember the high position assigned your sex, and that you walk worthily in it." Ceres, Flora, and Pomona are chosen by the organizers of this counterfeit worship, as examples of "the high position assigned" to the female sex, with no mention of the Blessed Virgin Mary and the pious women who were first at the tomb of our resurrected Lord.

The *second degree* is styled the Cultivator. In taking it the initiate assumes the following obligation: "I hereby solemnly renew my obligation of secrecy and fidelity, taken in the first degree of this order; and further promise upon my sacred honor, to keep the secrets, fulfil the obligations, and obey the injunctions of this second degree, and aid my brothers and sisters in doing the same." The Shepherdess, the corresponding female degree, has the same obligation.

In the *third degree,* Harvester and Gleaner (female), the obligation reads: "I solemnly renew my promise to keep sacred the pledges of the previous degrees of this order, and hereby pledge my sacred honor that I will faithfully observe the precepts and injunctions of this degree, reveal none of its secrets, and assist in promoting the welfare of the order according to my ability."

In the *fourth degree,* the Husbandman and Matron take from the lips of the Master these words: "I hereby renew and confirm the obligations I have heretofore taken in this order; hereby solemnly declare and say that I will never communicate the secrets of this order to any one, unless legally authorized to do so; that I will endeavor to be a true and faithful Patron of Husbandry; perform the duties enjoined in the order, and aid others in the performance of the same."

According to a letter written on May 9, 1914, by the then Apostolic Delegate, Msgr. Bonzano, to Mr. J. M. Sevenich, editor of *Der Landmann,* Milwaukee, Wis., and published in that paper under date of 16 May, 1914 (Vol. XII, No. 34, p. 1), the archbishops "declined to pronounce an opinion on the National Grange because the constitution and ritual of the higher degrees of that order had not been submitted to them."

The New Encyclopedia of Social Reform, pp. 557 sq.—*Exposition of the Grange, Illustrated with Engravings, Showing the Lodge Room, Signs, Grips, etc., also the Initiation and Funeral Ceremonies and the Constitution of the National Grange,* edited by Rev. A. W. Geeslin, Chicago, Ill., Ezra A. Cook, 1891.—F. P. Kenkel in the *Amerika,* St. Louis, Mo., daily edition, 4 Dec., 1914, p. 4.—*Wesleyan Methodist,* 6 Feb., 1918.—*Christian Cynosure,* March, 1918 pp. 327 sq.—S. J. Buck, *The Granger Movement. A Study of Agricultural Organization and its Political, Economic, and Social Manifestations 1870–1880,* Harvard University Press, 1913. This work contains a very exhaustive bibliography, pp. 315–351.—*Christian Science Monitor,* Vol. XV, No. 294, p. 3.

National Health Council

The National Health Council is an organization composed of ten national voluntary health agencies of this country together with the United States Public Health Service as a conference member. The members are: American Public Health Association, American Red Cross, American Social Hygiene Association, Conference of State and Provincial Health Authorities of North America, Council on Health and Public Instruction of the American Medical Association, National Child Health Council, National Committee for Mental Hygiene, National Organization for Public Health Nursing, National Tuberculosis Association, United States Public Health Service (conference member). Each member organization elects a representative and an alternate to serve on the Council. The Surgeon General represents the United States Public Health Service. The American Child Hygiene Association, the Child Health Organization of America, and the National Child Labor Committee are indirectly members through their affiliation with the National Child Health Council.

World Almanac for 1923.

National Home Guard

A small fraternal beneficiary society for men and women, with headquarters at Warren, Pa. It was organized in 1907 and had 1,249 members at the end of 1921, all in the State of Pennsylvania.

Fraternal Monitor, April, 1922, Vol. XXXII, No. 9, p. 14.—*Statistics Fraternal Societies,* 1921, pp. 112 sq.

National Household Economic Association

This Association was incorporated in 1893, "to awaken the public mind to the importance of establishing bureaus of information where there can be an exchange of wants and needs between employer and employed, in every department of home and social life; to promote among the members a more scientific knowledge of the economic values of various foods and fuels; a more intelligent understanding of correct plumbing and drainage in our homes, as well as need for pure water and good light in sanitarily built houses; to secure skilled labor in every department of our homes and to organize schools of household science and service." The management is vested in a board of directors, with headquarters at Chicago, and the Association works mainly through existing women's clubs.

New Encyclopedia of Social Reform, p. 809.

National League for the Protection of American Institutions

This organization was established in New York, in 1889, with John Jay as president and the Rev. James King as secretary, for the purpose of establishing "constitutional and legislative safeguards for the American public school system" and preventing the appropriation of public funds to sectarian or denominational institutions. It outlined a proposed "16th amendment" to the Constitution of the U. S. along these lines, and secured the endorsement of a number of religious denominations for its plan, which, however, failed to receive the approval of Congress.

The National League was conspicuous in securing the confirmation by the Senate of Gov. Morgan and the Rev. Dr. Dorchester, whom President Harrison had nominated as head of the Indian Bureau, and who had agreed to discourage further appropriations in favor of the Catholic Indian schools. In New York the League opposed the Freedom of Worship Bill and blocked its passage for a number of years. This measure extended the benefits of the Constitution respecting freedom of conscience to the inmates of State reformatory and penal institutions. The League also opposed, though unsuccessfully, the building of the Catholic chapel at West Point. It met its final defeat in the State of Maine through the efforts of Protestant institutions which feared that a judicial interpretation of the word "sectarian" would cut off certain appropriations from public funds which they were accustomed to receive.

The Knownothing Party, by H. J. Desmond, Washington, D. C., 1904, pp. 152 sq.

National League for the Protection of the Family

This League was formed in 1881, for "the promotion of better public sentiment and legislation regarding the family, especially on marriage and divorce." Its founder, who was for many years its secretary, the Rev. Samuel W. Dike, a Congregational minister, took the ground that "the divorce question is but a part of the larger question of the family, and that this, in turn, is intimately related to the problems of property."

New Encyclopedia of Social Reform, pp. 384, 809.

National League of Masonic Clubs

The National League of Masonic Clubs is an affiliation of some 600 Masonic clubs of different rites throughout the United States. It is composed altogether of Master Masons and was organized in Syracuse, N. Y., April 20, 1905. One year later the first annual convention of the League of Masonic Clubs was held in Syracuse Masonic Temple. Representatives of 19 Masonic Clubs attended. At this convention the scope of the organization was broadened to include the entire country, and the name was changed to the National League of Masonic Clubs. It was resolved that "the purpose of this League shall be the promotion of fraternal relations between the Masonic Clubs comprising it and to facilitate the interchange of courtesies to visiting members." A declaration adopted at the Atlantic City convention of the League, May 25, 1922, says that "the United States of America is a Masonic nation, and we will ever strive to keep it as such." At its 1923 convention, held in Boston, Mass., the League decided to establish in Washington, D. C., a National League of Masonic Clubs' headquarters and, as an adjunct, a National League Employment Bureau. The League numbered 585 organizations with a membership of about 400,000, in June, 1923.

Fellowship Forum, Washington, D. C., 19 May, 1923, Vol. II, No. 48, pp. 1, 3; 26 May, 1923, Vol. II, No. 49, p. 4.—*Christian Science Monitor,* Boston, Mass., 11 June, 1923, Vol. XV, No. 165, p. 1; 12 June, 1923, Vol. XV, No. 166, p. 3; 14 June, Vol. XV, No. 168, p. 3.

National League of Protestant Women of America

This is a secret society, organized at Houston, Tex., July 10, 1922, for the following purposes: "To uphold the Constitution of the United States; Separation of Church and State; Defense and Improvement of our Public Schools; White Supremacy; Restricted Immigration; Promotion of high standards of morality, and protection of home life; Improvement of civic, political, social, economic and religious conditions."

A circular letter issued 21 June, 1923, by Mrs. E. J. Roth, the National Secretary, explains this programme as follows:

"We have no fight with Catholic people. They have a right to their own religion, but they must realize that in free America it cannot be one of religious and political domination. Their announced policy is to so extend their organization that all other modes of religious worship shall be excluded, and to destroy our public schools and other American institutions [?!]. Existing as approximately one hundred seventy-five separate and often inharmonious Protestant groups, we are powerless to protect our own, but by combining our strength in one Great Protestant Fraternity, we can and will preserve the ideals for which our ancestors suffered and sacrificed, and on which is built True America. People of the Jewish and Catholic faiths have organized, and no question has been raised. Protestant people have the same right, and, by the grace of God, we are going to use it, until our very strength will take care of every situation, and no 'fight' will be necessary. Our work is constructive, not destructive; it is anti-nothing, but pro-everything good. We are not working in a spirit of contention, but we are just looking after America's business as behooves all good Americans. Now as to our plan: First, we would suggest that you call together a very small group of people, say a representative woman from each

Protestant denomination in your community; include the ministers who are progressive and unafraid, and discuss the question of Protestant organization, bearing in mind that the work must be done in the right spirit. The only lasting victories are those achieved through love; but even love must be intelligent, and in all charity we can and must take an unfaltering stand for Right. Our insistence on holding our own need not lessen our ability to live as the best of neighbors with those friends of other faiths. The next step will be to assemble a larger group, selecting with great care only those women whom you *know to be absolutely loyal Protestants.* The foundation must be right; allow no others in your meeting. On this occasion have several good talks, from ministers and laymen, on the necessity for and advantage of Protestant organization. Read the Ideals on the enclosed card—create sentiment, and add to your number, carefully always. Above all, *work with strictest secrecy,* as it is necessary to the success of every movement that the opposing forces are not aware of your strength. Do not infer from this statement that this movement is auxiliary to any other man's or woman's organization, for it is absolutely independent. Having organized an interested group of Protestant people let us hear from you further, that we may send to you someone who will tell you 'all about it' and how to proceed that you may help to make this most important chapter in America's history."

Propaganda literature furnished by the National Secretary in June, 1923.

National League of the Armenian Race in America

This secret political society was established at Boston, Mass., in 1895, to aid in rescuing Armenia from the rule of Turkey. We have no means of ascertaining whether it still exists.

Cyclopedia of Fraternities, 2nd ed., pp. 420 sq.

National League of Women Voters

See National American Woman Suffrage Association.

National Masonic Research Society

The National Masonic Research Society was founded in 1914 under authority from the Grand Lodge of Iowa, to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is "non-commercial in its nature and aims only at the largest possible usefulness to Freemasonry."

The general objects of the Society are:

"The encouragement of every form of Masonic reading, study, research, and authorship; the collection and preservation of materials of value for Masonic study; the publication of a journal devoted to the interpretation of the history, nature, and present-day activities of all the Rites, Orders and Degrees of Freemasonry; the promotion and supervision of meetings for Masonic discussion and study; the organization of Masonic Study Clubs and the publication of courses of study; the publication and distribution of Masonic books; the encouragement of individuals and groups devoted to private Masonic research; co-operation with all possible agencies in the creation of an adequate Masonic literature and in the development of a competent Masonic leadership; service to Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports and investigations." In carrying on the activities described in the above list, the N. M. R. S. is assisted by Masonic officials, leaders, scholars, authors, and students in every State in the Union and in every country of the world.

The Builder, the official monthly journal of the Society, published first at Anamosa, then at Cedar Rapids, Ia., now at St. Louis, Mo., goes to each member as one of the privileges of his membership, and is not offered for sale to the general public. It is "edited in the interests of sound constructive policies and aims at creating among Masons a more heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world."

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form. Each member is entitled to *The Builder* and to all other privileges of membership, among which are the following: questions about Freemasonry are answered, and any kind of Masonic information is furnished; study clubs or other groups for Masonic study, or Masonic book clubs, or groups for special research, are organized and encouraged; addresses or materials for addresses are furnished; new or second-hand Masonic books are secured, sold, loaned, or purchased; architectural advice on the erection of Masonic edifices, or on the remodeling, decorating, or furnishing of lodge rooms is given; any Mason can be put in touch with any other Mason or group of Masons anywhere in the world; selected lists of Masonic books are recommended to individuals or to lodges.

The headquarters of the N. M. R. S. are now in the Railway Exchange Bldg., St. Louis, Mo.

The Builder, July, 1923, second cover page.

National Municipal League

The National Municipal League was founded at New York, in 1894, for the purpose of working out methods of improving municipal government. Gradually this group of specialists and practical city administrators extended their interest to county and State governments. Their object is to work out better methods and to improve the functioning of government machinery. The League is absolutely non-partisan and has no secret features. Its meetings and reports have been of great value to students and administrators. The headquarters of the League are at Philadelphia. It publishes a magazine, the *National Municipal Review* and has issued many valuable booklets on *A Model City Charter, The Short Ballot, The City Manager Plan, Town Planning, The Social Center, Lower Living Costs, The Initiative, Referendum, and Recall,* etc. The headquarters of the N. M. League are at 261 Broadway, N. Y. City.

New Encyclopedia of Social Reform, p. 809.—Literature furnished by the secretary.

National Non-Partisan League

The National Non-Partisan League, which started in North Dakota, in 1916, is principally a farmers' organization, though its members are not all farmers. It resembles the Grange and other organizations that have mutual co-operation for their basis. The League is not a political party, but an organization for enforcing the political aims of the farmers through either one of the existing parties. "We work through the dominant party," says one of its leaders, "by voting solidly for the party which indorses our slate." In this way the League, spreading rapidly to South Dakota, Minnesota, Nebraska, Washington, Colorado, Montana, Idaho, and several other agricultural States, within a few years polled a large vote and acquired great political influence. The founder of this remarkable organization, A. C. Townley, had been an organizer for the Socialist Party. According to some of his opponents, he insinuated Socialistic principles into the association of farmers that he established and for several years dominated. In support of this accusation, they point to certain radical planks in the platforms of the League,—especially those demanding control of the grain markets by the United States government, "to keep them open and free from the oppressive practices of monopoly"; State hail insurance; State rural credit banks, and State loans to farmers on the security of the crops. Under the head of "taxation," the Minnesota platform demands "the exemption of farm improvements from taxation," while in North Dakota the party circulated an initiative petition asking that the legislature be given "the right to exempt all personal property from taxation."

Bishop Wehrle, of Bismarck, N. Dak., denounced the demands and tendencies of the Non-Partisan League as Socialistic and warned his people against them. Bishop O'Reilly, of Fargo, N. Dak., was reported to be favorable to the organization, though he issued no official pronouncement on the subject. Dr. J. A. Ryan, of the N. C. W. C.'s Department of Social Action, in a number of articles expressed the opinion that, while the taxation demands of the League have a suggestion of the Single Tax, "they fall far short of that fiscal doctrine. Neither of them proposes that all taxes be levied upon land. The first merely asks for the abolition of taxes on farm improvements, without specifying where they shall be placed. They might be distributed over other forms of personal property, land, money and credits, corporations, incomes, and inheritances. There is no reason why the change could not be made in such a way that the tax burden of no property owner would be appreciably increased. On the other hand, the measure would probably tend to encourage the construction of farm improvements, and discourage the practice of holding land out of use for purposes of speculation. The North Dakota tax exemption proposal applies not only to farm improvements, but to all forms of personal property. However, it is not a demand for a *law* to this effect; it is merely a petition that the State Constitution be amended so as to empower the legislature to enact such legislation. Even though the lawmaking body of the State should fully utilize this power, the removed taxes need not all fall upon land. They could be spread over incomes and inheritances, corporations, money and credits and business transactions. Moreover, in a purely agricultural State, such as North Dakota, the amount of taxes derived from personal property is not large; consequently the increase caused by diverting these taxes to other forms of property would inflict serious hardship upon very few persons. And whatever slight inconvenience were thus created would probably be more than offset by the beneficial social effects."

Both the Minnesota and the North Dakota platforms of the League advocated State-owned terminal elevators, warehouses, flour mills, stock yards, packing houses, creameries, and cold storage plants. Of this demand Dr. Ryan says: "If the farmers have been injured and cheated to anything like the extent that they assert by the private owners and managers of these enterprises, State ownership and operation may be reasonable and necessary. Moreover, the League does not demand that the State should have a monopoly. It might permit private competition in any or all of these industries, thus acting as a check upon monopolistic greed. Indeed, it is a serious question whether State competition with private enterprise in some industries may not be the most effective means of preventing monopolistic injustice upon consumers as well as upon producers." Of the proposal of the League that the national government should buy, sell, and distribute through the parcel post "important essentials of life," the eminent Professor in the Catholic University of America says: "Probably this general and vague proposal was not intended by its authors to be taken seriously. The initiative petition circulated by the organization in the same State asks that the Constitution be so amended that the State, or any of its counties or municipalities, could make internal improvements and conduct industrial operations generally. Just how far the Non-Partisan League would go in the exercise of such powers if they were obtained, and if the League were in full control, is a question about which speculation would be fruitless. One statement is quite safe: the programme would stop short of State operation of agriculture; for the members of the League are mainly farmers, and they believe in individual ownership and management of farm land and farm business. Inasmuch as there is very little manufacturing in North Dakota, the proposed amendment to the State Constitution would be important only for the operation of mercantile and banking enterprises, over and above those enumerated."

After surveying the economic programme of the League as a whole, Dr. Ryan sums up as follows: "We may properly call it radical; if we like to mix description and denunciation we can stigmatize it as 'Socialistic.' Nevertheless it is not Socialism. Whether it is too radical for social safety, whether it would put upon the State a burden of industrial control and management that is unsound and unwise, are questions about which men may honestly differ. Those who do not believe in the demands and proposals of the new organization need not be very fearful; for by the time that its members have removed the constitutional obstacles that confront them, they will probably be in a mood to proceed slowly and to test carefully each gradual step in their radical programme. . . . On the other hand, the doctrines and the history of the Non-Partisan League are a very important 'sign of the times.' That the most conservative class in our society should have produced an organization and a programme of this sort, is a phenomenon that is well worth serious and fair consideration."

To-day, the Non-Partisan League is no longer the closely knit, autocratically controlled, and well-financed organization that it was some years ago. The leaders have endeavored in vain to meet present-day needs by means of a permanent and widely read press, by local study and discussion clubs and co-operative chain stores. Despite the fact that the League's central Minneapolis headquarters melted away when agricultural depression no longer made it possible for the several hundred organizers moving around the country in their "jitneys" to make expenses or to "cash post-dated checks," it does not follow that the League is a negligible factor at the present time. It has two representatives in the U. S. Senate (Shipstead and Magnus Johnson of Minnesota) and a strong friend in La Follette, of Wisconsin, and recently has joined forces with organized labor (Farmer-Labor Party). It is from the *labor* side of the Farmer-Labor alliance, however, that the real leadership for the Farmer-Labor party will probably come, although in this country the movement has only a fraction of the strength of the British Labor party in proportion to the total industrial labor vote.

Nonpartisan League sentiment still exists with near-religious fervor in thousands of Western communities, even though almost nothing continues in the way of a visible organization, and so long as the price of wheat is low, this sentiment will be a factor of political significance. But unless the sentiment is focused in permanently functioning economic organizations, the movement is sure to fade out as completely as the Grange and Populist movements.

Fortnightly Review, St. Louis, Mo., 15 July, 1917, Vol. XXIV, No. 14, p. 219.—Dr. Ryan in the *Catholic Charities Review*, Vol. III, No. 1.—The *Present Political Situation of the State of North Dakota*, by Vincent Wehrle, Bishop of Bismark (pamphlet).—*New Republic*, 11 July, 1923, Vol. XXXV, No. 449, pp. 169 sq.—*The Nation*, 1 Aug., 1923, Vol. 117, No. 3030, p. 102.—*American Labor Year Book*, 1917–18, pp. 192 sqq.; 1919–20, pp. 280 sqq.; 1921–22, pp. 421–426.

National Order of America

A fake fraternal benefit society which was stopped by officers of the law in Connecticut, in the summer of 1923. The organization, was incorporated in New Jersey, although no office was maintained in that State. It was denied admission to Connecticut, but the organizers persisted in their activities and enrolled lodges composed of foreigners under such name as "Belle Italia" and "President Wilson." A lodge of 300 was established in Waterbury. The organizers carried beautifully colored membership certificates decorated with an enormous seal and ribbons. The applicants paid seventeen dollars for the privilege of joining. They were promised $7 a week for sickness, $7 a week for accident disability, $150 for funeral benefit, $500 for old-age disability, and after ten years membership a cash distribution not to exceed 5 per cent of the yearly dues. The business was stopped because of conversion of funds by the officers.

Fraternal Monitor, Sept., 1923, Vol. XXXIV, No. 2, p. 22.

National Order of Cowboy Rangers

This is a secret, patriotic fraternal beneficiary society which pays sick and accident benefits to its members and funeral benefits to their relicts. It was founded in 1914 and incorporated under the laws of Wyoming and has 15 lodges, with a membership of 2,025. The national office, called "Supreme Ranch of the World," is at 1433 Champa St., Denver, Colo. The objects of this Order are described as follows in its propaganda literature: "To perpetuate, in history and in practice, the true characteristics of the Great West, and to exemplify the nobler principles of the men who pushed into the frontiers of the American continent, where the laws of God, brotherly love, loyalty, integrity and chivalry became the established laws of man; where fidelity, justice and benevolence were paramount, and where no true frontiersman hesitated to lay down his life, if need be, for his fellowman; where the word 'Pard' implied Friendship, and where Friendship bore its fullest significance; to typify that innate precept of the Cowboy Ranger, whose heart and soul and daily life are synonymous in character with the great open world in which he lives; to defend home and nation; to band together in ritualistic fraternity the men who live their lives in the open, together with those who desire to assemble within the broad Range of Love, Loyalty and Benevolence, the National Order of

Cowboy Rangers is organized." Membership is open to "business men, professional men, railroad men, ranchmen, cowboys, miners, laborers, men of leisure, and honorable men in all walks of life."

The Order has a *ritual* and its ritual work is said to be "among the finest."

Statistics Fraternal Societies, 1923, p. 236.—*Sacred Heart Review,* Boston, Mass., Vol. LIII, No. 24 (1915).—Propaganda leaflet entitled *National Order of Cowboy Rangers,* undated.—*Letter* from Denna Allbery, "Acting Supreme Recorder of Brands," dated Denver, Colo., 3 Aug., 1923.

National Patriotic Order, Sons and Daughters of the U. S. A.

This patriotic fraternal society was organized by H. G. Rogers at Waterloo, Ia., in 1916, and incorporated in 1922. Its purposes are: "to unite socially, fraternally and patriotically all American citizens and give moral, social, and intellectual aid to its members; to inculcate patriotism; to teach truthful history and true allegiance to the government of the United States of America; to honor the memories of all deceased soldiers, sailors and marines of the United States; to work in harmony with all other patriotic societies and to assist them, and not to take any of their places; to assist in the promulgation of the doctrine of equal rights, universal liberty, and justice to all." This Order claims to be "the Great Patriotic Voice of America." It "believes in one flag—the Stars and Stripes; one language, one people, one nation, indivisible now and forever." Among its more specific object are: "to inculcate pure American principles and reverence for American Institutions"; "to guard, protect, and elevate the public school system of America," etc. The Declaration of Principles contains the following phrase: "For the welfare, prosperity, and liberty of all American citizens and their descendants, we desire to protect our form of government and preserve it intact from the influence and control of any foreign power." The Order has "one Patriotic Degree," and "a semi-military rank of uniformed members, affording drills, setting-up exercises, and participation in public events." In its propaganda literature the Order admits that it has a *ritual,* but insists that it is "not a secret, political, or religious order." A peculiar feature of this organization is that the local lodges issue honorary certificates of membership gratis to Legion commanders (presumably of the AMERICAN LEGION), who are given the privilege to act as "Patriotic Counselors."

The Order admits white men and women on equal terms.

It has 3,000 members, and "hopes to establish an orphanage or home for the dependent minor children of deceased members and a junior department to instill patriotism and a proper observance of patriotic national holidays. Its plans for promotion and extension include establishing local branches throughout the Middle West and a later extension to other portions of the United States." The national headquarters are at Des Moines, Ia.

Christian Cynosure, March, 1917, p. 329.—*Statistics Fraternal Societies,* 1923, p. 236.—Propaganda leaflet, entitled *National Patriotic Order Sons and Daughters of America, U. S. A.,* sent in response to an inquiry, May, 1923.—*Fraternal Monitor,* Feb., 1917; May, 1922, Vol. XXXII, No. 10, p. 10.

National Protective Legion

See National Protective Life Association.

National Protective Life Association

This death, old age, and disability benefit society was established in 1890, as "National Protective Legion." It admits both men and women and operates on the lodge plan. It has members in the States of Arizona, California, Delaware, Illinois, Kansas, Kentucky, Maryland, Michigan, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Rhode Island, Texas, West Virginia, Wyoming, and in the District of Columbia. There are 14,907 benefit and 3,200 social members in 372 subordinate lodges; there is also a Juvenile Department with 871 members. The Home Office is at Waverly, N. Y.

Statistics Fraternal Societies, 1923, pp. 112 sq.

National Provident Union

This is an assessment beneficiary and patriotic order, established at New York, in 1883. It is governed by a "Congress," patterned after the national House of Representatives. Its chief strength lies in Greater New York, where it is said to maintain permanent headquarters. We have not been able to get into touch with its officers.

Cyclopedia of Fraternities, 2nd ed., pp. 167 sq.

National Reserve Association

This mutual assessment beneficiary association was founded at Kansas City, Mo., in 1891, by F. W. Sears, a 32° Mason (cfr. Freemasonry), an Odd Fellow (see Odd Fellows), a member of the KNIGHTS OF PYTHIAS and of several other secret societies. The N. R. A. receives men and women on an equal footing and pays accidents, sick, and death benefits.

Cyclopedia of Fraternities, 2nd ed., p. 168.

National Security League

The National Security League was organized at New York, in 1914, "to promote patriotic education and national sentiment and service among the people of the United States." Its first campaign was for "National Preparedness." Hundreds of meetings were held by the branches. Through "Preparedness Parades" in many cities, through the press and by the free distribution of hundreds of thousands of pamphlets, the American people were favorably disposed towards the Allied cause and prepared for the acceptance of the draft law. When the United States finally entered the war, the League began a "Campaign of Patriotic Education" with the object of arousing a "Win the War" spirit. It performed espionage service and organized "Home Defense Leagues." After the war the League adopted the motto "100% Americanism" and conducted a nation-wide campaign for the observance of the anniversary of the signing of the Constitution. Many patriotic societies co-operated, and thirty-three governors of States issued proclamations recommending an appropriate observance of the day. On the anniversary, Sept. 17, 1919, nearly twenty thousand meetings were held throughout the United States. A large quantity of literature relating to the Constitution was freely distributed.

A comprehensive Americanization programme was developed in 1920, on "the principle that the United States should be a one-language nation." The League arranged, in nearly 200 leading cities of the country, the observance of May 1, 1920, as "American Day" by parades.

At present the League's principal work is "combatting the menace of Radicalism and Bolshevism and all forms of what it considers un-American propaganda."

Among the organizations which the League regards as "dangerous," and therefore combats, according to a list published by its executive secretary some time ago under the title "A Voice in the Wilderness," are a number of labor unions, such as the Amalgamated Clothing Workers of America, the Amalgamated Textile Workers of America, the Teachers' Union, the Unemployment Council, various organizations for aiding

Soviet Russia, the World War Veterans, the Private Soldiers' and Sailors' League, the Russian Red Cross Bureau, the Monthly Pledgers for Starving Russia, the American League to Limit Armaments, the National Council for the Reduction of Armaments, the Women's International League for Peace and Freedom, the Women's Peace Union of the Western Hemisphere, the World Peace Fellowship, the Fellowship of Reconciliation, the Women's Committee on World Disarmament, and many others.

A published statement, in the form of a leaflet, signed by S. Stanwood Menken, President of the League, concludes as follows: "The Directors of the League generally hold that, at this time of foreign propaganda in deliberate attempt to destroy the ideals which brought us into the war, we should recognize the value of a complete understanding between the English-speaking peoples and never allow ourselves to forget that France, which came to our aid in the Revolution, was our ally in the Great War. Next to our own interest, we must have at heart the welfare of those countries which fought with us against domination by Germany."

The League has a membership of 24,000, men and women, scattered all over the United States. In reply to an inquiry the Executive Secretary, Mr. E. L. Harvey, informs us that "there are no secret features about the League, its only qualification for membership being American citizenship."

The headquarters of the National Security League are at 17 E. 49th St. New York City.

World Almanac, 1923, p. 394.—*Letter* from E. L. Harvey, Executive Secretary, dated 7 Aug., 1923.—*By-Laws of the National Security League* and propaganda literature kindly furnished by Mr. Harvey.

National Service Life Society

This fraternal benefit society was founded with great *éclat* at New York City, in 1916, by James F. Egan, who had for many years been secretary to the Head Clerk of the Modern Woodmen of America. The headquarters were removed to Rochester and a charter was secured from the State Insurance Department of New York, in 1917. The growth of the Society was not in keeping with the expectations of President Egan, and it was finally decided to provide, through the Insurance Department, a reinsurance contract for the protection of the members and to liquidate the National Service Life Society, President Egan retiring. In September, 1919, the Superintendent of Insurance of the State of New York entered into a contract with the American Life Society of New York for the merger of that Society and the National Service Life Society. The insurance protection of the members of the National Service Life Society was taken over by the American Life Society under the terms of the contract with the Insurance Department.

Fraternal Monitor, Nov., 1918, Vol. XXIX, No. 4, pp. 21 sqq.; Oct., 1919, Vol. XXX, No. 3, pp. 18 sq.

National Slovak Society of the U. S. A.

This fraternal insurance and beneficiary society, conducted on the lodge system, was organized in 1890. It admits men and women, but pays sick and accident benefits to male members only. There are 555 lodges with a total membership of 38,967, in the U. S. and Canada. The home office is located at Hooper and Ivanhoe Sts., Pittsburgh, Pa. The N. S. S. has recently had serious rate troubles. A report in the *Fraternal Monitor* for June, 1923, says: "The annual meeting of the National Slovak Society of the U. S. A., starting May 1st, at Yonkers, N. Y., was a disappointment. The third proposal for readjustment submitted by Secretary Joseph Durish was rejected, most of the delegates voting against it and those in favor were limited to the members of the readjustment committee. There was a ray of sunshine, however, in the adoption of rates on the American Experience table and 4 per cent for new members with segregation of funds, and the dues on old members were increased 15 cents a month. While these will be helpful, they cannot be considered even half a job towards sound finance. The Orphans' and Old Folks' Home fund was abolished and added to the mortuary fund."

Statistics Fraternal Societies, 1923, pp. 113 sq.—*Fraternal Monitor,* June, 1923, Vol. XXXIII, No. 11, p. 8.

National Society of the Colonial Daughters of America

This Society, which has its headquarters in Covington, Ky. (Miss Mary Florence Taney, Hon. President General), is a purely patriotic organization of women. It was founded in 1907, to "perpetuate in enduring form the memory of the women of the Colonial Period, from 1607 to 1776, the noble women who established homes, founded families, introduced refinement and culture, and made sound morals permanent occupants of our country." An applicant, to be eligible to membership, must have been invited and proposed by one member, and seconded by another member of the Society, to whom she is well known. She must have attained her sixteenth year; must be of good moral character and standing, and must be acceptable to the Society. She must furnish written proofs of her Colonial descent from an ancestor who served in any of the battles under Colonial authority, or who filled the office of governor, lieutenant governor, member or delegate to council or assembly, or member of House of Burgesses, or who served as military officer or naval marine officer in the service of the Colonies, or under the banner of Great Britain in North America in the wars in which said Colonies participated, or who furnished troops or funds; or her descent from the historic founders (1606 to 1616) of the first English colony at Jamestown; or from incorporators named in the royal charters; or the judges of the superior courts of law and equity; or the commissary of any of the bishops of London, the trustees of William and Mary College designated in the royal charter of 1693, who resided in America, or from the presidents and rectors of that college; or members of the Committee of Safety of the Continental Congress of 1774, 1775 and 1776; or signers of the Declaration of Independence; or colonists and officials in other colonies or States of equivalent rank with the above.

The Society "has no secret feature—except that it does not make known the names of rejected members, in deference to the feelings of unsuccessful candidates."

Letter from Miss Mary Florence Taney, July, 1923.—Constitution and By-Laws of the *National Society of the Colonial Daughters of America,* copyrighted 1920.

National Society, United States Daughters of 1812

The National Society, United States Daughters of 1812, was organized January 8, 1892. Any white woman is eligible to membership who is above the age of eighteen years and who had a lineal ancestor who served in the army or navy or civil government of the U. S. during the period from 1784 to 1815, or gave material aid to their country, provided the applicant be acceptable to the Society. Junior members include all eligible children under eighteen years of age. The national headquarters is where the President resides. The National President at present is Mrs. Samuel Preston Davis, 523 East Capitol Ave., Little Rock, Arkansas. The purpose of the organization is stated as follows by Mrs. (Arthur M.) Iona B. Wilson, Corresponding Secretary of St. Louis Chapter, 5547 Waterman Ave., St. Louis, Mo.:

"The chief purpose of the society is the promotion of patriotism, and to carry out the patriotic, historical, educational, and benevolent purposes stated in its charter. In particular, it strives to preserve and increase knowledge of the history of the American people, by the preservation of documents and relics, the marking of historical spots, the recording of family histories and traditions, the celebrating of patriotic anniversaries, and especially emphasizing and teaching heroic deeds in the civil, military, and naval life of those who moulded this government, and saved the United States from foes both within and without, between the close of the American Revolution and the close of the War of 1812."

National Temperance Life Society

This organization was founded in 1914, at New York City. It claimed to be the only life insurance institution in the United States that did not insure drinkers. It attained its greatest membership in 1914, when it had 559 members with insurance in force amounting to $753,000. When the society was placed in liquidation, in 1919, it had only 256 members, and its assets amounted to $12,415. On December 31, 1919, the insurance and property was transferred to the American Life Society, 230 Fifth Ave., New York City, under a contract which provided a safe home for the members. It was specified that the members who did not care to accept the contract, might receive their distributive shares of the assets, and 66 members so elected.

Fraternal Monitor, Feb., 1921, Vol. XXXI, No. 7, p. 13.

National Union Assurance Society

A "distinctively American, secret beneficiary order, formed to associate white male citizens of good moral character, sound bodily health, between 20 and 50 years of age; to advance its members morally, socially, and intellectually; to provide for the relief of sick and distressed members and their families, and to secure a benefit fund." It was founded at Mansfield, O., and incorporated under the laws of the State of Ohio, in 1881. One of its founders was a Freemason, one a member of the ROYAL ARCANUM, and so forth. The National Union was one of the first fraternal bodies to adopt the "step-rate" principle of assessment insurance and thus became, in a measure, a model for many other similar bodies. The Order has a secret *ritual,* in which the American flag plays a prominent part. Its government is modelled on that of the United States. The principal *emblem* is a badge representing a shield. The Order has 35,118 benefit members and 250 social members in 321 lodges in various parts of the U. S. The "Office of the Senate," is in the National Union Bldg., at Toledo, O.

Cyclopedia of Fraternities, 2nd ed., pp. 168 sq.—*Statistics Fraternal Societies,* 1923, pp. 114 sq.—*Fraternal Monitor,* Sept., 1918, Vol. XXIX, No. 2, p. 36.

National Urban League

The National Urban League was organized in 1910 and incorporated in 1913. It is an organization which seeks to improve the relations between the races in America and to better the living and working conditions of the Negro. Its special field of operation are the cities where Negroes reside in large numbers. The executive boards of the national and of the forty local organizations are made up of "white and colored people who believe in justice and fair play in the dealings of men with one other." The League has no secret features. Its programme may be summarized thus: 1. To make thorough investigations of social conditions as bases for practical social work; 2. To organize committees to further the recommendations growing out of such studies and especially to stimulate existing social welfare agencies to take on work for Negroes or to enlarge their activities in behalf of their Negro constituents; 3. To train colored social workers by means of fellowships at schools of social work and apprenticeships in the League's field activities for prospective social workers; 4. To conduct programmes of education among colored and white people for the purpose of stimulating greater interest on the part of the general public in social service work for colored people. The League publishes *Opportunity,* a monthly journal which presents the results of scientific research and surveys of social conditions.

In Chicago a social settlement has been revived; during the race riots there a center for relief-giving was maintained; an employment bureau has been conducted and a health station has been established. In New York a material reduction in Negro infant mortality has been effected through a health information bureau, the location in the League's headquarters of a pre-natal clinic, and a district office for public health nurses. In Pittsburgh, an employment bureau has been established, travelers' aid work, home economics, housing and recreational activities have been promoted and personnel workers have been placed in the most important industrial plants. In Atlanta, there are public health nurses, matrons in the police stations, a social service school, lecturers in industrial plants, and Boy Scout Savings Club as a result of the League's work. In Boston, a Boys' Club Federation has been organized and an investigation of the industrial needs of the colored group has been completed. In Brooklyn, workers in the children's court for boys and girls and a home economics worker have been appointed. A settlement house is also conducted by the League. In Newark, N. J., a home for working girls, and an industrial bureau are conducted. The city at the League's suggestion employs colored public health nurses. In Philadelphia, contracts for Negro contractors, employment service, scholarships in the universities and colleges and home and school visitors are reported for the Armstrong Association, affiliated with the League. In St. Louis, there are dental clinics in schools, employment service, recreational classes in the schools and amateur dramatics maintained by the League. Simiilar accounts could be presented of work done in Detroit, Mich.; Louisville, Ky.; Cleveland, O.; Richmond, Va.; Canton, O.; Springfield, Mass.; Toledo, O.; Youngstown, O.; Cambridge, Mass.; Milwaukee; Kansas City; Los Angeles; Tampa, Fla.; Columbus, O.; and other communities.

The expenses of the national headquarters (127 E. 23rd St., N. Y. City) are secured through contributions.

National Woman's Party

The National Woman's Party, which played a considerable part in winning the suffrage for women, is now working, as stated in its declaration of fundamentals, "that woman shall no longer be in any form of subjection to man in law or in custom, but shall in every way be on an equal plane in rights, as she has always been and will continue to be, in responsibilities and obligations." More concretely stated, the campaign of the Woman's Party is striving to win for women: "Equal control of their children; equal control of their property; equal control of their earnings; equal right to make contracts; equal citizenship rights; equal inheritance rights; equal control of national, state and local government; equal opportunities in schools and universities; equal opportunities in government service; equal opportunities in professions and industries; equal pay for equal work;

equal authority in the church; equal rights after marriage to their own identity, and an equal moral standard."

Up to the present, the Woman's Party's activities have been confined to the State legislatures. Among the measures secured in the various States are jury service for women, the right of a mother to equal guardianship of her children, the right of married women to choose their own residence, equal inheritance rights for women with men, the opening of public offices to women, and the giving to a wife of greater rights over her property.

The experience of the past two years (1922, 1923) with the legislatures seems to have convinced the workers for equal rights of the wisdom of turning to Congress, just as they finally turned to Congress in the suffrage struggle. The Seneca Falls Conference, in July, 1923, voted to introduce into Congress an equal rights amendment to the Constitution. The proposed amendment reads: "No distinction between the rights of men and women shall exist within the United States or any place subject to its jurisdiction."

Native Sons of the Golden West

This sick and death benefit fraternity was established at San Francisco, in 1875, by Gen. A. M. Winn and others. Membership is restricted to Californians.

Cyclopedia of Fraternities, 2nd ed., p. 169.

Negro Secret and Fraternal Societies

1. *Negro Masonic Lodges.*—From the article on Freemasonry the reader will see that most Negro Masonic lodges are regarded as "spurious" or at least irregular by the white brethren. Those that can trace their degrees to Prince Hall and the 14 other Negroes who were made Freemasons by an English army lodge, at Boston, in 1775, are merely "irregular." When these colored men set up "African Lodge No. 429 of Free and Accepted Masons," in Boston, some time between 1781 and 1783, they were refused a warrant by the Massachusetts Grand Lodge, but some years later received one from a Grand Lodge in England. Upon the union of the Grand Lodges of England, in 1813, African Lodge was stricken from the list of acknowledged bodies. In 1808, delegates from Negro lodges at Boston, Providence, and Philadelphia formed African (frequently called Prince Hall) Grand Lodge, which is the source of all Masonic authority among

Negro Freemasons in America. This body, in 1827, issued a "protocol," in which it said: "We publicly declare ourselves free and independent of any lodge from this day, and we will not be tributary or governed by any Lodge but that of our own." It issued charters for the constitution of subordinate lodges, from which have proceeded all the Negro Masonic lodges for Negroes now existing in the United States. In 1896, there were Sovereign Grand Lodges of Free and Accepted Negro Masons in thirty-two States and in the District of Columbia. The only white lodge in the U. S. that admits Negroes to membership is Alpha Lodge No. 16, of Newark, N. J. "Negro Freemasons," says the *Cyclopedia of Fraternities*, "have flattered white possessors of various Masonic degrees and ceremonials by imitating or paralleling all of them." Thus we find among the Negroes Symbolic lodges, Royal Arch Chapters, and Commanderies of Knights Templars, corresponding to the American system, as well as five or more Supreme Councils of a "33° Ancient Accepted Scottish Rite, each claiming exclusive jurisdiction. . . ." (p. 75). There is also an *Eastern Star* connected with the Negro lodges for women. Mackey (*Encyclopedia of Freemasonry*, p. 527) says that all these lodges are "illegal" and "clandestine." The *Builder*, that well-known "journal for the Masonic student," now published at St. Louis, Mo., in its Vol. IX, No. 1, in response to an inquiry, said: "Prince Hall and thirteen other Negroes were made Masons at Boston, March 6, 1775, in a military lodge, and when this army lodge was discontinued, these men applied to the Grand Lodge of England (the so-called 'Modern') for a charter. The charter was issued September 20, 1784, but, owing to we know not what delays, was not received by Prince Hall and his fellows until 1787, at which time they formally organized themselves into a lodge registered on the rolls of the Grand Lodge of England as African Lodge, No. 429. After a variety of vicissitudes, about which there is still a deal of controversy, this lodge became dormant, was erased from the Grand Lodge roll, and then, after a few years, was revived, this time as an independent body. From this lodge grew the 'Prince Hall Grand Lodge,' and from that Grand Lodge the great bulk of so-called Negro Masonry has descended. The subject has been the occasion for ceaseless debate, much of it unfortunately acrimonious, and there is no need here to enter into all the questions as to legality, and all that." In conclusion the

Builder refers to a report by Bro. W. H. Upton in the Proceedings of the Grand Lodge of Washington as "the *locus classicus* on the subject" of Negro Masonry.

The question whether Negro Masonic lodges are forbidden to Catholics is controverted. The *Ecclesiastical Review* (Vol. LIII, No. 6, p. 700) says on the subject: "In our opinion, all societies calling themselves Freemasons are condemned by the Church, whether they admit their affiliation with the Freemasons of Continental Europe or repudiate any such affiliation. Defenders of (white) Freemasons in America sometimes make the contention that the craft in this country has nothing to do with the anti-Christian activities of the lodges in France, Spain, or South America. We answer that, waiving aside the contention, of the truth of which we are not competent to judge, the (white) Freemasons of the United States are Freemasons, and therefore condemned. We think that the same reasoning applies to colored Freemasons. If, in the interest of colored Freemasons, the whole question were reopened by an inquiry into 'their rituals, practices, etc.,' [as a correspondent of the *Review* had suggested], why should not the same plea be made for reopening the case against white Freemasons in the United States? It is not a question of names, but of a society the fruits of whose activity are only too evident in European countries, a society at the same time so subtly, not to say cunningly, organized that investigation by the Church as to affiliation, agreement or disagreement of aims, conformity or divergence in ritual, practices, policy, etc., is, in the nature of the case, doomed to failure. We take this position in regard to all so-called Masons or other societies condemned by the Church, whether they acknowledge or repudiate affiliation with the societies actually existing at the time of the condemnation; and we consider that an examination of ritual, practices, etc., may fail to reveal the real aims and policy of so-called schismatic bodies of secret societies."

2. *Other Secret Societies among American Negroes.*—In addition to regular and irregular Masonic lodges the Negroes of America also have their "Odd Fellows," "Knights of Pythias," "Elks," "Foresters," etc. These are known as Ape Lodges because, though not acknowledged by the white lodges whose names they have taken, they use the same sort of jewelry, pins, buttons, watch charms, etc., and imitate in every outward way they can the lodges of the white people. In regard to these "ape

lodges" a devout and well-informed Catholic lawyer, Mr. W. T. Drury, of Morganfield, Ky., wrote to the *Ecclesiastical Review* some years ago (Vol. LIII No. 6, pp. 701 sq.: "The Knights of Pythias (white) is incorporated by Act of Congress and has its chief office, as I am told, at Washington, D. C., whereas the *Knights of Pythias* (*colored*) is an unincorporated society and has its chief office at Frankfort, Ky., and from all I can learn, the other lodges mentioned [*colored Freemasons, Odd Fellows,* and *Elks*] are entirely separate and distinct from the lodges of the same name among white people. They are not connected with them in any way. The Negro Elks in this State [Kentucky] were proceeded against by the white Elks and forced to change their name and jewelry, yet they merely adopted slightly modified jewelry and some slightly modified name and went ahead. Among the whites the Knights of Pythias is a fraternity some of whose members are insured, but among the Negroes the Knights of Pythias is strictly an insurance association. The *Negro Odd Fellows* are not recognized by the white lodges of the same name and a member of one of these white lodges who might visit a colored lodge, if indeed he could, would be expelled. The Church directed its condemnation against the societies, not the names, and it seems to me that these Negro societies are not to be condemned for their names, but, if condemned at all, are to be condemned for their rituals, practices, etc. The Church must be just, and it is not just to condemn these societies because their names happen to be the same as the names of white societies that have been condemned. If they are to be condemned, then they can only be condemned after a hearing has been had and after it has been judicially ascertained that their rituals, practices, etc., not only justify but require their condemnation. There are schisms in the Masonic order as well as among the Odd Fellows, and both of these societies refuse to affiliate with these schismatic bodies, but these schismatic bodies present a very different case from the colored orders of the same name, for these schismatic Masons, Odd Fellows, etc., have the same rituals, practices, etc., as the parent lodges and have only become separated because of their refusal to submit to discipline."

The following bits of information about colored lodges were collected from various sources:

"There are, or were not long ago, a few, perhaps five or six, Negro courts of an independent (clandestine) *Order of Forestry* in New York City. They probably got their 'forestry' in the same manner as the Negro Knights of Pythias got the name and emblems of the latter society. Very little is known of them or their whereabouts." (*Cyclopedia of Fraternities,* 2nd ed., N. Y., 1907, pp. 223 sq.)

The *Grand United Order of Odd Fellows* (colored) claims to be based on a dispensation granted by the Independent Order of Odd Fellows in England. It was established in New York City, in 1843, by Peter Ogden. It has a female auxiliary under the title "Household of Ruth." (*Cyclopedia of Fraternities,* 2nd ed., pp. 235 sqq.)

Father F. Rombouts, in 1916, found upon inquiry among the Negroes of Baton Rouge, La., that there were among them members of the Ancient and Accepted Masons of the Prince Hall provenience, together with Eastern Star associates, members of the Grand United Order of Odd Fellows, mentioned above, who traced their pedigree to the parent body of the Odd Fellows at Manchester, England, and claimed that they were recognized by them; members of an Improved and Benevolent and Protective Order of Elks of the World; and members of the Household of Ruth, presided over by a "Most Noble Governor."

Encyclopedia of Freemasonry, pp. 526 sq.—*Cyclopedia of Fraternities,* 2nd ed., pp. 72-78.—*The American Freemason* (Storm Lake, Ia.,) Jan., 1916, Vol. VII, No. 3. "Negroes and Freemasonry," by H. A. Williamson. Consult also Index *s. v.* Negro Secret and Fraternal Societies.

Neighbors' League of America

This organization was founded lately "to give foreign-born women the necessary training to fit them for a useful life in the United States."

Christian Science Monitor, Boston, Mass., Vol. XV, No. 109, 5 Apr., 1923, p. 16.

New England Order of Protection

This is a fraternal beneficiary society, which was established in 1887 and incorporated under the laws of Massachusetts. It closely resembles the KNIGHTS and LADIES of HONOR, of which it may be said to be on offshoot. Its *emblem* is the six-pointed star. The founders were members of the Masonic Fraternity (Cfr. FREEMASONRY) the KNIGHTS OF HONOR, the UNITED ORDER OF PILGRIM FATHERS, the UNITED ORDER OF THE GOLDEN CROSS, the ORDER OF UNITED FRIENDS, the ROYAL

Society of Good Fellows, the Royal Arcanum, the Ancient Order of United Workmen, the Independent Order of Odd Fellows, the Knights of Pythias, and other secret societies. Present status: 329 lodges, with 26,275 benefit and 1,250 social members. Office of the "Supreme Lodge," 52 Chauncy St., Boston, Mass.

Cyclopedia of Fraternities, 2nd ed., pp. 169 sq.—*Statistics Fraternal Societies,* 1923, pp. 116 sq.

New Era Association

This fraternal benefit society for men and women was founded in 1897 and does business in the States of Michigan and Illinois. It pays death and other benefits and has a democratic form of management, including the initiative, referendum, and recall of officers. The membership on 31 Dec., 1922, was 35,958. The Association's headquarters are at Grand Rapids, Mich. When claims are paid by the New Era Association, the amount of extra assessments paid by the deceased member is added to the face proceeds of the policy. These extra assessments were levied at the time of the influenza epidemic and the management preferred to call them loans from the members to tide the organization over its embarrassment. Hence the loans are repaid when the policies become claims. We are informed by Mr. Chas. D. Sharrow, the President, that "the New Era Association is a fraternal organization, but has no secrets from 'the wife, husband, pastor, priest or spiritual adviser.'"

Statistics Fraternal Societies, 1923, pp. 117 sq.—Letter from Chas. D. Sharrow, 15 May, 1923.—*Fraternal Monitor,* Dec., 1920, Vol. XXXI, No. 5, p. 9.

New Order of Builders

This Order was established in New York City, Sept. 29, 1879, by William H. Von Swartworst, on primitive Socialist lines. Membership in it carried with it the privilege of membership in the "New Commonwealth Columbia," by which it was proposed to regenerate society on the basis of "the New Political Economy." President Von Swartworst gave lectures in all the large cities of America and published a number of books, notably *The New Political Economy,* but his foundation was short-lived.

Cyclopedia of Fraternities, 2nd ed., p. 388.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, pp. 331 sq.

Noachidae

See Sovereign College of Allied Masonic and Christian Degrees for America.

Neighbors of Woodcraft

This mutual benefit and insurance society for men and women was originally known as Women of Woodcraft. In 1896, at the convention of the Woodmen Circle in St. Louis, an agreement resulting from a factional fight led to the apportionment of the territory comprising the Western States to Mrs. Carrie C. Van Orsdall and her adherents for a new society. Thereupon the Women of Woodcraft was organized and commenced business, April 1, 1897. The rates were inadequate, as were the rates of most other fraternal societies of that time. When the movement for adequacy and soundness obtained momentum Mrs. Van Orsdall opposed it vigorously. However, at times she sensed the fact that something should be done for her own society, and several changes were made in the rates of contribution. At one time the operating plans had been developed to the point that the organization had a good start on the road to solvency, but in 1918 at Mrs. Van Orsdall's dictation, the Society voted to go back to cheaper rates. She imagined, and so stated in writings and speeches, that the agitation for adequate rates was promoted by an "insurance trust" and the State insurance commissioners were tools of the "trust." A new plan of insurance, elaborated by Abb Landis, was adopted in 1918. The Order does business in California, Colorado, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming. It has 559 lodges with a benefit membership of 52,857 and a social membership of 1,912. There is also a juvenile department, with 2,074 members. Office of the "Grand Circle," 394 Taylor St., Portland, Ore.

Statistics Fraternal Societies, 1923, pp. 115 sq.—*Fraternal Monitor*, June, 1923, Vol. XXXIII, No. 11, p. 14.

Noble Order of the Knights of Labor of America

See Order of the Knights of Labor.

Non-Partisan League

See National Non-Partisan League.

Non-Partisan National League of Colored Voters

An organization founded in Chicago, Aug. 30, 1923. "Its object is to break down blind loyalty to party among Negro voters." Maj. Albert E. Patterson is president. The new organization "hopes to form a solid front of Negroes who will throw their influence only to that party which is willing to guarantee to the race their full constitutional rights as Americans."

St. Louis Post-Dispatch, 31 Aug., 1923, p. 4.

Non-Smokers' Protective League of America

This League was established at New York City, in 1911, by Dr. Chas. G. Pease. Its objects are: (1) To encourage and insist on the enforcement of all public laws, ordinances, rules and regulations prohibiting or restricting tobacco-smoking in public and semi-public places, and to secure the enactment of any other laws, ordinances, rules or regulations which may become necessary for such purpose, and to co-operate with boards of health, police and other peace officers, and all executive and administrative officials and departments, to secure full and effective enforcement thereof. (2) To secure the co-operation of all persons in control of buildings, halls, elevators, hotels, restaurants, theatres, street-cars, railway stations, railway cars, sleeping-cars, dining-cars, steamboats and other places provided for the use of the general public, to prohibit tobacco-smoking therein, or to so limit or restrict it that only those who may indulge the habit will be required to inhale tobacco fumes. (3) To create a wholesome opinion, and to encourage individuals whose rights and comforts may be disregarded by tobacco-users, to insist upon proper respect for such rights, and to protect the same from invasion to the fullest extent guaranteed by the Constitution and laws of the land. (4) To establish branches and auxiliary organizations, and to establish and maintain lecture bureaus and educational departments, and to publish books, tracts, magazines or other periodicals, for the dissemination of such information and instruction as may be pertinent and useful.

The League has no secret features. Its membership is about 5,000. The headquarters are at 101 W. 72nd St., N. Y. City.

World Almanac, 1923, p. 394.—Letter from Dr. Chas. G. Pease, dated Aug. 6, 1923.—*By-Laws of the Non-Smokers' Protective League of America*, N. Y., *s. a.*—*Tobacco Smoking a Criminal Invasion of Our Constitutional Rights,* by Chas. G. Pease, M.D.

North American Fraternal Order

This Order, which had its principal office at Effingham, Illinois, in 1913 announced that, "without reference to creed, faith or politics, it endeavored to benefit its members morally, financially, and intellectually, by admitting to membership acceptable white persons between the ages of sixteen and fifty-five years, of good moral character, sound in bodily health, and of reputable business, who believe in caring for the sick, burying the dead and extending comfort to the members of the Order." The chaplain of each subordinate lodge conducts the devotional exercises. Social members are not permitted to participate in the mortuary fund or to become representatives or alternates to District or Supreme Lodges, nor are they eligible to election to the offices of president, etc.

The information herein given was taken from the *Christian Cynosure*, of Chicago, Vol. XLVI (1913), No. 1, pp. 25 sq. We have not been able to trace this organization in 1923.

North American Union

The North American Union was founded in 1895. It organizes lodges having for their motto: "One for all and all for one." Their membership is composed of Jews, Protestants, and Catholics and they operate on the fraternal insurance plan. Since 1919 the Union bases its rates on the American Experience Table. Any white male of proper age, who passes the medical examination, may become a member. The lodges have prayers and a burial service, but no chaplains. Representatives of the Union state that though it has a *ritual* and *secret work*, it does "not interfere with any man's religion." The Union's chosen territory is in the States of Illinois, Indiana, Michigan, Ohio, Pennsylvania, Maryland, Delaware, New Jersey, and Missouri. It has 189 lodges, with a benefit membership of 14,661. The Supreme Office is at 56 W. Randolph St., Chicago, Ill.

Christian Cynosure, June, 1920, Vol. LIII, No. 2.—*Fortnightly Review*, St. Louis, Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.—*Statistics Fraternal Societies*, 1923, pp. 118 sq.—*Fraternal Monitor*, Jan., 1919, Vol. XXIX, No. 6, pp. 19 sq.; Dec., 1919, Vol. XXX, No. 5, pp. 9 sq.

North Star Benefit Association

This mutual fraternal order for men and women was organized as a purely fraternal assessment society, in 1899. It operates in the States of Illinois, Iowa, and Minnesota. Its special features are: permanent disability, accident, and old age benefits. There are 6,083 members in 101 lodges, and a Juvenile

Department, with 866 members. The highest executive officer is called "Chief Astronomer." The headquarters are at Moline, Ill. The Association has lately passed through a crisis in consequence of a revision of its inadequate insurance rates.

Statistics Fraternal Societies, 1923, pp. 119 sq.—*Fraternal Monitor,* Aug., 1920, Vol. XXXI, No. 1, p. 13.—Apr., 1922, Vol. XXXII, No. 9, p. 18.

Northwestern Legion of Honor

This organization is an offshoot of the AMERICAN LEGION OF HONOR. It was organized in 1884 and does a fraternal insurance business in Nebraska, Kansas, Minnesota, North and South Dakota. It is operated on the lodge system and resembles the LEGION OF HONOR.

Cyclopedia of Fraternities, 2nd ed., p. 124.

O

Occidental Mutual Benefit Association

This is a fraternal beneficiary society for men and women, with headquarters at Salina, Kans. It was founded in 1896. In 1921, it had to re-adjust its rates for older members. It did so on the expectancy of the life of the insured; if a member died before reaching the expected age, a deduction was made from the proceeds of his certificate. Those that reached their expectancy were to stop paying assessments and enjoy free insurance thereafter. Early in 1922, the Association was placed in the hands of a receiver, upon the petition of the Attorney-General of Kansas, following an examination by the Insurance Department, in which it was disclosed that the Association had failed to make provision for funds to pay the old-age benefits of its members over 70 years of age, and that the officers had used $2,123 of the mortuary fund for general expenses. On January 1, 1922, the Association had 3,923 members with insurance of $4,636,000. The average age of the members was 44.5 years, and the deaths per thousand members in 1921 were 12. Bids for reinsurance from four societies operating in Kansas were offered the receiver, and the court decided that the Society should have a special convention for the purpose of choosing the organization with which the members would prefer to merge.

Fraternal Monitor, Jan., 1922, Vol. XXXII, No. 6, p. 9; Apr., 1922, Vol. XXXII, No. 9, p. 8.

Odd Fellows

There are a number of organizations, large and small, comprised under this generic term, which was introduced into America in 1819. "Odd-Fellowship" was originally formed at Manchester, England, by laborers for the relief of those whom their own prodigality, combined with the crushing burdens imposed on laborers by the aristocracy of a dissipated, semi-despotic government, left in a destitute condition. After being imported to America it gradually assumed as its chief work the task of leading man "to a true appreciation of his whole duty, whether to God, himself, or to his brother man" (Grosh's *Manual,* p. 35). The Order has several times altered its so-called secret *ritual,* and uses great care to prevent those which it excludes from its temporal and financial benefits from enjoying its moral and spiritual admonitions, lectures and advantages also. Odd-Fellowship calls its collective bodies "Grand Lodge," "Supreme Grand Lodge," "Grand Encampment," etc., and the officers, even of the subordinate lodge, assume the titles of "Noble Grand," "Past Grand," and "Vice Grand," and in the Encampment we have a "Chief Patriarch," a "High Priest," etc. The ordinary history in some parts is interlarded with grandiloquent titles as to nauseate a refined and sensitive taste. Oddfellowship is the caricature of Christianity. It is practically a false religion. The following information is taken from *The New Oddfellows' Manual,* by the Rev. A. B. Grosh (New York: Maynard, Merrill & Co., 1895), a book which has been repeatedly (in 1852, 1867, 1871, and 1879), endorsed by the Grand Lodge of Odd Fellows of the U. S. and is regarded as "a standard work of the Order." The references are to the pages of this manual, edition of 1895.

"Religious instruction" is given, page 39.—"We have a religious test," page 364.—"We use forms of worship," page 364.—"We frequently read valuable lessons from that sacred volume" (the Bible), page 364.—"We draw from it (the Bible) our moral code and the peculiar instruction which unfolds our obligations to God and our brother man," page 364.—"No lodge or encampment can be legally opened without the presence of a Bible," page 364.—"Oddfellowship was founded on great religious principles," page 348.—Oddfellowship is based on a religious principle or doctrine, page 372. "It is founded on great principles—the Fatherhood of God and the brotherhood of man," p. 380.—"Oddfellowship is a miniature representation, among a chosen few, of that fraternity which God has instituted among men," page 109.

Oddfellowship has *prayers, altars, chaplains, rituals,* an order of *worship,* and funeral ceremonials. Its god—common to Jew, Christian, and Mohammedan—is an idol and its worship Baalism.

The so-called *female Oddfellowship* was instituted in 1851 by Schuyler Colfax (see DAUGHTERS OF REBEKAH).

The "Past Grand's Charge" at the initiation ceremonies of the Independent Order of Odd Fellows (see *The Independent Order of Odd Fellows' Ritualistic, Secret, and Floor Work,* p. 35) contains this passage: "If you have become initiated into this institution from the influence of a too common error, namely: that Odd Fellowship is a mere beneficiary society, . . . if you have united yourself with this great brotherhood from the promptings of idle curiosity, be at once undeceived. . . . We seek to improve and elevate the character of man; to imbue him with proper conceptions of his capabilities for good; to enlighten his mind; to enlarge the sphere of his affections; in a word, our aim is to lead man to the cultivation of the true, fraternal relation designed by the Great Author of his being."

The *Independent Order of Odd Fellows* has three initiatory degrees: The Degree of Friendship; the Degree of Brotherly Love, and the Degree of Truth. At the initiation into each of these the candidate must "solemnly promise," that he will "conceal and never reveal the signs, secrets, and mysteries of this degree, unless it be to a brother Odd Fellow of this degree in good standing, or in a lawful lodge of brothers who shall be legally authorized to receive the same." (*Op. cit.,* p. 77.) In addition to these initiatory degrees, there are the degrees of the "Patriarchal Branch," to wit: (1) the Patriarchal or First Encampment Degree, by which the Odd Fellows are made "Patriarchs" by a play on Abraham's sacrifice of Isaac, without his faith in the promise of God; (2) the Golden Rule, or Second Encampment Degree, whose professed purpose is to teach "the principle of toleration," but which, in reality, holds up the religion of Christ to contempt by exaggerating its dissensions and divisions; (3) the Royal Purple, or Third Encampment Degree, which ends the sorcery of Odd Fellowship amid purple gowns, yellow belts, black turbans, and white surplices, with mitres and breast-plates. When the candidate has been badgered over the "stones, brush, stumps," etc., in the night, across a "bridge two feet wide, with rough poles as railings," over a swollen stream, amid home-made "thunder" and other frights, he is brought by the guide into the Odd Fellows' mimic heaven, his ears are filled with sweet music, and he is told that he is among "people full of joy"! (4) the Patriarchs Militant Degree, created in 1885, "a fly-trap degree to catch and bring back Odd Fellows who had wandered into the Patriarchal Circle, a uniformed degree invented by some Odd Fellows on their own hook, which had initiated non-Odd

Fellows, and set up for independence from the Sovereign Grand Lodge. The Patriarchal Degree scares the candidate by pretending that it will sacrifice him, as Isaac. The Patriarchs Militant play mustering in the candidates to fight Chedorlaomer and rescue Lot, Abraham's nephew. The scene is the Plain of Mamre; the members are Abraham's "trained servants"; the moral is to intimidate traitors to Odd Fellowship. (For the ritual of this Degree see *Patriarchs Militant Illustrated: The Complete Ritual, with Eighteen Military Diagrams, as Adopted and Promulgated by the Sovereign Grand Lodge of the Independent Order of Odd Fellows, at Baltimore, Md., Sept. 24, 1885. Compiled by John C. Underwood, Lieut. Gen., with the Unwritten or Secret Work Attached; also an Historical Sketch and Introduction by Pres't. J. Blanchard of Wheaton College.* Chicago, Ill.: Ezra A. Cook, 1886).

At its recent meeting (1923)in Cincinnati the I. O. O. F. established a "junior order," known as *Loyal Sons*. It bears somewhat the same relation to the adult order that the De Molays do to the Masons. It was conceived by J. J. Stotler, of Kansas City, who is a member of the advisory council of the De Molay Order in Kansas City, Mo. There are already about 75 "Chapters." (*Fellowship Forum,* 29 Sept., 1923, Vol. III, No. 15, p. 3.)

After a prolonged fight, waged in behalf of American lodges of the Independent Order of Odd Fellows with foreign-born members in their ranks, to permit such lodges to conduct their ritualistic work in a language other than English, advocates of this plan went down to defeat at the 1923 annual national session. It is estimated that 100 lodges were affected by the action. These lodges formerly conducted their work in other languages, but during the War the Sovereign Grand Lodge prohibited the use of any language other than English.

The September number of the *Odd-Fellow Review,* 1915, claimed that "Odd-Fellowship has become the largest, and is still growing the most rapidly," of all secret orders in America. According to the latest reports of the supreme bodies of these organizations they have altogether 3,418,883 members. These are gathered largely, though not wholly, from the wage-earning class.

There is a "side degree" of the Independent Order of Odd Fellows, known as ORIENTAL ORDER OF HUMILITY AND PERFECTION.

Revised Odd-Fellowship Illustrated; the Complete Revised Ritual of the Lodge, Encampment, Patriarchs Militant, and the Rebekah Degrees, 41st ed., Chicago, Ill., Ezra A. Cook, 1906.—*Odd-fellowship,* published by the National Christian Association, Chicago, Ill., New Series, No. 12. —*Catechism of Oddfellowship,* by Rev. H. H. Hinman, same publishers.—*Christian Cynosure,* Oct., 1915, Vol. XLVIII, No. 6, p. 179.—*Odd-Fellowship Judged by its own Utterances; its Doctrine and Practice examined in the Light of God's Word,* by Rev. J. H. Brockman, Chicago: National Christian Ass'n.—H. Gerber [H. Gruber, S.J.], *Der Odd-Fellow-Orden und das Decret der Congregation der Inquisition vom 20, August 1894,* Berlin, 1896.—*The Independent Order of Odd Fellows' Ritualistic, Secret and Floor Work, Complete and as Revised.* Cincinnati, O., Chas. Simcoe & Co. Copyright, 1887, by F. Walker.—*Statistics Fraternal Societies,* 1923, p. 234.—*Cyclopedia of Fraternities,* 2nd ed., pp. 247–262.—*Odd-Fellowship Weighed—Wanting,* by Wm. Dallmann, 3rd ed., Concordia Publ. House, St. Louis, Mo.—*Why Do Men Remain Odd-fellows?* Leaflet by Rev. J. Blanchard, Chicago, Ill.: National Christian Association.

Olympians

A fictitious name used by Charles Merz to indicate the doings of secret societies. He writes in the *New Republic,* Vol. XXXV, No. 454, pp. 327 sq.:

> It is lodge night for the Olympians, and a dusty row of rubber-tired chariots lines the curb near Centre Hall.
>
> Lodge night for the Olympians plays no favorites; it belongs to both the cities and the towns. Some things you will find alone on Broadway: Spearmint twins who shoulder arms in twenty foot electric lights —swift flashes of an "L" train as it charges across-town—pillowed elbows seven flights above the street, braced against a window-sill to watch the crowds below.
>
> Other things belong to Main Street, sights that Broadway seldom sees: hitching posts and plow stores—church picnics, Old Home Weeks, summer wagons with a red umbrella on a pole.
>
> East is East and West is West. But the roads cross once at Centre Hall. It is a far cry from Harlem River to a canteen in the plains. But Centre Hall has bridged them both, as typical of one as the other.
>
> From the street you climb a flight of stairs to the gateway of Valhalla. There is an average door of varnished oak, concealing on its farther side the Lord High Seneschal: none other, in this case, than Bruno Shafer—clerk by day in the Sheffield Grocery, guardian by night of all that lies beyond the pale. You knock three times; pause for a heart-beat; knock three times again. Panel enough to disclose a lawn tie and two waistcoat buttons opens. "Halt, Stranger! Who comes there?"
>
> "Brother seeking light and council."
>
> "Advance brother. Give the countersign."
>
> Abracadabra . . . Eucalyptus . . . Cornucopia . . . Four syllables, at any rate. The oak door swings slowly on its hinges. There is a hasty

and embarrassed fumbling in the dark ante-room for a fraternal handshake. The inner door swings wide upon the shrine of shrines.

It is a great hall that roofs the roller-skating rink downstairs. An organ in one corner vis-à-vis a phosphorescent stove. Chandeliers festooned with paper bunting curled crisp at the edges from the heat of bright electric bulbs. Row on row of folding-chairs, wax yellow, blisteringly bright: upholstered only with vague memories of funerals and Commencement Day. A dais at the room's end, serving as the throne of Charlemagne one night, another as the grotto of Elijah.

For Centre Hall is common ground, the trysting-place of many clans. Olympians have it once a week, on Tuesdays. Wednesdays come the Redmen. Thursdays, the Daughters of Rebecca. Fridays, the Ladies of the Khedive's Palace. Saturday is Odd Fellows' night. Sunday night the floor is scrubbed. Mondays come the Knights and Ladies of Granada.

It is a problem, nightly, how to shift the bare accoutrements of Centre Hall to give its empty stretches color for the evening scene. Lodge rituals revolve around the telling of a twice-told tale. King Arthur and his knightly court; Solomon and his temple; the good news brought to Ghent; Archimedes and the fulcrum, Jonah and the whale. For the Olympians, lodge night is a barbecue of the immortals—high on the slope above a vale of Tempe no one here has ever seen.

Jove sits on the dais: Jove in the person of Robert Grasty, vice-president and general manager of Barge & Tuttle, Trucking. Befitting his high office, Jove alone of all the lodge may wear a hat in temple: a tall and slightly concave boulder, chipped from the mould of 1883. Around his shoulders is a purple toga, lightning playing in and out the hem. His comrades salute him with the cry, "Hail, Jupiter!" when they remember not to call him Bob.

Left and right of Jove himself, on smaller thrones less perilously perched, sit those two brothers who drew lots with him to parcel out the universe: Neptune, with a sea-green scarf around his throat and a firm grip upon his trident; Pluto, wrapped in robes of night, dawn breaking gently through the elbows. In a lodge less picturesque than the Olympians they might bear humdrum titles. First and second deacon, possibly. Or first and second warden. They constitute upon the sometimes faltering attention of the lodge, a first and second mortgage.

Jove raps his chair-arm with a bolt of wooden thunder.

"Brother Mercury!"

A red robe rises near the door.

"Hail, Jupiter!"

"Your office, Brother Mercury?"

"To see that the approaches to the temple are defended."

"Do your duty, boldly."

Mercury advances to the door, red robe following behind him. Two raps. From the ante-room, a muffled echo.

"The approaches to the temple are defended, Jupiter."

"Who stands guard?"

"The Seneschal."

"His station?"

"Outside the inner door, with a drawn sword in his hand."

"So be it."

Another bolt of thunder.

"Brothers, it is my order that Grover Cleveland Temple, No. 867, Commandery 55, District 37, A. A. of O. O., be now declared in session. Brethren will take due notice thereof and govern themselves accordingly."

Fred Corey, near the corner window on the left, whacks two brethren in the row before him. "That means you! Cut out that noise."

"Who's making any noise? Let go my collar."

A sudden low reverberating roar, as Brother Orpheus pulls out the bass stops on the organ. Jove removes his hat. The lodge rises to the opening verse of "Come, Olympians, Now the Happy Hour Strikes." There is a decided tenor from the corner where the professional choristers are grouped; a quick leaping to the trigger for the first words and the Hallelujahs; a rhythmic tum-tum-tum to fit forgotten snatches in between.

Jove restores his opera hat. The lodge proceeds to unfinished business.

There is no unfinished business.

"Reports of committees?"

No reports.

"New business?"

No new business.

"We shall proceed to the consecration of new members," Jove announces. "Brother Mercury, see that the mortals in the ante-room are prepared for their ascent to the imperialistic heights."

Mercury departs; to return shortly with three candidates—arms trussed behind them, eyes blinded with a fold. For an hour, now, they have been sitting in the darkness—unaware of one another's presence; nothing to see; nothing to hear except the dim echoes of "Come, Olympians," sung within, and the faint distant rattle of a dumb-waiter ascending with the evening's stock of coffee and ice cream. There is a myth that they should wait half-paralyzed with fear. But A. has been memorizing an impromptu speech for after-dinner. B. has been wishing he could see his watch. C. has been wondering if this is going to be worth the $15 he has paid for it.

"Three mortals from the outer night," announces Mercury, "three mortals who have spent their days in darkness, now seek inner light."

A trifle ill at ease, none too certain there is not a trap-door yawning for a headlong flight, shuffling their feet as if they moved on iron rails, the neophytes are led around the chamber. Lost waifs toiling the Elysian fields: from a dozen unexpected quarters they are halted, challenged, searched; made to kneel, and made to rise; pledged, plighted, covenanted, sworn by all that's holy; wrapped in sheets of canvas, lowered into mattressed graves, mourned as lost, brought back to life miraculously.

"Even as the pilgrim toils through darkness of the night to dawn," intones the hoarse voice of a weary Jove, "even as the shepherd mounts the wooded hill to scan the heavens for the first shafts of a welcome dawn, so, Brothers, do you climb our thrice-blessed mountain."

Jove pauses for a glass of water.

"I say to you—
"Let there be light!"

Comes light in all its glory! Off with broadcloth blindfolds! Unleash the sixty watts of every frosted bulb on Mt. Olympus! Three new brothers blink into the purple robe of Jove.

Through the kitchen doorway sails an appetizing sniff of coffee.

. . . .

Lodges multiply by thousands, new ones every day. Redmen, Woodmen, Klansmen, Icemen; Elks, Moose, Eagles, Beagles, Bears. Insurance benefits, in case of illness; perhaps new customers, embraced as brothers. Yes. And an appeal to instincts usually suppressed. Desire to "belong." Desire to peer inside of anything closed outside: to lift the veil before the shrine. Desire to wear regalia—helmets, togas, sandals, police hats, buttons, bearskins—anything that defies the human form. All that counts. But there is more. Once we had a neighborhood. People lived next door to friends. There was no talk of "community spirit." Communities had it, without trying. That is less true, nowadays. Friends in cities live a mile apart. Even in the villages, factory, radio, motor car and moving picture are pushing sections of the old communities apart, sandwiching new interests in between. What are lodges, anyway—for all their Joves and Neptunes, their rituals and their myths of gay dogs who have left their wives at home—but homesick tribesmen hunting their lost clans? Look at the curb next time you walk past Centre Hall. The dusty row of rubber-tired chariots reaches to the corner.

Omah Language

See Order of the Omah Language.

Optimist International

See International Optimist Club.

Orangemen

See Loyal Orange Institution.

Orden de Los Hermanos Penitentes

The Orden de los Hermanos Penitentes is a secret sect, closely allied to the *Flagellantes* of the Middle Ages. The members indulge in grewsome practices, such as flogging themselves until their backs are a mass of bleeding flesh, and commemorate Holy Week by crucifying one of their number, tying him to the cross until he is almost dead. Archbishop Salpointe, of Santa Fe, in his *Soldiers of the Cross,* gives an account of this strange sect, from which we extract the following data: The Penitentes are probably a degeneration of the "Confradia del Tercer Orden de

Franciscanos," which was established in New Mexico between 1682 and 1695. As this was a Franciscan institution, it ceased to have a canonical existence in New Mexico when the Franciscan friars were succeeded by secular priests, who did not interest themselves in this order. The constitution of the Penitentes somewhat resembles that of the Third Order of St. Francis, but is entirely suited to their peculiar views. The Penitentes were formerly distributed over the whole territory of New Mexico, but since 1850, have retreated towards the North, especially to the counties of San Miguel, Mora, Rio Arriba, and Taos, where they have the darkness of the woods to add mystery to their nocturnal performances. They were formerly, and are perhaps still, divided into two classes: those of "La Luz," the Light, consisting of the Hermano Mayor (Chief Brother), and other directors with particular titles, and the common brothers, called "De las Tinieblas" (Of the Darkness.) The men of the Light wear their dress, while those of the Darkness have no other clothing but light trousers. This arrangement, made in the "morada," the private meeting hall of the Penitentes, the private rôles to be performed publicly are distributed; these are the flagellation, the carrying of the crosses, the singing, etc. Those who have to scourge themselves are furnished with a scourge, terminating sometimes in a prickly pear articulation (cactus opuntia) or some pad of heavy and rough stuff. The cross-bearers are furnished with heavy rude crosses. Another preparation and the procession is ready to start. It consists in rubbing the skin with a piece of flint at the place the lash will strike, in order to have some flowing of blood without too much injury to the body. Then the procession emerges from the "morada" to go to a designated place, where a cross has been planted for the occasion. The flagellants, the cross-bearers, and the directors are usually followed by a crowd of old women devoutly saying their beads. The processions of the Penitentes take place every Friday in Lent and on the three last days of Holy Week. They were never countenanced by the Church; on the contrary, since there have been bishops in New Mexico, they have denounced the practice. Little by little heed has been given to the voice of ecclesiastical authority, and at present there are only a few interested men who are trying to keep alive the old "Hermandad." Lummis, in his book, *The Land of Poco Tiempo*, describes the Holy Week ceremonies of the Penitentes as he himself witnessed them at San Mateo, in 1891. He says that "always before, up to this very year, the victim had been nailed to the cross by great spikes through hands and feet, and the death of a Penitente during the crucifixion was by no means rare" (p. 99). Archbishop Salpointe says that while he lived in New Mexico, from 1859 till 1866, he never heard of such criminal extravagances. Father J. Marra, S.J., of Las Vegas, N. Mex., in a letter to the *Catholic Fortnightly Review,* written and published in 1905, says of the Penitentes: "The Church has done all in her power to suppress them. Archbishop Salpointe went even so far as to excommunicate some of their lodges, or moradas, but to no purpose. They are stubborn and would sooner leave the Church than the Brotherhood. And no wonder, since they are abetted in their resistence to ecclesiastical authority by crafty politicians, who need their votes on election days, and so exert themselves to keep them together by every possible way. Some of these public office-hunters, though having a holy horror of scourging their backs until they bleed, and avoiding it most earnestly, yet join the ranks of these deluded creatures and behave in every other exercise of the order like most fervent Penitentes. . . . They form a despicable minority, a mere fraction of the population, and if their support at the polls is so eagerly sought for, it is due to the fact of their invariably lending it as a unit, . . . and in these small communities of ours ten or twelve votes are a power to be reckoned with."

Soldiers of the Cross: Notes on the Ecclesiastical History of New Mexico, Arizona, and Colorado, by the Mt. Rev. J. B. Salpointe, D.D., Archbishop of Tomi, formerly Archbishop of Santa Fe; Banning, Cal.: St. Boniface's Indian School, 1898, pp. 161–163.—Rev. J. Marra, S. J., of Las Vegas, N. Mex., in the *Catholic Fortnightly Review,* 1 Nov., 1905, Vol. XII, No. 21, p. 624.—*Everybody's Magazine,* March, 1905, pp. 501–510.—*N. Y. Evening Post,* 12 March, 1904.—Charles F. Lummis, *The Land of Poco Tiempo,* Scribner reprint of 1921, pp. 79–108.

Order Brith Abraham

See HEBREW SECRET AND FRATERNAL SOCIETIES.

Order Knights of Friendship

This benevolent, social, and patriotic secret society was organized at Philadelphia, Pa., in 1859. The *ritualistic work* includes three degrees: "Knight Junior," "Knight Bachelor," and "Knight Errant." The founder, Dr. Mark G. Kerr, was a high-degree Freemason and an Odd Fellow. The emblems of the Knights of Friendship include the triangle within a circle. The

Order had 114 lodges with 20,000 members at the end of 1920. Its Director General resided in Reading Pa.

Cyclopedia of Fraternities, 2nd ed., pp. 277 sq.—*Statistics Fraternal Societies,* 1921, p. 238.

Order of Aegis

A fraternal order founded at Baltimore, Md., in 1892, by ODD FELLOWS, KNIGHTS OF PYTHIAS, and members of various other secret fraternities, for assessment life insurance and sick benefits. "The secrets of the Order," according to the *Cyclopedia of Fraternities,* "are reduced to those serving to identify members." The official emblem is a shield bearing the Stars and Stripes, surrounded by a scroll containing the motto, "Fraternity, Protection, Equality, and Security." (*Cyclopedia of Fraternities,* 2nd ed., p. 200). We have not been able to trace this organization and it may be extinct.

Order of Alfredians

This Order, founded for the "descendants of the wise and good King Alfred," was very active at Boston, Providence, and in other New England cities forty or fifty years ago. It appears to be extinct or at least dormant at the present time.

Cyclopedia of Fraternities, 2nd ed., p. 171.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 333.

Order of Alhambra

An organization of Knights of Columbus, which apes the Mohammedan mummery of the Mystic Shriners. Only third and fourth degree Knights are eligible to this "inner circle." Its chief purpose is to promote sociability, but it also aims to preserve Catholic historical sites. The local branches are called "Caravans." The Alhambra has never been officially recognized by the Order of the K. of C., and the supreme body of that Order has repeatedly refused to acknowledge it and forbidden the use of its Ritual by the O. of A. In a little sky-blue folder bearing on its cover this legend: "Questions: What is the Order of Alhambra?" it was stated a few years ago that "the Alhambra is to the Knights of Columbus what the Mystic Shrine is to the Masons." The society is well established in some parts of the East, and is to be found on the Pacific Coast. Of its "doings" the reader will get a notion by perusing the subjoined item from the *K. C. Register,* of New York (Nov. 30, 1907):

"Gibel Tarric Caravan, 11, Order of Alhambra, is hastening its preparations for its annual pilgrimage to the shrine of Mecca. The camels are ready and the sand will be warm for the neophytes, who will be initiated on December 7, at the Yorkville Casino. The Caravan met on Saturday evening, November 16, at the Alcazar, 138 East Twenty-seventh street, and completed arrangements for the coming event. There was a large and imposing gathering of 'Nobles,' and the pedigrees of the neophytes were handed in and the mettle of which they are made was discussed, for only those who have proven their ability to sustain the fatigues of a day of battle can travel over the burning sands toward those sunny lands where sweet aromas scent the air, and the sight of roses always in bloom raises the spirits of the traveler to that seventh heaven promised by the Prophet to each one of his faithful followers who will make this pilgrimage. A feast of fun followed the business meeting held in the Alcazar last Saturday evening, at which the 'Sir Nobles' heartily enjoyed themselves. They had memorized the following anthem, which was sung in chorus:

There's an Order new and it's after you and we are here to warn ye;
Its Caravans will soon be known from Maine to California.
We are the boys who make the noise to rouse you from your slumbers;
We're here, because we're here, because we're good Knights of Columbus.

CHORUS:

We are the Sons of Ham-Ham-Alhambra,
And we must all salaam to our Grand Commander.
The pilgrims o'er the burning sands, we'll show some wondrous sights,
For we extend a big glad hand unto the Neophytes.
So when you come inside the door, salaam or we'll salaam ye—
We are the Sons of Ham-Ham-Alhambra.

We organized in Brooklyn first Abd-er-Rahman, No. 1,
Our camel winked his other eye and said "just watch the fun,"
We built a stately Moorish Mosque—no homely double-decker—
Puissant captain, line 'em up, and lead 'em on to Mecca.

The pilgrim o'er the desert wild should ne'er let want confound him,
For he can eat at any time the sandwiches around him.
It might seem odd that he should find such palatable fare,
Did we not know the Sons of Ham were bred and mustered there.

The degree work has a Moorish setting, the ceremonial referring to Granada at the time of its conquest by Ferdinand and Isabella. The emblem is the red tower of Castile surmounting the crescent of the Saracen. A degree is called a "run." The divisions or councils are called caravans, and the officers are called the divan. The meeting place is the alcazar. For a time, any male member of any Catholic society could become an Alhambran. Then it was restricted to K. of C.

Sacred Heart Review, Boston, Mass., Vol. XXXIX, No. 23; Vol. L, No. 20.—*Fortnightly Review,* St. Louis, Mo., 1 March, 1908, Vol. XV, No. 5, pp. 143 sqq.; 1 July, 1908, Vol. XV, No. 13, pp. 410 sq.; 1 Aug., 1913, Vol. XX, No. 15, p. 449; 15 May, 1915, Vol. XXII, No. 10, p. 310; 15 Aug., 1923, Vol. XXX, No. 16, pp. 316 sq.—Toledo (O.), *Record,* Vol. VIII, No. 45.—*Catholic Union and Times* (Buffalo, N. Y.), 6 Sept., 1923, Vol. LII, No. 24, p. 6.—Denver (Colo.) *Catholic Register,* 29 Nov., 1923, p. 1.

Order of American Freemen

An earlier organization under this name existed from 1850-1856, as a result of the outburst of nativism which gave rise to the Knownothing Party (see KNOWNOTHINGISM), within which it seems to have disappeared. See AMERICAN PROTESTANT ASSOCIATION.

Cyclopedia of Fraternities, 2nd ed., p. 310.

Order of Ancient and Modern America

This is a secret fraternity devoted to "promoting amicable relations among the republics of the two Americas, fostering commercial intercourse among them, studying the ancient cultures of the continent." The headquarters are at New Orleans, La. The ritual of the five degrees is based upon the mysteries of the Maya ceremonies.

El Palacio, Santa Fe, N. Mex., Vol. V, No. 14, p. 237.

Order of Ancient Oaks

On Aug. 9, 1912, the "Local Nest" of the ORDER OF OWLS at Grand Rapids, Mich., went out of existence, and started a new organization, called Order of Ancient Oaks. The reasons given for the secession were: "The Order of Owls is governed by one John W. Talbot and four associates, at South Bend, Ind., who run things to suit themselves and give no account of the moneys received. The Order has no legal standing anywhere in the U. S. and is careless in admitting new members." These facts had come out in an investigation made by the Grand Rapids "Nest" in conjunction with a number of other dissatisfied "Nests." It was said in the Grand Rapids *Herald*, on this occasion, that in the several years that the Order of Owls had been going, there had been forty secessions, the revolters taking various names.

Fortnightly Review, St. Louis, Mo., 1 Sept., 1912, Vol. XIX, No. 17, p. 482.

Order of Anti-Poke-Noses

The Order of Anti-Poke-Noses, an organization opposed to the Ku Klux Klan, was established in Searcy County, Ark., in 1923. The preamble to its constitution states that the Order is "opposed to any organization that attends to everyone's business but their own," and sets forth an abiding confidence in the duly constituted authorities, who do not need to be "eternally prodded by the Ku Klux Klan." The Order of Anti-Poke-Noses is a secret organization, and the by-laws state that it is the duty of each member to keep his "eyes and ears open at all times for any movement of the enemy."

St. Louis Post-Dispatch, 31 July, 1923, p. 16.

Order of Athene

This is a "society of those who believe in the Good" and in the "association of the Elect." Its members assiduously cultivate a taste for the fine arts. The Order formerly had an official organ in *The Machete*, edited by Geo. L. Thompson, at Keene, N. H.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 330.

Order of Beauceant

An auxiliary of the KNIGHTS TEMPLARS. (See Appendix).

Fellowship Forum, 15 Sept., 1923, Vol. III, No. 13, p. 2.

Order of Black Knights

This is the American branch of a secret German benevolent society, known as Deutscher Orden Schwarzer Ritter. Its strength is mainly in New Jersey, Pennsylvania, New York, and the District of Columbia.

Cyclopedia of Fraternities, 2nd ed., p. 175.

Order of Bookfellows

The Order of Bookfellows, established some years ago at Chicago, by George Steele Seymour and his wife, has grown to astonishing proportions in a short time, and its publishing ventures of a private or "club" nature have been very successful. Its membership extends to the four corners of the earth, and its muster roll includes the names of many distinguished men of letters. One of its brochures, "The Judging of Jurgen," by James Branch Cabell, is a much sought rarity.

Christian Science Monitor, 10 Oct., 1923, Vol. XV, No. 266, p. 24.

Order of Bugs

A secret society founded in 1912, or thereabouts. Each branch is called a "Bughouse" and the head of the Order is known as "Supreme Exalted Bugaboo."

Sacred Heart Review, Boston, Mass., Vol. XLVII (1912), No. 22.

Order of Camels

The Order of Camels was organized on the day when prohibition went into effect throughout the U. S. The camel was selected as emblem because of its "ability to withstand a long drought." The first lodge ("Caravan") was established at Milwaukee, Wis., 16 Jan., 1920. The principal officer is styled "Prophet." The members take but one obligation, *viz.*: to oppose prohibition. Any male cititzen of the U. S., aged 21 or over, is eligible, if properly vouched for by a deputy organizer or some other member in good standing.

Christian Cynosure, May, 1920, Vol. LIII, No. 1; June, 1920, Vol. LIII, No. 2.—*Fortnightly Review,* St. Louis, Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.

Order of Chosen Friends

This "fraternal, benevolent, and protective society, organized under the laws of the State of Indiana," was founded at Indianapolis, in 1879, and had 24,000 members in 1898, when the newspapers reported that it was in financial straits. It has since declined and for all we know may be entirely extinct. The *Cyclopedia of Fraternities* (2nd ed., p. 173) notes that most of the original members of the Order of Chosen Friends were members of various leading secret fraternal beneficiary societies, and some were prominent Odd Fellows and high-degree Freemasons of the Scottish Rite. In consequence of repeated secessions from this Order there originated: the ORDER OF UNITED FRIENDS, in New York, in 1881; the INDEPENDENT ORDER OF CHOSEN FRIENDS, in California, in 1882; the UNITED FRIENDS OF MICHIGAN, in 1889, the CANADIAN ORDER OF CHOSEN FRIENDS, in 1892, and the UNITED LEAGUE OF AMERICA, in 1895.

Cyclopedia of Fraternities, 2nd ed., pp. 171–174.—*The Review,* St. Louis, Mo., 19 Jan., 1899, Vol. V, No. 44, pp. 3 sq.

Order of Cincinnatus

This society was instituted in 1783, and originated with Masonic officers who were associated with George Washington in the war of the Revolution. The object of the association was benevolence, relief, perpetuation of the friendship formed under trying circumstances, and patriotism. General Knox was the author of the ritual.

Fellowship Forum, Vol. III, No. 17, p. 7.

Order of Damascus

See MODERN KNIGHTS OF ST. PAUL.

Order of De Molay for Boys

This organization for the sons of Freemasons and their chums was founded by Bro. Frank S. Land, a prominent Freemason, at Kansas City, Mo., in 1919, "to meet the need for a better organized, more elevating social life for boys nearing the age of manhood." It admits to membership only sons of Masons, between the ages of 16 and 21, and their intimate friends. There are two degrees, the "Initiatory" and the "De Molay." The ritual of the second is "built around the burning of Jacques De Molay by the bloody-minded Inquisition, on March 11, 1313, because he refused to reveal the secrets of the Templars. The name of Jacques De Molay is closely associated with the Masonic Orders of Knighthood, and the selection of his name seems eminently proper. Our boys should be taught that our forefathers fought for all our inalienable rights; that our freedom was purchased with blood, fire and sword; that forces are existent today which would destroy all that we now have, and that eternal vigilance is the price of liberty." (Propaganda pamphlet, p. 12). Any recognized Masonic Body of either the York or the Scottish

Rite may sponsor a "Chapter" of the Order. Any Master Mason is entitled to visit the "Chapters" of this Order at any time and is entitled to witness the ritualistic work. The Order of De Molay, while not a Masonic organization in the strictest sense of the word, is fostered by Freemasonry for its own purposes, whatever these may be.

The *De Molay Councilor,* the official magazine of the Order, is published by the "Grand Council" and sent each month to the house of each member. It is obligatory for each member to subscribe to this bulletin. The Masonic Service Association Commission of Oklahoma, in a report to the M. W. Grand Lodge, A. F. & A. M., of the State of Oklahoma, says: "We believe that we, as an organization, should keep in touch in some way through some organized effort with the boys after they have put on long pants and after they have graduated from the Boy Scout Movement. There is an organization today known as the 'Order of De Molay,' which is at this time gaining headway especially in some of our large cities. This organization takes boys after they reach their sixteenth year and directs their movements, looks after their interests, and aids in the molding of their character until they become of age. There is one organization that says: 'Give me the child until he is 12 years of age, and you can have him the rest of the time.' In other words, if the boys are taken as they are now in the Boy Scout movement, and after the boy is sixteen years of age, De Molay continues the work of the Boy Scout Movement, a large per cent of the boys so trained will become useful and serviceable men in this life." (Propaganda pamphlet, p. 21). The Order now (Dec., 1923) has 1048 "Chapters" in the U. S., in Canada, in the Philippines, in Porto Rico, and is being introduced into Europe. There are altogether 975 "Chapters" with 125,000 members.

The following curious item was reproduced by the *Fellowship Forum* (9 June, 1923, Vol. II, No. 51, p. 6) from the *Montana Mason*: "Every now and then some nice young chap of Roman Catholic parentage makes application for membership in the Order of De Molay. An application of this sort presents several problems. No one, certainly, desires to humiliate the applicant by voting for his rejection, and still on the other hand it is wholly probable that if admitted he would find himself ill at ease, and conceivably somewhat antagonistic toward some of the ideas advanced. In some of the chapters such situations are being quite tactfully handled. Some member of the advisory board makes an appointment with the applicant, and returns him his application, asking him to secure the endorsement of the parish priest before its formal presentation. The priest usually advises the young man that he is transgressing the rules of his religious organization, and advises him to withdraw the application."

The Order of De Molay for Boys, Kansas City, Mo., 1923 (cited in the text as "Propaganda pamphlet").—*The Builder* (Masonic monthly), Anamosa, Ia., Aug., 1920, Vol. VI, No. 8; Vol. VII, No. 12, pp. 362 sq.—*Fortnightly Review,* St. Louis, Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.—*St. Louis Globe-Democrat,* 6 June, 1923, p. 3.—*Fellowship Forum,* 6 Oct., 1923, Vol. III, No. 16, p. 6.—*Christian Science Monitor,* 5 Nov., 1923, Vol. XV; No. 288, p. 6.

Order of Elam

This Order was founded at Louisville, Ky., in 1879, by George Dunne, known by the name of "Cyrus the Elamite." It was reported to have six degrees. We have not been able to trace it.

La France Antimaçonnique, Vol. XXVIII, No. 30, 23 July, 1914, p. 356.

Order of Equity

This fraternal society, paying accident, sickness, and death benefits to its members or their families, was founded at Indianapolis, Ind., in 1889, by leading officers of the KNIGHTS OF PYTHIAS and by Freemasons (cfr. FREEMASONRY) and ODD FELLOWS. Its ritual referred to the Parable of the Good Samaritan and the healing of the lepers. In 1897, after a period of seeming prosperity, the Order went into the hands of a receiver, owing $72,000, with assets amounting to only $35,000. It resembled the Iron Hall, which failed in 1893.

Cyclopedia of Fraternities, 2nd ed., pp. 200 sq.

Order of Forestry

See NEGRO SECRET AND FRATERNAL SOCIETIES.

Order of Golden Links

A small fraternal beneficiary society for men and women, established at Wheeling, W. Va., in 1905. It had a membership of 1,029 at the end of 1921, and was merged with the AMERICAN INSURANCE UNION in December, 1922.

Fraternal Monitor, Apr., 1922, Vol. XXXII, No. 9, p. 14.—*National Economist,* Cedar Rapids, Ia., Feb., 1923, Vol. 30, No. 359, p. 8.

Order of Heptasophs

See IMPROVED ORDER OF HEPTASOPHS.

Order of High Priesthood

This is an honorary degree bestowed only on High Priests of Royal Arch Chapters in the United States (see FREEMASONRY). Whenever the ceremony is performed in ample form, it requires the assistance of at least nine "High Priests," who have duly received the Order. The jewel of the degree consists of a plate of gold in the form of a triple triangle, a breast-plate being placed over the point of union.

For a full description see Mackey's *Encyclopedia of Freemasonry,* pp. 338–340.

Order of Holy Wisdom

The Order of Holy Wisdom, or Knight Templar Priest, is conferred by some Grand Councils of the ORDER OF KNIGHTS OF ROME AND THE RED CROSS OF CONSTANTINE, in addition to the ordinary four degrees of that body. It is said to have been instituted in 1686, and, when conferred in "old Encampments which practiced the seven steps of chivalry," was the ceremony for constituting "chaplains." After the reorganization of the chivalric orders, it became an appendage to the Order of the Red Cross of Constantine. The "Seven Steps of Chivalry" are classified by Witter, in *Masonry in Europe* (Berlin, 1832), as follows: 1st, Knights of Rome and of the Red Cross of Constantine and Knights of the Grand Cross, the oldest Order of Chivalry; 2d, Knights Templars; 3d, Knights of Malta; 4th, Knights of the Holy Sepulchre, appended to which is the Order of Knights of St. John of Palestine, or St. John the Evangelist; 5th, Rose Croix; 6th, Templar Priesthood; and 7th, Commander Elect, Knight of Kadosh. According to the *Cyclopedia of Fraternities,* "No one American Masonic body confers all of these Orders. The second and third are under the jurisdiction of the Grand Encampment of Knights Templars of the United States; the fifth and seventh are controlled by the Supreme Councils of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern and Northern Masonic Jurisdictions, United States of America, respectively; the fourth and sixth by Imperial Grand Councils and by the Sovereign Grand Council of Knights of Rome and of the Red Cross of Constantine; and the first by the Supreme Grand Chapter of the Grand Cross of Constantine, United States of America, composed of representatives of the independent Sovereign Grand Councils, and also by the Sovereign Grand Council, United States of America."

Cyclopedia of Fraternities, 2nd ed., pp. 84 sq.

Order of Home Builders

This is a fraternal beneficiary order, organized in 1890, with headquarters at Philadelphia, Pa. It admitted men and women and paid sick and death benefits. It was conducted on the lodge system, but claimed to have no secret features. We have not been able to communicate with it and believe it has disbanded, since the *Cyclopedia of Fraternities* (see p. 201) published its 2nd ed., in 1907.

Order of Houn' Dawgs

A secret society founded in Cabool, Mo., in 1912. Its branches were called "Kennels." The "Royal Kennel" did the installing of new branches in "Houn' Dawg Hall." This Order seems to be extinct.

St. Louis Republic, 5 April, 1912.—*Fortnightly Review,* 15 April, 1912, Vol. XIX, No. 8, p. 227.

Order of Independent Americans

A fraternal beneficiary order mentioned in the *Fraternal Monitor,* Apr., 1922, Vol. XXXII, No. 9, p. 19. Office of the Recording Secretary, L. O. Hancher, 7806 Frankstown Ave., Pittsburgh, Pa.

Order of Indian Wars of U. S.

Founded in 1896. Membership at the end of 1922, 200. Headquarters at Washington, D. C.

World Almanac, 1923, p. 393.

Order of Jerusalem

See MODERN KNIGHTS OF ST. PAUL.

Order of Knights of Joseph

This fraternal benefit society was organized in 1896. It issues certificates for $500 only. There are 70 lodges with a total benefit membership of 11,729. The home office is in the Society for Savings Building, Cleveland, O.

Statistics Fraternal Societies, 1923, pp. 121 sq.

Order of Knights of Kamelia

See KNIGHTS OF THE KU KLUX KLAN.

Order of Knights of St. John the Evangelist

See KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Order of Knights of the Grand Cross

See KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Order of Knights of the Holy Sepulchre

See KNIGHTS OF THE RED CROSS OF CONSTANTINE.

Order of Liberty

This fraternal beneficiary society for men and women was organized in 1911. It operated mainly in Pennsylvania and had a total membership of 2,380, at the end of 1921. The members were re-insured by the FRATERNAL HOME INSURANCE SOCIETY of Philadelphia, early in 1922.

Fraternal Monitor, Feb., 1922, Vol. XXXII, No. 7, p. 8; May, 1922, Vol. XXXII, No. 10, p. 11.

Order of Loyal Knights of the Round Table

Thomas A. Edison was recently made an honorary knight by this organization, whose president is Judge Jesse J. Dunn, of Oakland, Cal. The Knights of the Round Table were recently organized on the Pacific Coast, and describe themselves as a "friendly luncheon club." (See Appendix.)

N. Y. Times, 27 July, 1923.

Order of Loyal Americans

This recently established, "non-sectarian and non-political brotherhood," with headquarters in the Republican Bldg., Springfield, Mass., offers sick and funeral benefits and is planning a home for aged members. One of its advertisements says: "The Order of Loyal Americans . . . has a beautiful *ritual* based on American ideals and traditions. It is a secret fraternity. . . ."

Fraternal Monitor, Feb., 1922, Vol. XXXII, No. 7, p. 8.

Order of Martinists

This is not so much an "Order" as a Masonic rite, which originated in France about the middle of the 19th century.

S. C. Gould, in his *Arcane Fraternities* (Manchester, N. H., 1896) says that Martinism, "reduced to three essential and four accessory degrees," was introduced into this country in 1887, where it is "being conferred by established and recognized Masonic authorities." (Cfr. FREEMASONRY.) This rite is a combination of Scottish degrees with mystic speculations.

Cyclopedia of Fraternities, 2nd ed., pp. 30, 98.

Order of Mogullians

"In imitation of the so-called Masonic 'side degree,' the [ANCIENT ORDER OF UNITED] WORKMEN, who, by the way, are not necessarily artisans, and in no sense constitute a trades union, confer what is officially entitled the Order of Mogullians. This is said to furnish amusement as well as substantial benefits." (*Cyclopedia of Fraternities,* 2nd ed., p. 129.) We have not been able to obtain any additional information about this side degree of the A. O. U. W.

Cyclopedia of Fraternities, 2nd ed., pp. 129, 174.

Order of Mules

After the close of the Civil War farmers in Kentucky and West Virginia organized a secret society to stop lawlessness, especially horse-stealing and thievery. It was first called Mutual Protective Society, but ultimately became known as Order of Mules, owing to its adoption of the picture of an emaciated mule as its emblem. Its policy was to secure the detection and conviction of wrong-doers rather than to inflict punishment upon them. The Order had a total membership of about 3,000 in 1907. No later statistics are available. Perhaps it has been converted into an "Order of Tin Lizzies."

Cyclopedia of Fraternities, 2nd ed., p. 421.

Order of Mutual Aid

This fraternal beneficiary Order was established at Memphis, Tenn., as a southern offshoot of the ANCIENT ORDER OF UNITED WORKMEN and the KNIGHTS OF HONOR; but it collapsed a few years later, in 1878, owing to the ravages of the yellow fever epidemic.

Cyclopedia of Fraternities, 2nd ed., p. 174.

Order of Mutual Protection

This fraternal beneficiary Order was founded in St. Louis, in 1878, as an offshoot of the Order of Mutual Aid, and is incorporated under the laws of the State of Missouri. It pays death, disability, and sick benefits to both men and women, but does no business north of the 31st parallel. It has 5,594 benefit and 73 social members in 51 lodges. The office of the "Supreme Lodge" is at 159 N. State St., Chicago, Ill. The *ritual,* according to the *Cyclopedia of Fraternities* (2nd ed., p. 175), "embodies features found in the secret work of many similar organizations." The lodges have chaplains who recite prayers. For the initiation the ritual prescribes: "The Bible is to be placed on a stand in front of the chaplain." The candidate must solemnly pledge his sacred word of honor "never to divulge or make known the business or private work of the lodge to any one not entitled to receive it."

Cyclopedia of Fraternities, 2nd ed., p. 174.—P. Rosen, *The Church and Secret Societies,* p. 233.—*Statistics Fraternal Societies,* 1923, pp. 122 sq.

Order of Native Americans

This secret patriotic society was established in 1872, at San Jose, Cal., by W. J. D. Hambly. Its *ritual* was "designed to teach lessons in American history." Both men and women were admitted to membership, and the society had the reputation of being largely made up of "agnostics." It is now extinct or dormant.

Cyclopedia of Fraternities, 2nd ed., pp. 290, 311.

Order of Odd Ladies

This New England mutual benefit assessment society was so named probably in imitation of the ODD FELLOWS. Stevens was unable to learn anything about its nature and work. We have had no better luck.

Cyclopedia of Fraternities, 2nd ed., p. 174.

Order of Owls

This is "a four-degree secret society of good fellows, who believe in love, laughter and the Kingdom of Heaven ON EARTH." (Quoted from a leaflet issued by the Supreme Offices at So. Bend, Ind., some years ago.) It was founded by John W. Talbot and others at South Bend, Ind., in November, 1904. The object of the Order, according to the Constitution and By-laws of Nest

No. 1482, of Maryville, Mo., is "to assist each other in business, to help each other in obtaining employment, to assist the widows and orphans of our brothers, to give aid to our brothers in any way that they may need, and assemble for mutual pleasure and entertainment." It claims to be "the only great secret fraternity which does not claim in any manner to be a religious body." The official organ, *The Owl,* says in its Vol. II, No. 15 (undated): "Conscious of many frailties, weaknesses, striving for strength and endeavoring by cheer and laughter and kindness and consideration to make this world a better place to live. We teach there are no bad and no good, but that we are all—all of us—good and bad. We are all very much alike. We are all of one degree of manhood and all of us should try to be better. Some men have good clothes and some wear poor, some find a living toiling in the earth; some dispensing liquors at a bar; some believe in a heaven of golden streets; some doubt the future and wonder why we are here; some speculate in stocks; some chance all they own on the turn of a card. The Order of Owls does not heed these things. The Order of Owls admits all men who are manly, the Order recognizes one degree of manhood and one degree of brotherhood. We have no religious services and nothing in the ritual that is offensive to any one."

The above-quoted circular says: "We have a beautiful *ritual,* but no religious observances. Nothing in the ritual is offensive to any man's religion or irreligion."

Here is a characteristic extract from a speech delivered by Supreme President Talbot at an Owls' Memorial Service, November, 1909:

> "The dead! *Our dead.* What those words mean can never be expressed. Health may be lost and fortune disappear, but *God Himself has not the power to rob us of our dead.* No face or form can win from us *our dead.* They are beyond the seducer's charms and the despoiler's hands. * * * To age, when toys and dreams and plans are gone, is given reality—the only thing that never changes—the only thing that will endure—*our dead.* * * * Without our dead, sentiment would not exist; beauty would be unknown. *We would not care for immortality but that we hope to meet our dead.* They are the inspiration of religion; the source of lasting hope. Life would be death, and death would be eternal, without our dead. In graves their bodies may be turned to dust—to us they never change. In walks, in drives, in storms, in calms, in smiles, in tears, in comforting and love, they live—and live—*and live*—and cannot die or change—*our dead.*"

Can any one imagine a more dismal and hopeless view of the future life? !

The *"obligation"* of an Owl reads as follows: "I swear in the presence of these Owls that I will abide by and obey all laws and regulations of this order. I will never commit to writing or reveal any of its signs, grips or other secrets, except within the body of a duly and regularly constituted and sitting nest of Owls. I further swear I will not cheat, wrong or defraud a nest of Owls or any Owl, or allow the same to be done if within my power to prevent. I will give an Owl due and timely notice of any threatening danger and will if able render assistance. I further swear that I will keep the secrets of an Owl when communicated to me as such and I will always respect and protect the sanctity of an Owl's home as I would my own. I further swear I will not join or recognize an order of this name unless recognized by or under control of the home nest. To all this I pledge my sacred word, may God keep me steadfast." (Ritual, p. 9.)

The Ritual says in regard to religion (p. 17): "We advocate no creed. We know there are so many gods, so many creeds, so many paths that wind and wind. We believe that the art of being kind is all this old world needs."

To the editor of the Newark *Monitor,* a Catholic weekly, who had attacked the Owls in 1907, Supreme President J. W. Talbot wrote: "This Order was not founded by brainless roysterers, but by sober gentlemen of Catholic education. Four of its supreme officers are Catholics and two others are married to Catholics (in the church). Four of the seven trustees are also Catholics. This is the only secret order in existence in which can be found nothing objectionable by a Catholic, except in such orders as the Hibernians which I joined twenty years ago." (*Monitor,* Vol. VI, No. 4.)

To a Catholic pastor in Wisconsin, who had warned his people against the Owls, Talbot wrote, Dec. 13, 1910: "Reverend Sir: —I have been informed that you have in your possession a ritual of the Order of Owls and that you are disclosing its contents. That ritual is the property of the Home Nest, which is the supreme organization of this order and it is amply protected in a legal manner and you are liable to damages and very severe legal action if the charge against you is true. Not only that, but if the charges are true, you have not even the excuse of ignorance for on the front page of that ritual is printed that it is the property of the home nest, therefore we have today written to the proper persons in your city to employ attorneys and to bring action against you if necessary in the United States and other proper courts and will proceed to do so unless that ritual is forwarded to me by registered mail." The clergyman paid no attention to this letter, and nothing came of the incident.

The Order of Owls at present has 2,148 lodges with a membership of 643,748. Its headquarters are at South Bend, Ind.

Christian Cynosure, Vol. XLVIII, No. 8, Dec., 1915, p. 237.—*Ritual of the Order of Owls,* South Bend, Ind.; Howe Printing Co.—On Talbot see *The Character and Life of John W. Talbot, Supreme President Order of Owls, Exposed by One of His Victims,* Mrs. Leona Mason, South Bend, Ind., 1908.—*Fortnightly Review,* St. Louis, Mo., 15 Nov., 1911, Vol. XVIII, No. 22, pp. 657 sq.—*Statistics Fraternal Societies,* 1923, p. 234.

Order of Pendo

A mutual assessment beneficiary organization which used to do business under the laws of California. The main office was at San Francisco, but inquiries made in that city failed to locate this Order in 1923.

Cyclopedia of Fraternities, 2nd ed., p. 201.

Order of Pente

A fraternal, co-operative, beneficiary association, established at Philadelphia, Pa., in 1888. Its name (meaning "Five") is based on the short-term, five year-maturing certificates, as opposed to the system of paying benefits only at death. Among its founders were Freemasons (cfr. FREEMASONRY), ODD FELLOWS, KNIGHTS OF PYTHIAS, and members of the GRAND ARMY OF THE REPUBLIC. The Order admitted men and women. Whether it still exists, we cannot say; the post office at Philadelphia, in August, 1923, returned a letter of inquiry addressed to the Order of Pente as "unclaimed."

Cyclopedia of Fraternities, 2nd ed., p. 201.

Order of Pink Goats

A lodge under the above name was organized in an Eastern city, according to the *Christian Cynosure,* in 1919. Its members appear in public in pink pajamas and gowns, carrying goats of all kinds and descriptions. The supreme officer is known as "He Goat." The following are some of the titles of the other officers: "Little White Goat," "Chief Bleater Goat," "Chief

Billy Goat," "Chief Wise Goat," "Goat Getter," "Inner Angora Goat," "Bell Goat," "Musical Goat." We have not been able to locate the headquarters of this organization.

Christian Cynosure, Nov., 1919, Vol. LII, No. 7.

Order of Rainbow

This society, founded at McAlester, Okla., in 1922, is a pendant to the ORDER OF DE MOLAY and consists of daughters of Freemasons and members of the Eastern Star. The members are known as "Rainbow Girls." Their doings are regularly reported in the Masonic weekly *Fellowship Forum.*

Fellowship Forum, Washington, D. C., 24 Feb., 1923, Vol. II, No. 36, p. 8, *et passim.*

Order of Rameses

The Order of Rameses, recently organized, is the "shrine" for Royal Arch Masons (see FREEMASONRY and ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE).

Order of Red Eagles

This "benevolent, protective, and patriotic society," incorporated under the laws of Michigan, claimed in a propaganda circular issued about 1912, to have been founded in Germany, in 1705, and to combine "all the good qualities found in the German character, and the very best found in American institutions." Organizer Corthell, in telling what were the secrets of the Order of Red Eagles, said: "If you are aware of something unpleasant or unkind in a man's career, something that is painful to recall, then you are custodian of a powerful Eagle secret. Your lips must be sealed. If you cannot say that of a brother which will uplift him, elevate his reputation, enhance his standing, promote his business, it is your solemn and sacred duty as a Red Eagle to remain forever silent." (Quoted from a circular issued by H. R. Caulfield, organizer, in 1913.)

The Order seems to have been re-organized in 1912, under the title of Red Eagles, Supreme Council. It claims 13,612 members. Its "Supreme Protector" resides at Kalamazoo, Mich. He writes to us under date of 22 Aug., 1923, in reply to an inquiry: "The Order of Red Eagles is not exactly identical with the Order of Red Eagles founded in Germany, in 1705. There were some suggestions, or rather ideas drawn from that order. There are some formalities used in this that existed in that.

However, the Order of Red Eagles, organized under the laws of the State of Michigan, is 100 per cent American, and exists for the purpose of promoting American ideas for the betterment of its membership."

Mercantile and Financial Times, N. Y., 25 Aug., 1913.—*Statistics Fraternal Societies,* 1923, p. 236.—Letter from Charles A. Fletcher, Kalamazoo, Mich., 22 Aug., 1923.

Order of Regenerated Franks

This secret political brotherhood, instituted in 1815, imitated the ceremonies of Freemasonry. It flourished for a while, but is now probably extinct.

C. T. McClenachan, in his "Addendum" to Mackey's *Encyclopedia of Freemasonry,* p. 954.

Order of Reindeer

This is a fraternal beneficiary association, chartered under the laws of Kentucky, "to furnish the cheapest insurance protection on earth" and "to protect our brothers, their widows and orphans." We have not succeeded in locating its head office.

Christian Cynosure, Vol. XLVI, No. 7; Vol. XLVII, No. 10, Feb., 1915, p. 307.

Order of Reubens

This revolutionary secret society was established in 1838, along the northeastern border, to aid the projected Papineau-Mackenzie revolution in Canada and to bring about the acquisition of British North America as a part of the territory of the United States. The Order had eight grips and pass-words. The "invasion" it made resulted in an inglorious failure and the Order is undoubtedly extinct.

Cyclopedia of Fraternities, 2nd ed., p. 421.

Order of Rome

See MODERN KNIGHTS OF ST. PAUL.

Order of St. Catherine of Mount Sina

This is a decoration rather than a society, originally conferred, it seems, by Prince Guy de Lusignan, of Paris, on a small number of American citizens "for services rendered to humanity, art, and science."

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 327.

Order of Scottish Clans

This organization of naturalized Scotsmen and their descendants was founded at St. Louis, Mo., in 1878, by James McCash and "other members of the Masonic fraternity and high in its councils" (*Cycl. of Frat.*, 2nd ed., p. 278). It is the largest organization for men of Scottish birth and descent in America. The *ritual* is "based in part on the attempt of the Danes to surprise and capture the Castle Slanes and their subsequent defeat at Largs, and commemorates the battle of Bannockburn" (*ibid.*). The official organ of the Order, *The Fiery Cross,*[1] has published a history of the Order by N. Walter Macintyre. Present status: 19,163 benefit and 3,000 social members, in 170 lodges. Office of the "Royal Clan," 248 Boylstan St., Boston, Mass. The Order is at present in the throes of a financial reconstruction movement.

Besides suffering under actuarial insolvency, which the members refuse to correct, the Order of Scottish Clans has run into more trouble. It was incorporated under the laws of Missouri, but the home office is in Boston, and after an examination the Insurance Department of Missouri recently demanded that the home office be moved back to that State. The majority of the members reside in New England and the Middle Atlantic States. After a conference of the officers with the Insurance Superintendent it was agreed to let the matter rest for a time. It is impossible to reincorporate in Massachusetts or New York because the laws of these States require solvency in a new corporation.

Cyclopedia of Fraternities, 2nd ed., pp. 278 sq.—*St. Louis Times,* 6 April, 1917.—*Fortnightly Review,* 15 June, 1918, Vol. XXV, No. 12, p. 182.—*Statistics Fraternal Societies,* 1923, pp. 124 sq.—McCash died 27 Dec., 1922; obituary notice in the *Fraternal Monitor,* Apr., 1923, Vol. XXIII, No. 9, p. 14.—On the reconstruction movement, see *Fraternal Monitor,* Apr., 1922, Vol. XXXII, No. 9, p. 15; Apr., 1923, Vol. XXXIII, No. 9, p. 17.

Order of Select Friends

This mutual benefit society, operating in Kansas, Missouri, and Colorado, was organized in 1888 and incorporated under the laws of Kansas. It promised its members cheap insurance and kept its promise until its resources gave out. In 1901 the Order was forced to suspend payments by the action of the Insurance Commissioner of Kansas, who revoked its license because the Order owed $15,000 more than it had assets to pay.

---

[1] Among the resolutions adopted at the 1923 convention of the *Order of Scottish Clans* in Detroit was one directing the executive officers to take steps to prevent the Ku Klux Klan from infringing on the name *Fiery Cross.* (*Frat. Monitor,* Nov., 1923, p. 21.)

The Review, St. Louis, Mo., 18 April, 1901, Vol. VIII, No. 4, p. 56. —*Cyclopedia of Fraternities,* 2nd ed., pp. 181 sq.

Order of Shepherds of Bethlehem

This is a sick and death benefit association, similar to the Order of the Star of Bethlehem. It was founded by Ira A. M. Wycoff in Trenton, N. J., in 1896. The Order of Shepherds of Bethlehem has a secret *ritual* with three degrees: the degree of Light, the Shepherd's degree, and the Disciple's degree. The members address one another as "Sir" and "Lady." It has 265 lodges, with a benefit membership of 27,950, and supports a home for aged members and orphans of members at Haddonfield, N. J. Headquarters at 927 N. 5th St., Camden, N. J.

Order of Sparta

This mutual assessment death benefit society was established at Philadelphia, in 1879, by members of the ANCIENT ORDER OF UNITED WORKMEN. Membership was limited to men between 21 and 50 years of age, of good physical health, "believers in the Christian faith." Its *ritual* was founded on the history of ancient Sparta. The order was governed by a "Great Senate," which exercised jurisdiction over the subordinate "Senates." The seat of the "Great Senate" contained a representation of a shield with a sword and the legend: "With it or upon it." This information is taken from the *Cyclopedia of Fraternities,* 2nd ed. (1907), p. 175. A letter of inquiry addressed to the Order of Sparta at Philadelphia, in August, 1923, was returned as "unclaimed."

Cyclopedia of Fraternities, 2nd ed., pp. 174 sq.—*Statistics Fraternal Societies,* 1923, p. 125.

Order of Sphinx

A secret society existing in Rhode Island and presumably in other States. Our efforts to elicit information from the officers of two different lodges have been in vain.

Fellowship Forum, Vol. III, No. 7, p. 2; 13 Oct., 1923, Vol. III, No. 17, p. 2.

Order of the Larks

A society founded at Portland, Ind., in 1911, "for the preservation of bird and animal life." At a business session of this society, held in Indianapolis in 1914, according to the *News* of that city (24 April), Mr. Woollen, one of the speakers, said that "the life to come would be sad unless the song of the birds could be heard." S. D. A. Whipple, of Portland, Ind., is (or was) the "Supreme Majesty" of the order, whatever that may mean.

Fortnightly Review, St. Louis, Mo., 15 July, 1914, Vol. XXI, No. 14, p. 437.

Order of the Rose

This is a junior department of the WOMEN'S BENEFIT ASSOCIATION OF THE MACCABEES, whose Supreme Commander, Miss Bina M. West, says in her report for 1923: "The universal appeal of the child, his happiness and his welfare has been most truly felt in the Association since the adoption of the junior protection plan at the Supreme Review sessions of 1917. Reports come from every corner of the jurisdiction telling of gala events planned for the children on every occasion possible. It is not surprising to note that our junior membership in the short space of four years has reached the proportion of 18,885 with a probability of doubling this number ere our next quadrennial meeting. Christmas parties, birthday parties, summer picnics, and junior events of every character show the interest of the reviews in this fine, progressive work undertaken. Into the hands of these very juniors shall we repose the future of the Association as Time gathers home those who now are most active in promoting this great work. Special attention is given to the juniors through the health centers and much valuable literature has been published and circulated by the Association on the care of the child. The cradle roll has been started in the reviews for the enrollment of the child at birth and pre-natal advice is given by our health supervisors when requested. The Order of the Rose has 106 courts with the beautiful Rose *ritual* to interest and direct them. Special attention is now being given to this department and it is hoped that every review in the Association having a large enough group of children will see the way clear to have a Rose court this term."

The Ladies' Review, official organ of the Women's Benefit Association of the Maccabees, August, 1923, Vol. XXIX, No. 5, p. 95.

Order of the Sons of Herman (Orden der Hermanns-Söhne)

The Order of the Sons of Herman was founded in New York about 1840, but did not spread to the West until eight years later. Its object is said to have been "to foster German customs and to spread benevolence among Germans in the United States." An account of the society, published in the St. Paul *Morning Call,* in 1896, credited the original organization to the resentment of German-Americans at attacks on themselves and other citizens of foreign descent by those who, between 1835 and 1855, drew the political issues of the day along race and religious lines, and who finally united in the Knownothing Party in 1852 (see KNOWNOTHINGISM). The account referred to continues: "These enemies of all that was Teutonic had exceeded the bounds of honor and respect, inasmuch as they even went so far as to hinder the funeral cortège of a German from proceeding on its solemn and peaceful way, and to insult those who accorded the remains the last escort." At one of the German sections of these gatherings the name for the new society suggested itself, when one of the speakers remarked: "We again need a Herman, under whose mighty guidance we may be enabled to defy our enemies." The new fraternity followed in the footsteps of the FREEMASONS, ODD FELLOWS, DRUIDS, FORESTERS, and others in their secret work and in relieving the needy and sick among their members, burying their dead, and caring for widows and orphans. In 1848 resolutions were adopted substantially as follows: "All men are equal; all are imbued with one desire, namely, to reach that goal which betters bodily and spiritual existence. It is the duty of every man not only to provide for himself, but also to promote the welfare of his fellow beings, because in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, shall we grasp one another with a brotherly hand and create this band of friendship? As a body we shall sow, and as a body shall expect a fruitful crop. We shall advance German customs, German spirit, and German art; we shall strive to co-operate with one another, to lift up and support our brethren. We, as a body, shall surround one, and the one shall encircle us all. This is to be our fundamental platform. We shall look upon ourselves as one family, and keep sacred the bonds of a family."

Women relatives of the members of this Order have been grouped in lodges of DAUGHTERS OF HERMAN, as a social and beneficiary auxiliary.

This Order of Sons of Herman has often been the subject of censure in the German Catholic press of the country. The *Ohio Waisenfreund,* published by the Pontifical College Josephinum, at Columbus, O., in its edition of 18 Nov., 1903, declared that "the Sons of Herman, no matter how harmless they may appear, undoubtedly belong to the societies forbidden by the Church," because "they have either no religion at all, or a false religion, and have often declared that they combat Roman Catholic superstition and wish to substitute in its place the religion of nature. . . . Whoever enters the Order of the Sons of Herman is on the path that leads to apostasy from the Catholic Church." The *St. Joseph's-Blatt,* published by the Benedictine Fathers of Mount Angel, Ore., in its edition of 13 Oct., 1904, echoed this warning. The Lutheran Synod of Missouri also regards the Order of the Sons of Herman as an anti-Christian organization and has published a pamphlet against it (see reference below).

Present status: Lodges, 876; membership, 62,800. Secretary's office, Trinity St., New Britain, Conn.

According to the *Fraternal Monitor,* the Sons of Herman are separately incorporated in the States of Minnesota, Texas, and Washington. In the first-mentioned State they have 55 lodges with 3,764 members (headquarters at 2923 N. Third St., Minneapolis); in the second, 426 lodges with 22,991 members (headquarters at 225 Garden St., San Antonio), and in the third, 521 members (headquarters at Seattle). In Minnesota they admit men only.

Christian Cynosure, March, 1919.—*Constitution und Nebengesetz der Concordia Loge No. 20 des Ordens der Hermanns-Söhne,* Woodland, Cal., 1902.—*Ohio Waisenfreund,* Columbus, O., 18 Nov., 1903.—*St. Joseph's-Blatt,* Mount Angel, Ore., 13 Oct., 1904.—*Die Loge des Ordens der Hermanns-Söhne in den Ver. Staaten von America aus Gottes Wort beleuchtet,* St. Louis, Mo., Concordia Publishing House, *s. a.*—*The Review,* St. Louis, Mo., 22 Dec., 1904, Vol. XI, No. 49, pp. 778 sq. —*Statistics Fraternal Societies,* 1923, pp. 235, 151 sq.—*Fraternal Monitor,* Apr., 1923, Vol. XXXII, No. 9, p. 15.

Order of the Amaranth

This organization, like the WHITE SHRINE OF JERUSALEM, is open only to members of the ORDER OF THE EASTERN STAR. The Order of the Amaranth was "invented" by J. B. Taylor, of Newark, N. J., and "amplified and improved" by Robert Macoy, of New York.[1] The "Supreme Council" was established, 14 June, 1873 (or 1883?), with Robert Macoy as "Supreme Patron' and Robert Morris as "Supreme Recorder." This Order was originally intended to form the third of a series, of which the Eastern Star and the Queen of the South should be respectively the first and second. As Chapters of the Eastern Star did not approve the plan, the Amaranth became a distinct Order, to which only Master Masons in good standing and women who are members of the Eastern Star are eligible. The *ritual* is based on incidents in the lives of certain New Testament characters. The objects of the Order are said to be mainly benevolent and social. The present status of the Order of the Amaranth, according to the *Fraternal Monitor,* is: 9 lodges with 2,993 members. Headquarters, 3106 Gratiot Ave., Detroit, Mich. But we are in doubt whether this Order of the Amaranth is identical with Taylor's and Macoy's.

---

[1] Macoy's book has been recently reprinted: *The Amaranth (Independent). A Royal and Exalted Degree in the Rite of Adoption. With Appropriate Ceremonies.* By Robert Macoy, 33°. New York: Macoy Publishing & Masonic Supply Co., 1921.

Cyclopedia of Fraternities, 2nd ed., pp. 97 sq.—*The Builder* (Masonic monthly), Anamosa, Ia., May, 1920, Vol. VI, No. 5.—*Fortnightly Review,* St. Louis Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.—*Statistics Fraternal Societies,* 1923, pp. 125 sq.—*Amaranth, Rite of Adoption,* Chicago, Ill., National Christian Association, *s. a.*—*Encyclopedia of Freemasonry* (*McClenachan's Addendum*), p. 926.—*Fellowship Forum,* 14 July, 1923, Vol. III, No. 4, p. 6.

Order of the Amazons

An androgynous Masonic organization (cfr. ADOPTIVE MASONRY) which, according to Thory (*Acta Latomorum,* Vol. I, p. 292), existed in North America towards the middle of the eighteenth century. It is probably extinct.

La France Antimaçonnique, Vol. XXVIII, No. 13, 26 March, 1914, p. 151.

Order of the American Union

A patriotic secret society established in New York City, in 1873, to "preserve constitutional liberty and maintain the government of the United States," to combat "the Roman hierarchy," to oppose the appointment to public offices of "men who owe allegiance to any foreign potentate or power," to prevent the "appropriation of public funds for any sectarian purpose," and to insure "the maintenance of unsectarian free schools." The Union is described as "very secret" and its total membership is said to have been nearly 1,500,000, about the year 1890. It had no beneficiary or insurance features and admitted only Protestants to membership. An exposé of the Union's character and aims, in 1878 or 1879, caused it to disintegrate rapidly, but it was reorganized in 1881 under various titles, such as United Order of Deputies and Minute Men of 1890. It was finally absorbed, like so many other organizations of its kidney, by the AMERICAN PROTECTIVE ASSOCIATION.

Cyclopedia of Fraternities, 2nd ed., p. 317.

Order of the Builders

This is a fraternal organization made up of boys between the ages of 14 and 21, "sons of members of the Masonic fraternity and their companions." Its members are grouped in "Chapters," with a ritualistic form of ceremony. Its object is to "aid the boys under the guidance of their Masonic elder brothers in the development and betterment of all that pertains to their moral, mental, social, physical, and spiritual welfare." Master Masons are "always welcome at the ceremonials of the Builders." In August, 1921, the Order had 45 Chapters, representing approximately 4,500 boys, with many others in process of formation. The headquarters are at Chicago, Ill.

Fortnightly Review, St. Louis, Mo., Vol. XXIX, No. 7, 1 April, 1922, p. 125.—*Christian Cynosure,* Aug., 1921, Vol. LIV, No. 4, p. 110.

Order of the Continental Fraternal Union

A secret fraternal beneficiary society founded at Richmond, Ind., some time before 1896, by members of the Masonic Fraternity (cfr. FREEMASONRY), the ODD FELLOWS, the ROYAL ARCANUM, the ANCIENT ORDER OF UNITED WORKMEN, and other secret societies, for the purpose of paying sick and death benefits and insuring its members as nearly as possible at cost. We cannot trace this society at present and believe it is extinct.

Cyclopedia of Fraternities, 2nd ed., pp. 201 sq.

Order of the Cross and of the Serpent

This Order has nothing in common with the MILITARY ORDER OF THE SERPENT. It was founded by Peter Davidson, who for a number of years published *The Morning Star,* at Loudsville, Ga., and was the author of several books, notably *The Book of Light and Life* and *The Mistletoe and its Philosophy,* which later was translated into French by Sédir, who speaks of Davidson in his *Histoire des Rose-Croix,* p. 125. The union of Cross and Serpent is well known in the symbolism of Scottish Rite Freemasonry, from which it is apparently derived.

La France Antimaçonnique, Vol. XXVIII, No. 30, 23 July, 1914, p. 358.

Order of the Eastern Star

The Order of the Eastern Star, established in 1788, re-established in 1867, is an "adoptive rite" of Freemasonry (see ADOPTIVE MASONRY), which claims that its teachings are founded on the Holy Bible. It was "created by Freemasons, and only members of the Masonic fraternity and women relatives of the latter may join it." (*Cycl. of Frat.,* p. 98). Its degrees are named for Bible characters as a rule (Ruth, Esther, Martha, etc.). The heroine of the fifth and last degree, we are told by its author, Robert Morris (Macoy's *Masonic Manual,* page 62), is alluded to in the second Epistle of St. John under the title, Electa [?!]. John H. Tatum, of Michigan, wrote a ritual which was revised once or twice and used in several States as the ritual of the adoptive rite. This was known as the Michigan Ritual and was used in that State from the early part of the fifties. In 1867, Michigan organized the first grand chapter with delegates from 15 chapters, or lodges, as they were then called.

We have quoted Mackey (see ADOPTIVE MASONRY) on these "androgynous degrees." According to *The Builder,* "a journal for the Masonic student," (Anamosa, Iowa, Vol. VII, No. 11, Nov., 1922), the Order of the Eastern Star is "not a Masonic organization in any sense of that word, except the loosest, which would cover the whole family of societies associated with or similar to Freemasonry, such as the Shrine, the Grotto, the Sciots, the Rosicrucians, the Acacia Fraternity, etc." (*Fortnightly Review,* St. Louis, Mo., Vol. XXIX, No. 7, 1 April, 1922, p. 124.)

In 1855, Morris inaugurated a "Supreme Constellation" of the Eastern Star, composed of lodges in the States of New Jersey, New York, Indiana, Kentucky, Georgia, and Missouri. A "Constellation" was composed of five or more of each sex, but no more than 25 could be members of the "Constellation," thus showing the plan to be many and not large branches. In 1855, 75 "Constellations" had been organized in the above-named States, to which had been added Alabama, Arkansas, California, Illinois, Louisiana, Maine, North Carolina, Pennsylvania, Texas, Vermont, and Wisconsin. The "Constellations" passed through varied experiences, but had died out by 1870. Morris then organized "Families" of the Eastern Star to take the place of the "Constellations," and members of the former were given the privileges of the latter. It never became an organization and no permanent records were kept, although something over 100 families were said to have been organized. There seemed to be no cohesiveness to the plan. In 1868, Robert Macoy, styling himself National Grand Secretary, arranged a Manual of the Eastern Star, and attempted to keep up the semblance of a Supreme Grand Chapter. He published a charter which he sold to chapters, and some 700 were organized. In 1876, definite steps were taken and the "General Grand Chapter" was formed. It was composed of delegates from Indiana, New Jersey, Missouri, and California. The delegates met in Indianapolis, November, 1876. Officers were elected and the plans formulated which have resulted in the present order now so well known in all parts of the world. Every State in the Union has a "Grand Chapter," with jurisdiction over its chapters, except Delaware. Michigan has the oldest "Grand Chapter," which celebrated its golden jubilee in 1917. She has also the largest individual chapter. Illinois has the largest membership and the largest number of chapters. There are more than 125,000 members. New York and New Jersey are the only States not under the jurisdiction of the "General Grand Chapter." Canada has grand chapters in Alberta, British Columbia, Ontario, Saskatchewan, Manitoba, and Quebec. Scotland was organized in August, 1904, and now has more than 35,000 members. International headquarters of the Eastern Star were established in Washington, D. C., in April, 1921, with offices in the Masonic Temple.

The question regarding the Masonic status of the Eastern Star was precipitated by an order of Grand Master John S. Sell of Pennsylvania, commanding Master Masons of that jurisdiction to sever their connection with the Eastern Star or be dropped from Masonry.[1] The Grand Chapter of the Eastern Star pro-

---

[1] The edict of the Grand Lodge of Pennsylvania (June 1, 1921) was issued after a conference at which were present the Pennsylvania Committee on Landmarks, District Deputy Grand Masters, and other Grand Lodge officers. The edict reads thus:

"WHEREAS, Our Laws declare that it is not in the power of any man, or body of men, to make innovations in the Landmarks of Freemasonry; and

"WHEREAS, From a number of reliable Masonic sources, it is now demtested against this action on the ground that no grand lodge has the right to prescribe what societies shall be open to Masons. It

onstrated that agencies and influences are actively at work in this jurisdiction, through an organization known as 'The Order of the Eastern Star,' and other organizations hereinafter referred to, which organizations have in recent years received as associates in their work, members of this Fraternity, who are now personally identified therewith, and which, as at present conducted, seriously interfere with our long established and lawfully recognized procedure: and

"WHEREAS, We cannot acknowledge these organizations, nor be in any manner associated with them, and those of our membership who are in any manner connected with them, or either of them, subject themselves to a contradictory and a divided allegiance; and

"WHEREAS, In the construction of our duty we have always held that whatever is doubtful is dangerous, and any introduction of alien agencies must be interdicted as soon as it becomes known; and

"WHEREAS, No Freemason owing allegiance to this Grand Lodge can have affiliation with such bodies without violating his Masonic duty, therefore, such associations must be dealt with by the Grand Lodge as we deal with all organizations inimical to Freemasonry; and

"WHEREAS, We hold fixedly and unalterably that under the Usages, Customs and Landmarks of Freemasonry in this jurisdiction, we must demand exclusive control over our membership in every relation ordained by this Grand Lodge; and

"WHEREAS, With social or fraternal bodies exercising authority over other agencies for the good of humanity, by whatever name they may be called, or from whatever source they claim to derive their initial authority, we have nothing to do, and have no desire to interfere in any way, leaving them to govern themselves and manage their own concerns in their own way. This Grand Lodge, however, denies the right of any such body, or association, or any member of it, to interfere with the due and orderly management of our fraternity affairs; and

"WHEREAS, All lodges and members, who are in any manner associated with any organizations not recognized by this Grand Lodge, are acting in an illegal and unconstitutional manner; therefore, any of our members who continue in fraternal relationship with such association, after this notice, may be expelled from his lodge for gross unmasonic conduct; and

"WHEREAS, The edict of the Right Worshipful Grand Master emanates from and through the inherent powers of his office, as well as those conferred by the Ahiman Rezon (Constitutions) and has the authority of Masonic law, which must be absolutely followed by everyone in good Masonic standing; and

"WHEREAS, After thoughtful consideration and careful examination of the whole subject, we have come to the definite and impartial conclusion, that the Order of the Eastern Star, as far as it affects this Grand Lodge, is subversive of the principles and Landmarks of Freemasonry:

"THEREFORE, I, JOHN S. SELL, Right Worshipful Grand Master of Masons in Pennsylvania, by virtue of the powers and authorities in me vested, do hereby order and direct that those of our membership who have been misled as to their fraternal duty by being identified with the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, or any organization whose membership is composed of both sexes, and which in any way have, as a prerequisite, Masonic affiliation, shall, within six months from the date hereof, sever all relation therewith, and file a stipulation in writing seems that Masonic secrets leaked out through members of the Eastern Star who had joined organizations, such as the WHITE SHRINE OF JERUSALEM, which make affiliation with the Eastern Star a condition for membership. The controversy has lately been carried beyond the sea, and the Grand Lodge of England, which claims to be "the Mother Masonic Grand Lodge of the World," has declined to endorse the Eastern Star. Dudley Wright, the well-known Masonic writer, lately reported in the *Christian Science Monitor* (Boston, Mass., 21 Apr., 1923, Vol. XV, No. 123, p. 13) that while "this Order [the Eastern Star] seems to be making great headway in Scotland, it is not permitted to establish itself in England: or, rather, English Freemasons are inhibited from giving it support or belonging to it, as they may do in the United States and Scotland, and where it is found to be a valuable adjunct for the craft."

Cyclopedia of Fraternities, 2nd ed., pp. 98–101.—"For Women Who Think," leaflet by the *Christian Cynosure* magazine, Chicago.—*Macoy's*

with the Secretary of their respective lodges, to the effect that they have abandoned all allegiance thereto. The Secretaries are hereby directed to read such renunciation at the next meeting of the lodge after its receipt, make a minute thereof, and make a special return in each case to the Grand Secretary.

"AND I further order and direct, that from henceforth, it shall be unlawful for any Freemason under the jurisdiction of this Grand Lodge, to become a member of any organization hereinabove referred to.

"This edict confirms decisions by my predecessors in similiar situations where such conditions have developed.

"The Grand Secretary is directed to furnish to each Secretary of the subordinate lodges, a copy of this Edict, with instructions to have the same printed in full immediately after its receipt, and a copy thereof sent to each member of the lodge, along with the notice issued by them for the next meeting thereafter."

The above edict was supplemented by a second, which was issued on December 22, 1921:

"My Edict of June 1, 1921, requires members of subordinate lodges under the Grand Lodge of Pennsylvania, who were members of the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, or any organization whose membership is composed of both sexes, and which in any way has, as a prerequisite, Masonic affiliation, to sever all relation therewith, within six months (terminating Dec. 1, 1921), and file a stipulation in writing with the Secretary of their respective lodges, to the effect that they have abandoned all allegiance thereto, and further requiring the Secretaries to read such renunciations at the next stated meeting of the lodge after their receipt, and make a minute thereof.

"In order that there may be no misunderstanding of the intent and purport of this Edict, I now declare that a resignation from the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, etc., which permits a member to visit therein, does not abandon all allegiance thereto, and is not a renunciation within the meaning of the Edict; therefore a member of a

Manual of the Eastern Star.—Adoptive Masonry, Ezra A. Cook Publ. Co., Chicago.—*La France Antimaçonnique,* Vol. XXVII, No. 25, 19 June, 1913, pp. 295 sq.; Vol. XXVIII, No. 13, 26 March, 1914, p. 150. —*Fortnightly Review,* St. Louis, Mo., 15 May, 1922, Vol. XXIX, No. 10, pp. 189 sq.—*The Order of the Eastern Star,* First Revised Edition, Nov., 1900, Copyright 1890.—*Adoptive Rite Ritual, or the Order of the Eastern Star,* Revised Edition, Chicago, Ill.; National Christian Association. (This is a full and complete ritual of the five degrees of Female Freemasonry, by a Past Grand Secretary of the Supreme Grand Chapter).—*Fellowship Forum,* 16 June, 1923, Vol. II, No. 52, p. 4.

Order of the Golden Chain

This mutual assessment beneficiary society, according to the *Cyclopedia of Fraternities* (2nd ed., pp. 175 sq.), was organized at Baltimore, Md., in 1881, by members of the Knights of Honor, the Royal Arcanum, the American Legion of Honor, and the Masonic Fraternity (cfr. Freemasonry). It insured the lives of its members and paid sick and disability benefits. The *ritual* sought to "exemplify the meaning of the golden chain of friendship, which, represented by twelve links of a chain surrounding a monogram composed of the letters O. G. C., and the motto of the Order in Greek, constitute the emblem of the society." The Order was incorporated under the laws of the State of Maryland and had its main office in Baltimore. We put this story in the past tense because we believe that the Order of the Golden Chain has disbanded.

Order of the Golden Rod

A fraternal beneficiary society organized at Detroit, Mich., in 1894, by members of the Knights of the Maccabees, the International Fraternal Alliance, the Order of the Orient, the Woodmen of the World, and other secret societies, "to en-

lodge under the jurisdiction of this Grand Lodge, who visits a meeting of any of the above-named organizations, is amenable to the law.

"I now order and direct that from and after this date, those members who failed to sign and return a card showing that they had renounced allegiance to, or were not members of, the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, etc., shall be considered as not now members of any of the organizations herein above mentioned. If it be subsequently learned that any member of the lodge still holds membership in, or shall visit any of the above-mentioned organizations, the Worshipful Master shall forthwith direct the Junior Warden to prefer charges against such member for refusing to obey the Edict of the Grand Master, and a Trial Committee shall be appointed to try the brother, and if guilty he shall be expelled." (Quoted from *The Builder,* Masonic monthly, Cedar Rapids, Ia., July, 1923, Vol. IX, No. 7, pp. 222 sq.)

courage economy and thrift among its members, both men and women." We have not been able to get into touch with this Order and suspect that it has gone the way of so many other fraternal societies mentioned in the *Cyclopedia of Fraternities,* 2nd ed., 1907, but now no longer traceable.

Order of the Golden Seal

See Golden Seal Assurance Society.

Fraternal Monitor, Feb., 1919, Vol. XXIX, No. 7, p. 8.

Order of the Gold Star

This Order was founded in 1918, by a Protestant minister, the Rev. T. J. Mackay, of Omaha, Nebraska, a high-degree Freemason and Chaplain of the local lodge of Elks, "to perpetuate and honor the names and the memories of our boys who [during the World War] made the extreme sacrifice in action or in hospitals while serving in our army or in the forces of the Allies for the greatest and holiest cause of all times. And to keep forever luminous the stars flung in their memory, even as their souls must be forever illumined in the great beyond." The prayer for the dead shows the general religious character of the Order: "O Almighty God, the Father of our Lord Jesus Christ, who is the resurrection of the Life, mercifully protect and guard the soul of Thy servant whom Thou hast called to a grander and fuller life with Thee. Pardon and deliver him from all his sins, voluntary or involuntary; vouchsafe him all joy in the fulfillment of such righteous works as his freed spirit may be best fitted for; and grant him grace to perform Thy high and holy missions with such fidelity that he may attain everlasting bliss. Unto us, O Lord, despite the glorious change that has come to him, accord a perfect trust in the nearness of his presence, and mercifully preserve us from every act, word or thought that might cause him pain, or retard the moment of our beholding him again, when our own days on earth shall have been numbered. Bless and comfort, we beseech Thee, all who weep and suffer, and grant us grace so to order our lives here below, that when it shall please Thee to call us to Thy glorious presence, we may be received into Thy Courts of Light, through the merits and mediation of our Lord and Saviour, Jesus Christ. Amen."

Omaha *World-Herald,* 24 Nov., 1918.—*Christian Cynosure,* Vol. LI, No. 10, Feb., 1919, p. 294.

Order of the Grand Orient

All the information we can find about this Order is the subjoined brief note in the 2nd ed. of the *Cyclopedia of Fraternities,* p. 395: "Recently constructed from existing rites to teach the true fraternity and equality of all men, elevate them socially, and 'to germinate thought and gather reason for symbolism' [*sic!*]. Records at hand state that it is conferred 'in nearly all large cities.'" We have been unable to trace this Order.

Order of the Heptasophs, or Seven Wise Men

See IMPROVED ORDER OF HEPTASOPHS.

Order of the Iron Hall

This was a famous fraternal beneficiary order for men and women, which was founded at Indianapolis, in 1881, and went into the hands of a receiver, in 1892. It was a secret society, having an initiation ceremony, a *ritual,* and pass-words. At the beginning it admitted only men, but later women were also admitted—first as "social members," and finally with the right to vote in the Order's councils. The total membership during the life of the Order was about 125,000. The membership at the time of the failure was 63,000.

Cyclopedia of Fraternities, 2nd ed., p. 202.

Order of the Iroquois

This is a fraternal beneficiary and patriotic society for men only. It was organized at Buffalo, N. Y., in 1898. The *ritual* seeks to perpetuate the name and fame of the Iroquois Confederation of Indians. The benefit membership at the end of 1921 was 666, distributed in 20 lodges. The social membership was much larger, something like 20,000. The Order issued level premium certificates on the N. F. C. Table, combination benefit and graded benefit certificates, total disability and old age benefits. It was operated on the lodge plan. The headquarters were in the Iroquois Bldg., Buffalo, N. Y. In August, 1922, this organization was merged with the FRATERNAL HOME INSURANCE SOCIETY, of Philadelphia.

Cyclopedia of Fraternities, 2nd ed., pp. 180 sq.—*Fraternal Monitor,* Feb., 1922, Vol. XXXII, No. 7, p. 8.—*Statistics Fraternal Societies,* 1923, pp. 130 sq.—Letter from C. F. Jekel, former Supreme Secretary of the Order of Iroquois, 3 Aug., 1923.

Order of the Knights of Labor

The most important secret society in the U. S. organized in the interest of industrial workers was the Order of the Knights of Labor. It sought to amalgamate all trades into one great brotherhood for the amelioration of the material condition of the laborer, the mechanic, and the artisan. In the opinion of Albert C. Stevens (*Cyclopedia of Fraternities*, 2nd ed., p. 389), the organization "was probably suggested in part by the International Association of Workingmen, better known as 'the International,' organized in London in 1864." The Order of the Knights of Labor was founded by Uriah S. Stephens at Philadelphia, in 1869, under the title of "Noble Order of the Knights of Labor of America." Membership was at first limited to tailors, but soon those in other trades were admitted and allowed to organize separate branches or assemblies. Stephens held that surplus labor always keeps wages down, and that "nothing can remedy this evil but a purely and deeply secret organization of workingmen that will imbue its membership with ideas ultimately subversive of the present wage system." According to Carroll D. Wright, Stephens "brought into the ritual of the new Order many of the features of speculative Masonry, especially in the forms and ceremonies observed." (*Quarterly Journal of Economics*, Boston, Jan., 1887.) An equilateral triangle within a circle was selected as the principal emblem, the meaning of which was confided to members only. "Whether it conveys anything more than is taught in Freemasonry," says Stevens in the *Cyclopedia of Fraternities* (2nd ed., p. 390), "is not likely to be known except to Freemasons who are Knights of Labor." The secrecy thrown about the Order at the beginning, according to the same writer, was so profound that its growth was slow; but in 1872 a period of prosperity commenced. In 1877–78 Catholic members formed a faction to modify the secret work so as to remove the opposition of the Church.[1] Some of the suggested changes were made, and the Order soon took on new strength. Stephens fought the change, but was unable to overcome the pressure of the opposition, and consequently resigned his office, in 1879. He was succeeded by Terence V. Powderly. The Order reached its zenith in 1886, when it had 729,677 members. But little remains of it to-day.

---

[1] The Holy See, at the instance of the Canadian hierarchy, had issued a decree of condemnation forbidding Catholics to join or remain in the Order of the Knights of Labor. This decree was suspended (1888) for the United States at the urgent request of Cardinal Gibbons.

On another organization also known as Knights of Labor, see WHITECAPS.

Cyclopedia of Fraternities, 2nd ed., pp. 389–394.—*New Encyclopedia of Social Reform,* pp. 672 sq.—Carroll D. Wright in the *Quarterly Journal of Economics,* Boston, January, 1887.—Sketch of Uriah S. Stephens published in *The People,* organ of the Socialist Labor Party, New York, 11 Nov., 1894.—W. R. Browne, *What's What in the Labor Movement,* N. Y., 1921, p. 272.—*Ritual Knights of Labor Illustrated* (the complete ritual with a brief history of the Order), Chicago, Ill.; National Christian Association.

Order of the Little Red School House

This patriotic society was founded at Boston, Mass., in 1895, by members of the AMERICAN PROTECTIVE ASSOCIATION and others. The branches were known as "Schools" and in each State were governed by a "Seminary." The founders proclaimed the principle, "America for Americans," but welcomed "all, whether American or alien, black or white, Jew or Gentile, who are willing to stand shoulder to shoulder with the organization and take its solemn oath." The Order of the Little Red School House is now probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 317.

Order of the Magi

This secret society is supposed to have its headquarters at Chicago, although we have not been able to reach it there. A work entitled *Religion of the Stars* sets forth the religious ideas of this Order, which are "open to all who can appreciate them," but not its secret, "the instrument by which Religion is taught in its different degrees in conformity with the universal law of evolution." The programme of the Order of the Magi is said to be identical with that of the famous Masonic lodge of the Quatuor Coronati at London.

Chicago *Times-Herald,* 26 July, 1896.—*La France Antimaçonnique,* Vol. XXVIII, No. 15, 9 Apr., 1914, p. 177; No. 30, 23 July, 1914, p. 359.—*Cyclopedia of Fraternities,* 2nd ed., p. 101.

Order of the Magian Masters

This Order pretends to be the oldest secret society in existence, having been founded several thousand years before the Christian era, by "chosen messengers of the Holy Ghost, to whom His Word had been confided." The Grand Registrar in 1896 was Ada Bertoni, 807 S. Main St., Bloomington, Ill. We have not succeeded in reaching her or any other representative of this organization.

La France Antimaçonnique, Vol. XXVIII, No. 30, 23 July, 1914, p. 359.

Order of the Mysteries of Isis

This Order, which is not identical with the TEMPLE OF ISIS, is shrouded in obscurity. *La France Antimaçonnique* (Vol. XXVIII, No. 30, 23 July, 1914, p. 358) from a book published by the founders, in 1858, gathered that the Order had three degrees, named after the three Parcae or Moirae—Clotho, Lachesis, and Atropos.

Order of the Mystic Star

This organization, a rival to the ORDER OF THE EASTERN STAR, was founded at New York in 1872 or 1873. It was open only to Master Masons, their wives, widows, mothers, daughters, and sisters. It did not last long.

Cyclopedia of Fraternities, 2nd ed., p. 101.

Order of the Omah Language

A secret society founded (year not known) at Washington, D. C., for the study of "Omah, the primal language, which allied man to Yahveh."—"This language," we are assured, "now upon this planet has once more reached the identical point from which it was diffused," so that "men daily pronounce the magic words, having no conception of their occult power and meaning." S. C. Gould, in his *Resumé of Arcane Associations,* says that "a word to the wise is sufficient," from which, in the words of Albert C. Stevens (*Cyclopedia of Fraternities,* 2nd ed., p. 101), "some may infer that the Order thinks it has much it could teach even to the most erudite students of high-grade Masonry."

Cyclopedia of Fraternities, 2nd ed., p. 101.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, pp. 327 sq.

Order of the Orient

A mutual benefit association in Michigan, which went into the hands of a receiver in 1895. Another order of the same name was in existence in the Northern Peninsula of Michigan and in Wisconsin in 1895, but Albert C. Stevens' efforts to obtain details of its origin, character, and progress were fruitless.

(cfr. *Cyclopedia of Fraternities,* 2nd ed., 1907, p. 202.) Both organizations seem to have disappeared.

Order of the Palladium

According to S. C. Gould (*Resumé of Arcane Associations,* quoted in the *Cyclopedia of Fraternities,* 2nd ed., p. 101), this Order was instituted in 1730 and introduced into the United States at Charleston, S. C., where it remained dormant until 1884. In 1886, it was revived as the "Free and Regenerated Palladium," "to impart new force to the traditions of high-grade Masonry." It admits men and women, the former to the grade of "Adelphos" (Brother), the latter to those of "Penelope." This Order is not numerous and keeps its membership and proceedings so secret that little is known about them.

Cyclopedia of Fraternities, 2nd ed., pp. 101 sq.—*La France Antimaçonnique,* Vol. XXVII, No. 25, 19 June, 1913, p. 296; Vol. XXVIII, No. 13, 26 March, 1914, p. 151.

Order of the Red Cross

See KNIGHTS OF THE RED CROSS.

Order of the Royal Argossy

An endowment or short-term fraternal order, organized at San Francisco, Cal., in 1888. It seems to be extinct.

Cyclopedia of Fraternities, 2nd ed., p. 202.

Order of the Sanhedrim

This beneficiary society of newspaper men and others was organized in Michigan, in 1887. It is divided into "Priests," "Elders," and "Scribes," together with "one who sits in Moses' seat." The governing body is the "National Sanhedrim," with headquarters at Detroit. The Sanhedrim was the highest judicial tribunal among the Jews. According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrim, and therefore it is a rule that it shall never consist of more than 72 members, although a smaller number is competent to transact any business. The American Order of the Sanhedrim, if it still exists (we have not been able to obtain any recent information regarding it), probably is Masonic in character and tendency.

Cyclopedia of Fraternities, 2nd ed., p. 182.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 335.—*Encyclopedia of Freemasonry,* p. 688.

Order of the S. E. K.

This secret organization is composed of students of Esotericism, Egyptology, and Symbolism. Its membership is limited. According to Stevens it appears to exist only in Massachusetts. Perhaps it has died out even there. We have not been able to obtain any more information about it than is contained in the *Cyclopedia of Fraternities,* 2nd ed. (1907), p. 98.

Order of the Solid Rock

One of a number of short-term or endowment fraternal organizations which sprang up in the nineteen eighties in different parts of the country. Most of them died when the plan upon which they operated proved unsound. To this group belonged the American Benevolent Union, the Industrial Benefit Order, the Industrial Order of America, the National Dotare, the Order of Solon, the Order of the Benevolent Union, the Order of the Royal Ark, the Order of the World (of Boston), the Order of Vesta, the People's Favorite Order, the People's Five-Year Benefit Order, the Sons and Daughters of America, of Fall River, Mass., the Union Endowment, the United Endowment League, the United Order of Equity, and many others, all now extinct.

Cyclopedia of Fraternities, 2nd ed., pp. 202 sq.

Order of the Sons of America

See AMERICAN PROTESTANT ASSOCIATION; also KNOWNOTHINGISM.

Order of the Sons of St. George

A secret fraternal society composed of Englishmen and their descendants, wherever born. It was founded at Scranton, Pa., in 1871, ostensibly to resist the outrages perpetrated by the MOLLY MAGUIRES in the anthracite coal regions of Pennsylvania, and has since spread to most of the United States. It requires a belief in a Supreme Being, reverence for the Bible, and loyalty to America. The ritual is founded on the history and martyrdom of St. George. There is a female auxiliary, called *Daughters of St. George.* According to a recent Associated Press report the Order of the Sons of St. George has been accused of pro-British propaganda in American history text-books used in the schools of New York by a representative of Mayor Hylan, who had investigated certain charges on this head.

Cyclopedia of Fraternities, 2nd ed., p. 279.—*St. Louis Globe-Democrat*, daily ed., 4 June, 1923, Vol. 49, No. 16, Section 2, p. 23, col. 8.

There is also an Order of the Sons of St. George (Grand Lodge of Illinois), a fraternal beneficiary society established in 1889. It does business in Illinois and Missouri and admits men only. There are 26 lodges, with a benefit membership of 2,282 and a social membership of 560. The home office is at 4821 Cottage Grove Ave., Chicago, Ill.

Statistics Fraternal Societies, 1923, pp. 126 sq.—

Order of the Sons of Zion

See ZIONIST ORGANIZATION OF AMERICA; also HEBREW SECRET AND FRATERNAL SOCIETIES.

Order of the S. S. S. and Brotherhood of the Z. Z. R. R. Z. Z.

A theosophic and mystical society with headquarters at Boston, Mass. Its motto is: "All things come from within." Its membership was small in 1907, according to Stevens; to-day it is presumably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 102.

Order of the Star of Bethlehem

See ANCIENT AND ILLUSTRIOUS ORDER OF THE STAR OF BETHLEHEM.

Order of the Star-Spangled Banner

See SONS OF SEVENTY-SIX; also KNOWNOTHINGISM.

Order of the Sufis

This theosophical society, imported from India, has members in New York and other States. Its esoteric teaching is said to be based on "the Unitarian doctrines of the Persians." The candidate represents a traveler in search of Truth and passes through eight stages or grades—Worship, Love, Seclusion, Knowledge, etc., up to Extinction or Absorption into the Light. Its leader, Inzat Khan Pir-O-Murshid, visited this country in 1923 and predicted that "the world is soon to forget its strife and is about to enter into a new period of prosperity and tolerance."

Cyclopedia of Fraternities, 2nd ed., p. 102.—*St. Louis Post-Dispatch*, 23 Dec., 1923, Part III, pp. 1 and 3b.

Order of the Thousandfold

This is a religious organization of Protestants, established by Archdeacon F. W. Neve, of St. Paul's Church, Ivy Depot, Virginia, in 1920. The members obligate themselves to recite daily, at noon, the following prayer: "Almighty God, our Heavenly "Father, who with Thy Son Jesus Christ hast given unto us all things in Heaven and earth, we beseech Thee to make us a thousandfold more useful unto Thee than ever before, that Thy power and blessing may flow through us to multitudes of others who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory, for Jesus' sake. Amen." The movement started from a sermon that Dr. Neve wrote, entitled "A Little One Shall Become a Thousand." It was his own sermon that sent him, alone, at noontime into his chapel to "ask the Father that he be made a thousand times more useful to his fellow men." When he had made his petition the chapel bell would begin to chime, and in the valley below people would know that a prayer for them, and for the whole world was being spoken. Soon people who were too far away to hear the chiming of the bells became aware of the "Order of the Thousandfold." Letters and contributions and words of encouragement began to pour in from all quarters. The prayer has become popular. The Order itself, mainly through the efforts of the *Christian Herald,* has grown so large that Dr. Neve is giving most of his time to it and that many Protestant churches are making it a part of their form of worship.

Christian Herald, N. Y. City, 11 Aug., 1923, Vol. XLVI, No. 32, p. 628.

Order of the Triangle

A mutual assessment beneficiary society, having its headquarters in Brooklyn, N. Y. (census of 1890), 30 years ago. It is probably extinct to-day.

Cyclopedia of Fraternities, 2nd ed., p. 183.

Order of the White Shrine of Jerusalem

This organization was incorporated in 1894, in Cook County, Illinois. In May, 1897, the "Supreme Shrine" was organized at Grand Rapids, Mich., and the consolidation of the Illinois and Michigan bodies was completed in August, 1909, at Chicago. The membership is restricted to members in good standing of the

ORDER OF THE EASTERN STAR. The White Shrine of Jerusalem is said to be "independent of, yet loyal to every Masonic body." (Cfr. the article, ORDER OF THE EASTERN STAR.)

Christian Cynosure, May, 1915, p. 8; Oct., 1917, pp. 171 sq.—*Fortnightly Review,* St. Louis, Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.—*The Builder* (Masonic Monthly), 5 May, 1920, Vol. VI, No. 5.

Order of the World

This secret fraternity was established at Wheeling, W. Va., in 1893, for the purpose of advancing the social and moral condition of its members, aiding them to secure employment, caring for the sick and disabled, burying the dead, and providing for the widows and orphans of deceased members, etc. The Order itself has no beneficiary features, but its members are insured in the WORLD MUTUAL BENEFIT ASSOCIATION.

Cyclopedia of Fraternities, 2nd ed., p. 279.

Order of True Friends

A mutual assessment beneficiary society established at New York, in 1886; now probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 183.

Order of Twelve

An anti-slavery secret society of Negroes, formed in 1846. See INTERNATIONAL ORDER OF TWELVE, OF KNIGHTS AND DAUGHTERS OF TABOR.

Order of Uncle Sam

SEE KNOWNOTHINGISM.

Order of United American Mechanics

A nativistic, social, fraternal, and benevolent secret society, established at Philadelphia, Pa., in 1845, to protect the public school, to oppose the union of Church and State, and to limit immigration, though it is claimed that "nothing of a political or sectarian character" is allowed at its meetings. It became the residuary legatee of the Sons of Liberty, the Society of the Red Men, and of a number of other similar organizations. "The square and compasses among its emblems, which also include the American flag and arm of labor wielding a hammer, suggest Masonic influence." In fact, among the 25 men who assisted at the founding of the Order, were several Freemasons (*Cyclopedia of Fraternities,* 2nd ed., p. 315).

A female auxiliary was organized in 1875 under the title, DAUGHTERS OF LIBERTY.

There is also a uniformed division known as Loyal Legion of the United American Mechanics.

The JUNIOR ORDER OF UNITED AMERICAN MECHANICS was organized in 1853 as a juvenile branch of the parent Mechanics, but soon grew so strong that it became an independent society, with name, emblems, objects, and principles resembling those of the parent Order.

Cyclopedia of Fraternities, 2nd ed., pp. 311–317.

Order of United Americans

This was the name of one of the early native American "patriotic" secret societies. It was established at New York City, in 1844, as Alpha Chapter No. 1 of the AMERICAN BROTHERHOOD. According to the *Cyclopedia of Fraternities,* members of this Order, which is now extinct, "took a prominent part in building up that marvelous political engine" known as the Knownothing Party (see KNOWNOTHINGISM).

The present Order of United Americans is a patriotic and beneficiary society for men and women, established at Philadelphia, about 1896.

Cyclopedia of Fraternities, 2nd ed., pp. 317 sq.

Order of United Artisans

This is a fraternal benefit society, established in 1894, which issues twenty-year life certificates and furnishes total and permanent disability benefits. The Order has 267 lodges, with a total membership of 17,242 and a "Junior Department," and conducts its business in a six-story edifice known as United Artisans' Building, at the corner of Broadway and Oak streets, in the heart of the business district of Portland, Oregon. The Juvenile Department issues a junior educational certificate for children of members. At age eighteen, when the child graduates from high school, the United Artisans furnish $200 a year for four years to pay his way through any State University.

Statistics Fraternal Societies, 1923, pp. 159 sq.—*Fraternal Monitor,* Feb., 1919, Vol. XXIX, No. 7, p. 26; Aug., 1923, Vol. XXXIV, No. 1, p. 25.

Order of United Commercial Travelers of America

This secret fraternal beneficiary association was founded in 1888, at Columbus, O. It is organized on the plan of a supreme body, known as the Supreme Council, State bodies, known as Grand Councils, and local or subordinate bodies, known as Subordinate Councils. The Order has at the present time 29 Grand Councils, covering the entire United States and Canada; 583 Subordinate Councils, and a membership of 189,430. From a souvenir issued on the occasion of the national convention, held at Natchez, Miss., in May 1913, it appears that "the Order of United Commercial Travelers of America is the only secret society in the world composed exclusively of members of one craft." . . . "It has been referred to as the commercial travelers' masonry" (p. 9). "Meetings of subordinate councils are held once or twice a month for conferring the secret work. . . ." (p. 11). The U. C. T. have an inner circle, called "Ancient Mystic Order of Bagmen of Bagdad," founded in Cincinnati, in 1892, with "Subordinate Guilds, reporting to the Imperial Guild at Cincinnati." This Order, too, has a secret *ritual* (p. 15) and its members on festive occasions wear curious uniforms, resembling those of Turkish soldiers (p. 35). The headquarters of the Order are at 638 N. Park St., Columbus, O.

Cyclopedia of Fraternities, 2nd ed., pp. 183 sq.—*World Almanac*, 1923.—*Statistics Fraternal Societies*, 1923, pp. 160 sq.—*Souvenir* of the National Convention of the U. C. T. of A., Natchez, Miss., 1913.—Letter from W. D. Murphy, Supreme Secretary, dated June 22, 1923.

Order of United Friends

An offshoot of the ORDER OF CHOSEN FRIENDS and, like the latter, a fraternal beneficiary society paying death and disability benefits, organized and incorporated in New York State, in 1881. Its *ritual* is "based on the teachings of the Golden Rule," and its motto is: "Unity, Friendship, and Security."

Cyclopedia of Fraternities, 2nd ed., p. 184.

Order of Unity

This mutual assessment beneficiary society was organized at Philadelphia, in 1889, by members of the ANCIENT ORDER OF UNITED WORKMEN, Freemasons (cfr. FREEMASONRY), KNIGHTS OF PYTHIAS, and others. It admitted men and women and paid death, sick, and accident benefits. The Order claimed to be "nonsectarian" and to teach "strength in union, justice to all, and protection through fraternity through its *ritual.*" (*Cyclopedia of Fraternities,* 2nd ed. [1907], p. 184). It has probably disbanded.

Order of Yellow Dogs

The Order of Yellow Dogs seems to have originated in the South. It was introduced into the North early in 1923. So far as is known, no National Office exists, but Ohio has a State Office in Columbus. About 45 "Kennels" flourish in Columbus, and many more are organized throughout the State, the largest being Court House Kennel No. 15, which has 710 members. The initiation is "put on" by three of the members and "exemplifies the lesson of loyal friendship." Regular charters are issued by Mr. Rudy Wittenmeier, "Grand High Cur of Ohio," Court House, Columbus, Ohio.

Fortnightly Review, St. Louis, Mo., 1 Aug., 1915, Vol. XXII, No. 15, p. 469.—Letter from Mr. R. Wittenmeier, dated 29 June, 1923.—For the Masonic symbolism of "yellow" and "dog" see the *Encyclopedia of Freemasonry,* pp. 900 and 200.

Order Sons of Zion

A fraternal beneficiary society, with headquarters in New York City. It had 3,960 members at the end of 1921. (Cfr. HEBREW SECRET AND FRATERNAL SOCIETIES).

Fraternal Monitor, Apr., 1922, Vol. XXXII, No. 9, p. 14.

Oriental Haymakers

See ORIENTAL ORDER OF HUMILITY AND PERFECTION.

Oriental Order of Humility and Perfection

This is a side degree, known as "Odd Fellows' Playground." It is about 36 years old. According to John A. MacDonald, "Past Supreme Monarchos" of this organization, "away back in the early eighties a side degree known as the 'Oriental' was introduced into Ontario by James Smith, P. G. M., P. G. R., of London, Ont., who received it from another distinguished Odd Fellow, Hon. Daniel Norcross, P. G. R., while attending a session of the Sovereign Grand Lodge in San Francisco. The new degree had no regular ritual, and contained but one solitary charge, written on a sheet of foolscap paper, crude in form, yet with a 'striking' idea, which gave it the 'zip' that made it instantly popular with all those who were 'elevated' to its charmed circle. . . . It was my good fortune to be specially instructed in the work of the degree by Brother Smith, who requested my coöperation in preparing a proper ritual. By his authority I was created deputy grand hyastytee for British North America, and we set to work on the construction of the new ritual. In due time it was completed, several additional officers' charges being added to make the degree work more interesting and impressive. Being at that time the proprietor of a printing office, I published the first rituals and other requisite stationary material. Then we began to organize sanctoriums in the principal cities, and in due time orientalism spread all over Canada. In those early days it was the custom to confer the 'oriental degree' at all annual sessions of our grand bodies, and, like the old boys who started business in 'The Seven Stars' over a century ago, we held our ceremonials in any convenient place obtainable. Fun, jollity, and good-fellowship reigned supreme, and our symposiums were noted for the great gratification it gave to all tribesmen to participate in our ceremonies. . . . But still we felt that the 'pinnacle of our aspirations' had not been reached. While we had constructed the foundation for a durable order dedicated to the principle that 'all men are born equal,' and that pride and a haughty spirit are a besetting sin, we realized that another higher degree should be added to crown our temple, and that it should be called Perfection. The idea was popularly acclaimed by the tribesmen, and at a meeting of representatives from several existing sanctoriums, which was held in Toronto in the spring of 1901, we decided on a plan of action to consolidate the order by forming a higher governing body, under the title of 'The Supreme Orient of the Oriental Order of Humility and Perfection,' which would have control of the issuance of charters and supplies, and perform such other functions as are usually adopted by grand bodies. This decision was unanimous, and we were each assigned to duty in the work of construction. The question of a ritual for the Supreme Orient was placed in the care of Sheik Abner Fraser, of Hamilton, Ont., the author of the degree of perfection, which was adopted. All present were then obligated as 'sheiks,' and the primary organization was thus established. During the spring and summer of 1901 the supreme executive officers were kept very busy making arrangements for the formal institution of the Supreme Orient, which took place at Guelph, Ont., on August 13, 1901. At this meeting, which was attended by representatives from every sanctorium in the jurisdiction, the constitution of the Supreme Orient was formally adopted, the officers elected, a big ceremonial staged, and we got off to a good start."

The Order was incorporated under the laws of the State of New York, February 5, 1919, and now has many members in the U. S. According to the *Cyclopedia of Fraternities,* it is also called the Oriental Haymakers and "the penalty for disobedience at the sessions is to be 'executed at once,' as 'the decorum of meetings must be enforced.' "

Fellowship Forum, Washington, D. C., 21 July, 1923, Vol. III, No. 5, p. 4.—*Cyclopedia of Fraternities,* 2nd ed., p. 279.

Oriental Order of Zoroaster

A secret society united with the ORIENTAL ORDER OF ZOUAVES, in 1897.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 330.

Oriental Order of Zouaves

A secret society united, in 1897, with the Independent Order of Zoroaster, under the common name of ORIENTAL ORDER OF ZOROASTER. Its head office formerly was at Washington, D. C. We have not been able to get into communication with this organization.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 330.

Oriental Rite of Memphis and Mizraim

The Rite of Mizraim was organized at Milan, Italy, in 1805, and introduced into France, in 1814. The Grand Orient of that country, however, refused to recognize it. In 1817, the Supreme Council of the Rite of Mizraim was dissolved, but lodges continued to exist, until finally, in 1822, the Rite became dormant. The Rite conferred at first 87, later 90 degrees, divided into 4 series and 17 classes (see the list in the *Encyclopedia of Freemasonry,* pp. 504 sq.), and claimed the privilege of controlling all other Masonic rites. Some of its degrees were based on the ancient Egyptian mysteries (hence the name Mizraim, *i. e.,* Egypt), others were borrowed from the Scottish Rite. An attempt to revive the Rite in France (1856) failed. In 1890, Jacques Ochs, a Rumanian Jew, claimed authority to establish

Masonic lodges in the U. S., and when his authority was denied, appeared as a representative of the Grand Orient of Spain for the "Oriental Rite of Memphis and Mizraim," and established lodges in New York, Philadelphia, and Chicago. Ochs was denounced by the regular Masonic authorities and soon found himself under arrest, after which the lodges erected by him died out. The Ochs Rite of Memphis and Mizraim was not the Marconis Rite, which became dormant here in 1895.

Encyclopedia of Freemasonry, pp. 504 sq.——*Cyclopedia of Fraternities*, 2nd ed., pp. 78, 80.

Orioles

See Fraternal Order of Orioles.

Owls

See Order of Owls; also Patriotic Owls of Woodcraft.

P

Palladium

See Order of the Palladium.

Pan-American Student League

The Pan-American Student League is an organization of students of the American republics, designed to foster good will among the nations of the western hemisphere by promoting mutual understanding among the younger generation. The international headquarters of the League are in New York City.

Christian Science Monitor, Boston, Mass., 23 Aug., 1923, Vol. XV, No. 226, p. 3.

Pathfinders (P's)

See Guardians of Liberty.

Patriarchal Circle of America

This fraternal beneficiary society was founded at Milwaukee, Wis., in 1880. It had three degrees: "Preparatory," "Perfection," and "Patriarchal Feast and Knighthood." The work was largely military. The lodges were called "Temples." Each "Temple" established sick and funeral benefits at its option. The P. C. A. was originally an organization of Odd Fellows, formed to confer "the new degrees for Uniformed Patriarchs." It was repudiated by the Sovereign Grand Lodge of the Independent Order of Odd Fellows, in 1885, but continued to exist separately, with an auxiliary for women, called Circle of the Golden Band. Both organizations seem to be extinct; at least we have not been able to get into touch with either of them.

Cyclopedia of Fraternities, 2nd ed., p. 184.

Patriarchs Militant

See Odd Fellows.

Patriotic and Protective Order of Stags of the World

The Patriotic and Protective Order of Stags of the World was organized in Chicago on New Year's Eve, 1911, and incorporated in 1914, under the laws of the State of Missouri. It is a "secret, non-sectarian, non-political benevolent social society." Its subordinate lodges are called "Droves." The "Supreme Drove" is located at St. Louis. The fraternity operates both in and outside of the United States, along the same lines as the BENEVOLENT and PROTECTIVE ORDER of ELKS, the FRATERNAL ORDER of EAGLES, the LOYAL ORDER of MOOSE, and kindred organizations. Its secret work consists of signs, grips, pass-words, etc. Each "Drove" pays its own benefits. A propaganda leaflet says: "The Stags do not have any rough initiations—our *ritual* teaches members to help one another, not try and humiliate a candidate in the lodge room before his friends with a lot of 'horse play.' "

Letter from Mr. W. R. Dupree, Supreme Director, dated 25 Aug., 1923.—Propaganda leaflets furnished by same.

Patriotic Daughters of America

This society was organized as an adjunct to the PATRIOTIC ORDER OF THE SONS OF AMERICA by Miss Agatha Beamer, of Philadelphia, and an elder brother, in 1885. Two years later a state camp of Pennsylvania of this subordinate society was instituted, and 11 camps were soon in full working order. In 1889, through the action of the National Camp of the parent society, the women's branch or degree was dropped. The "Daughters" thereupon formally reorganized as a separate and independent organization, known as Patriotic Order of True Americans. This order is not, however, composed exclusively of women.

Cyclopedia of Fraternities, 2nd ed., p. 319.—*Fellowship Forum,* Washington, D. C., 28 July, 1923, Vol. III, No. 6, p. 4.

Patriotic League of the Revolution

A secret society of men and women to which only Protestants were eligible, founded at Brooklyn, N. Y., in 1882, professedly for the study of political questions and for the collection and preservation of relics of the Revolution and of other important events in American history, of people identified with the progress and growth of the country, etc. It is apparently no longer in existence.

Cyclopedia of Fraternities, 2nd ed., p. 318.

Patriotic Order, Junior Sons of America

A nativistic secret society founded at Philadelphia, Pa., in 1847, as an auxiliary to the UNITED SONS OF AMERICA. The son survived the father and, in 1868, or 1870, helped to revive the latter under the title PATRIOTIC ORDER, SONS OF AMERICA.

Cyclopedia of Fraternities, 2nd ed., p. 318.

Patriotic Order of Americans

This is "a benevolent, patriotic, protective, and social" society for white women, originally founded by the National Camp, PATRIOTIC ORDER SONS OF AMERICA, under the name of Daughters of America. In 1889, by a mutual agreement between the P. O. S. of A. and the D. of A., it became an independent body, adopting the name of Patriotic Order of True Americans. In 1890, there was organized in Chicago another organization with precisely the same objects and principles, under the title of Patriotic Daughters of America. A consolidation of the two orders was accomplished at Pottstown, Pa., in 1897, and the new body adopted the name "Patriotic Order of Americans." It claims to be "the only recognized auxiliary to the P. O. S. of A." Its professed objects are: "To inculcate pure American principles and reverence for American Institutions; to educate the people, especially the youth of the land, to a full appreciation of our Country's grandeur and power; to guard, protect, and elevate the public school system of America," in addition to a number of benevolent and social aims. In the "Declaration of Principles" it is stated: "We believe that we have the best form of government for the masses on the face of the earth. For the welfare, prosperity, and liberty of all American citizens and their descendants we desire to protect our form of government and preserve it intact from the influence and control of any foreign power. By disseminating sentiments of loyalty and patriotism, by establishing a fraternal feeling of devotion to our country amongst all Americans, we hope to make it impossible for any persons to live under the protection of the 'Stars and Stripes' who do not honor and revere it, and who would not be willing to give up their lives in defense of the principles of Freedom and Justice which it represents." Among the qualifications for membership in this Order are: that the candidate be a native American, "in favor of free education, opposed to any union of church and state, and to the interference of any foreign power directly or indirectly in the affairs of this government," etc. The Patriotic Order of Americans now has 544 lodges with 49,442 members in 22 States and in the District of Columbia, and prides itself upon being "a vast educational movement amongst women and men, giving them practical experience in business management, parliamentary and practice habits of clear concise thinking and speaking [*sic!*]," and that "its literary programmes carry an elevating influence into thousands of homes." There is no mention in the propaganda literature of a ritual or of secret work, but as the Order admittedly started with "ritualistic services," it probably still retains some of them.

Statistics Fraternal Societies, 1923, p. 235.—*National Camp Patriotic Order of Americans*, propaganda pamphlet supplied by Mrs. M. M. Bowker, National Secretary, Riverton, N. J.

Patriotic Order of True Americans

This female secret society was organized in 1889 by the Patriotic Order, Sons of America, to take the place of the Patriotic Daughters of America, to which women only had been admitted. This adjunct or auxiliary to the Patriotic Order, Sons of America admits both men and women. We have not been able to trace it and are not sure whether or not it still exists.

Cyclopedia of Fraternities, 2nd ed., p. 320.

Patriotic Order Sons of America

This is one of the older patriotic secret societies having beneficiary features. It was founded in Philadelphia, Pa., and celebrated its "diamond jubilee" in that city, Aug. 25–Sept. 1, 1923. Its original name was United Sons of America. Some of its founders were members of the Order of United American Mechanics. The Order disappeared with the death of the Knownothing organization, but was revived in 1868. "It ranks as one of the four existing patriotic secret societies born of the native-American movement about the middle of the [last] century, which are lineal descendants of American political secret societies and which form a practically continuous chain back to a period ten years prior to the outbreak of the War of the Revolution." (*Cyclopedia of Fraternities*, 2nd ed., p. 319.) Like the Order of United American Mechanics and the Brother-

HOOD OF THE UNION, the Patriotic Order, Sons of America pays sick and death benefits by means of assessments. It has 1,500 lodges with a membership of 250,000. The headquarters are at Philadelphia, Pa.

The objects of the Patriotic Order, Sons of America closely parallel those of the Order of United American Mechanics, to wit: "To inculcate pure American principles, teach loyalty to American institutions, cultivate fraternal affection, oppose foreign interference in State or national affairs, oppose all appropriations of public moneys for sectarian purposes, preserve the Constitution of the United States, and defend and maintain the American system of public schools. Any male person is entitled to membership if of good moral character, sixteen years of age, a believer in the existence of a Supreme Being as Creator and Preserver of the Universe, born on the soil or under the jurisdiction of the United States of America, in favor of free education, opposed to any union of Church and State, and to the interference of any foreign power, directly or indirectly, with the government." The organization of the Order consists of a Supreme Body, the National Camp, with State Camps and subordinate Camps. The *ritual* is said to be "beautiful and instructive." The first three degrees are called red, white, and blue, respectively.

Connected with the order is a *uniformed rank,* entitled Commandery General, Sons of America. Any member in good standing is eligible to join the Commandery General.

At the diamond jubilee convention, 1923, a motion to admit naturalized citizens, made by the State Camp of Maryland and sponsored by Gabriel H. Moyer, National President, was defeated. The Committee of Law and Order in its report on the amendment said: "Because of the fact that a course of action tending toward the admission of foreign-born citizens would mean the loss of one of the fundamental features of our organization, the loss of our very identity and the admission of elements that are distinctly detrimental to our order, we most emphatically disagree to the sentiments expressed."

In 1885 a woman's auxiliary, the PATRIOTIC DAUGHTERS OF AMERICA was organized.

Cyclopedia of Fraternities, 2nd ed., pp. 318–320.—*Statistics Fraternal Societies,* 1923, p. 235.—*Fellowship Forum,* 21 July, 1923, Vol. III, No. 5, p. 1; 28 July, 1923, Vol. III, No. 6, p. 4.

Patriotic Order, United Sons of America

This secret society with nativistic tendencies was founded at Philadelphia, Pa., prior to 1847. It was absorbed by the Knownothing Party (see KNOWNOTHINGISM), but revived at the outbreak of the Civil War as PATRIOTIC ORDER, SONS OF AMERICA, by camps of the Patriotic Order, Junior Sons of America, assisted by members of the ORDER OF UNITED AMERICAN MECHANICS, by which amalgamation the Junior Sons of America lost its identity.

Cyclopedia of Fraternities, 2nd ed., pp. 320 sq.

Patriotic Owls of Woodcraft

This boys' auxiliary of the MODERN WOODMEN of AMERICA was proposed by C. E. Whelan, of Madison, Wis. It is "founded upon principles of patriotism and honor and contains dramatic and military incidents which are intended to attract and hold the youth." The organization seems not to have been a success, at least we can find no evidence of its existence at the present time.

P. Rosen, *The Church and Secret Societies,* p. 184.

Patriots of America

A secret society, organized by W. H. (better known as "Coin") Harvey, in 1895, with a view to forming a "free silver" party. It died with the presidential campaign of 1896. The *Cyclopedia of Fraternities* registers a surmise that "it was due to the activity of Harvey's secret society, the Patriots of America, that the political issues of the presidential year 1896 were so changed as to frustrate the purpose and temporarily obscure the American Protective Association, which up to June or July of that year threatened to name the next president."

Cyclopedia of Fraternities, 2nd ed., p. 321.

Patrons of Husbandry

See NATIONAL GRANGE.

Penitentes

See ORDEN DE LOS HERMANOS PENITENTES.

"P. E. O."

These letters are "mystic." None save the initiated know their meaning. The P. E. O. is a sisterhood, founded in Iowa Wesleyan College, Jan. 21, 1870, by seven girl students in the last year of college life. In 1883, a "Supreme Chapter" was formed, consisting of delegates from local chapters and invested with legislative and judicial powers over the subordinate chapters. The Order, notwithstanding its origin, is non-sectarian. Its official flower is the marguerite, its emblem the five-pointed star. P. E. O. claims to be "the only national sisterhood independent of an associated fraternity,"—"resting on neither a money basis nor sectarian support and absolutely unprecedented in its secret action."

The *Bee,* Omaha, Neb., 23 Sept., 1917.—*Christian Cynosure,* Vol. LI (1918), No. 5, pp. 147 sq.

Phi Mu Sigma Sunday School Fraternity

This organization, which seems to have originated in Washington, D. C., aims, first, to get the young man into the Sunday school class, keeping him there and ultimately leading him into church membership; second, to build him up physically, mentally, and spiritually; third, to inculcate brotherly love, thereby promoting a closer union. Membership is based upon attendance at Sunday school, and any young man above the age of sixteen, who is a member of a class of an evangelical church school, is eligible to membership. The Phi Mu Sigma is modeled after the big college fraternities.

Evening Star, Washington, D. C., 27 June, 1914.—*Christian Cynosure,* Vol. XLVII, No. 5, Sept., 1914, p. 139; Vol. XLVII, No. 10, pp. 306, 317.

Pilgrim Fathers

See United Order of the Pilgrim Fathers.

Pilgrim Fraternity

A Sunday school fraternity, mentioned in the *Christian Cynosure,* Vol. XLVII, No. 10, p. 306.

Pilgrim Society

The Pilgrim Society was incorporated by the legislature of Massachusetts in 1820, for the primary purposes of erecting a monument to perpetuate the memory "of the virtues, enterprise and unparalleled sufferings of their ancestors who first settled in that ancient town, and for the erection of a suitable building for the accommodation of the meetings of said associates." Since that time it has acquired a suitable lot and has erected thereon a

"National Monument to the Forefathers" from the contributions of money made for that purpose by the United States, by the States of Massachusetts and Connecticut, and by many citizens. It has built Pilgrim Hall, a fireproof building with a library annex, in which is its large and interesting collection of relics and memorials of the members of the Pilgrim company, together with a valuable collection of books and pictures relating to Plymouth and the Pilgrims. This building and its collections are open to the inspection of the public throughout the year. The admission fees received from the visitors are devoted to the care and maintenance of the property of the Society and the purchase of objects of interest, suitable for its collection. It has acquired by gift and now holds Plymouth Rock, the adjacent wharf, and parts of Cole's Hill, which rises above the Rock, and on which are buried the Pilgrims who died the first winter. Celebrations of the Landing of the Pilgrims, on successive anniversaries, beginning in 1820, have been held under its auspices in Plymouth, and upon its invitation famous statesmen and orators, including Webster and Everett, Winthrop and Hoar, have delivered orations. To enable it to maintain and increase its collection and properly to care for the historic localities now in its keeping, it depends upon voluntary gifts from persons interested in the early history of New England, upon the admission fees paid by visitors to Pilgrim Hall, and the membership fees prescribed by its by-laws.

The Society has 1,500 members. Its headquarters are at Plymouth, Mass.

World Almanac, 1923, p. 395.—Propaganda pamphlet entitled *Pilgrim Society, 1820,* Plymouth, Mass., kindly furnished by the secretary, in August, 1923.

Pilgrims, The

Established in 1903. 900 members. Headquarters, Room 204, 217 Broadway, New York City.

World Almanac, 1923, p. 395.

Pillars of Fire

A religious sect established by "Bishop" Alma White. A tract of land at Zarephath, N. J., was presented to her, where she established the headquarters of her cult and published *The Good Citizen,* a rabidly anti-Catholic sheet. She married the Rev. Kent White, a former Methodist preacher, and her son, Arthur K., joined her after he found his Methodist pastor (*horribile dictu!*) chewed tobacco. The "Bishop," who sports a cassock, priest's collar and rabbat, brought suit for divorce, and the hearing occurred in October, 1921, at Trenton, N. J. It seems that Alma had to take time from her religious work to do the cooking, in order that the hordes of visiting preachers, whom her husband would run in on her, might satisfy their hunger. "Hubby" pulled off from the "Pillars," too, and organized the rival "Church of the Unknown Tongues," and this further aggravated the trouble. The poor "Bishop" kept up a constant travel between the U. S. and England to get reconciled to "hubby," crossing the ocean thirty times in all—ten times during the war, she told the New York *World*. The divorce was not granted. Denver, Col., is the western headquarters, where Alma publishes another paper, *Pillar of Fire*. In Dec., 1920, the Rev. Thos. A. Goode brought a suit against her for alienating the affections of his wife, and charged that the "Pillars" taught husband and wife should not live together. When last heard from, Alma was telling, in her *Pillar of Fire*, all about the "Protestant Victory in Longmont, Col.," where she had lectured on the Ku Klux Klan and tried to incite the citizens against the Catholic Church.

Our Sunday Visitor, Huntington, Ind., 2 Sept., 1923, Vol. XII, No. 20, p. 3.

Polish National Alliance

This is a large fraternal beneficiary society of Polish Americans operating throughout the country. Its headquarters are in Chicago, Ill. The total benefit membership was 124,225 on Jan. 1, 1921, with benefit certificates to the amount of $72,830,800.

Missouri Red Book, 1922, 1921, p. 442.

Polish National Union of America

The Polish National Union of America is a fraternal society with its home office at Scranton, Pa. It was organized in 1908, at Cleveland, O., and grew fairly well, but on account of charging its members an inadequate rate of contribution, had troubles at all its conventions, and practically at every convention was compelled to raise its assessments which resulted in a loss of membership. At its sixth convention, held in Buffalo, N. Y., in September, 1920, a considerable raise in rates was effected and a device was introduced which scaled certificates for 27 months.

These two amendments resulted in a loss of about 1,000 members. To offset these errors, the convention elected a new management, which has prepared a plan for rerating on the American Experience 4 per cent table of mortality for whole-life certificates, and a 20-year-payment policy based on the American Experience 4 per cent, with paid-up insurance and loan values.

Fraternal Monitor, June, 1923, Vol. XXXIII, No. 11, p. 15.

Praetorians

See MODERN ORDER OF PRAETORIANS.

Progressive Endowment Guild of America

A co-operative, beneficiary society organized by Freemasons (cfr. FREEMASONRY), KNIGHTS OF PYTHIAS, and members of the ROYAL ARCANUM, and chartered by the legislature of Virginia. White men and women between 18 and 65 years are eligible to its three classes of membership. The Order denies that it is a secret society "in the ordinary meaning of the words," but the *Cyclopedia of Fraternities* says that its obligation, its "private work," and its means of identifying members are probably derived from the secret societies with which its founders were connected.

Cyclopedia of Fraternities, 2nd ed., pp. 203 sq.

Progressive Order of the West

This fraternal insurance society was organized in 1896, with headquarters at St. Louis, Mo. It does business in Illinois, Missouri, New Jersey, Pennsylvania, Texas, Wisconsin, and Maryland and has 93 lodges with a total benefit membership of 12,412 (4,372 in Missouri). It operates on the lodge system with the usual lodge features.

Statistics Fraternal Societies, 1923, pp. 134 sq.—*Missouri Red Book 1922, 1921,* pp. 440, 442.

Proletarian Party of America

The Proletarian Party started as an attempt on the part of a small group in Detroit, Mich., who were members of the Socialist Party, to introduce what they considered "Marxism" in place of the "petty bourgeois" opportunism and reformism of their local organization. They gradually gained strength until, in 1916, they secured control of the State convention, and subsequently, in 1918, gained control of the local Socialist organization in Detroit. A "Proletarian University of America" was organized to carry on study classes in scientific Socialism, and through it workingmen were gathered into groups to study economics and tactics and the historical basis of Communist theory directly from the writings of Marx, Engels, Dietzgen, Labriola, Lafargue, etc. Starting in a small way in Detroit, the Proletarian University finally built up study classes in a number of small towns throughout Michigan, and in such cities as Buffalo, Rochester, Minneapolis, Chicago, Los Angeles, etc. This building up of the Proletarian University was facilitated by the *Proletarian,* a monthly periodical, which was established to set forth the position of the movement. In 1919, the national executive committee of the Socialist Party expelled the Michigan Socialist Party because, under the influence of the "Proletarian" group, it had adopted resolutions attacking religion and repudiating "immediate demands." During the efforts that followed to unite the various "Left" groups into a Communist Party, the "Proletarian" group consistently played its own game. It was with the "Left wing" in its opposition to the Socialist Party, but it disagreed with many of the tenets of the "Left," notably the advocacy of "mass action." It helped in the formation of the Communist Party, but was expelled in the spring of 1920. The expelled groups organized the Proletarian Party, which has branches in Detroit, Rochester, N. Y., and Buffalo, N. Y. Wherein its programme differs from that of the Communists is not clear, except that it opposes "mass action."

American Labor Year Book 1921–22, p. 429.

Proportional Representation League

This organization was established "to investigate methods of election scientifically and to educate the public in regard to them, to the end that improved methods which more perfectly carry out the will of the electors may be adopted for state legislatures, city councils, and other policy-determining bodies." The League was incorporated in 1921, but has been an active organization since 1893. It has at present 1,000 paying members and subscribers. It is not a secret organization. Its programme is set forth as follows in its *Review* for July, 1923, Third Series, No. 67, p. 79: "The P. R. League urges proportional representation with the single transferable vote—the Hare system—for the election of representative bodies. This system of election gives every group of like-minded voters the share of the members elected that it has of the votes cast. It does this by giving every voter a single vote, either at large or in a district electing several members, and requiring a separate quota of votes for the election of each member. It allows the voter to make his vote count without knowing beforehand whether his favorite can secure the necessary quota or not. All he has to do is to mark not only his first choice but as many alternative choices as he likes. If it is found that his ballot cannot possibly help elect his first choice, it is used instead for the first of his later choices whom it can help." For a detailed description of the system, see the P. R. League's Leaflet No. 5.

The outstanding merit of the proportional representation system is that it enables every considerable class and every considerable minority of voters to obtain representation in proportion to their numbers. Proportional representation does away once and for all with the fear of the minority voter that his vote will be "thrown away" if it is cast for the candidate who is his first choice. If there are five men to be elected, a minority comprising only one-fifth of the voters will be certain of one successful candidate; if they constitute two-fifths of the voters, they will elect two candidates. Under our present system such groups usually fail to elect anybody, and are thus entirely deprived of representation. The headquarters are at 1417 Locust St., Philadelphia, Pa.

World Almanac, 1923, p. 395.—Dr. J. A. Ryan in the *Daily American Tribune*, Dubuque, Ia., 17 Oct., 1923.—Literature furnished by Elsie S. Parker and letter from same dated 30 Aug., 1923.

Protected Fireside Circle

A social and beneficiary secret society for men and women, formerly existing at Detroit, Mich., according to the *Cyclopedia of Fraternities*, 2nd ed. (1907), p. 184. We have not been able to trace it.

Protected Home Circle

This fraternal beneficiary Order was founded at Sharon, Pa., in 1886, by prominent members of the EQUITABLE AID UNION, the NATIONAL UNION, and the INDEPENDENT ORDER OF ODD FELLOWS. It admits men and women on equal terms and has a "Junior Circle Degree." The *Fraternal Monitor* gives the present status of this organization as follows: The Protected Home Circle does business in the States of Alabama, Illinois, Indiana, Kansas, Michigan, Missouri, New York, Ohio, Pennsylvania, Virginia, West Virginia, and in the District of Columbia. It has 531 lodges, with a benefit membership of 122,825 and a social membership of 602. The office of the "Supreme Circle" is at 30 E. State St., Sharon, Pa.

An advertisement of this Order in the *Fraternal Monitor* (March, 1923, Vol. XXXIII, No. 8, back cover) extols, among other things, its "beautiful ritualism." The Protected Home Circle uses certain portions of the Bible for the foundation of its *ritual,* and is apparently of the same class of insurance orders as the MODERN WOODMEN OF AMERICA.

There is an "Inner Circle" which gives the "Kibosh" degree, which is calculated to add to the enjoyment, the enthusiasm and the loyalty of the members.

Cyclopedia of Fraternities, 2nd ed., pp. 184 sq.—*Christian Cynosure,* March, 1915, Vol. XLVII, No. 11, p. 355—*Fortnightly Review,* St. Louis, Mo., 15 June, 1918, Vol. XXV, No. 12, p. 183.—*Statistics Fraternal Societies,* 1923, pp. 135 sq.—*St. Louis Globe-Democrat,* 6 June, 1923, p. 11.—*Fraternal Monitor,* July, 1923, Vol. XXXIII, No. 12, p. 10.

Protected Knights of America

A fraternal insurance organization which formerly operated in Louisiana, Texas, and Mississippi, but was forced by a wrong insurance system and an "appalling mortality" to transfer its death claims to the American Guild, in 1902.

The Independent, N. Y., No. 2778.—*The Review,* St. Louis, Mo., 13 March, 1902, Vol. IX, No. 10, pp. 155 sq.

Protestant Knights of America

This fraternal beneficiary secret society, organized at St. Louis, Mo., in 1895, was "designed to be among Protestants what the Catholic Knights of Columbus and other similar Roman Catholic semi-secret orders are among Catholics." [The Knights of Columbus are not a secret society and the Catholic Church frowns upon "semi-secret orders" among her members.] The Protestant Knights of America, unlike the Knights of Columbus, seem to be dead.

Cyclopedia of Fraternities, 2nd ed., p. 322.

Protestant Women of America

See GRAND LEAGUE OF PROTESTANT WOMEN OF AMERICA.

Provident League of America

A mutual benefit assessment order established in Detroit, Mich., before 1890; now probably extinct.

Cyclopedia of Fraternities, 2nd ed., p. 185.

Prudent Patricians of Pompeii of the United States of America

This, "the first fraternal beneficiary association incorporated at Washington by an act of Congress," was established in 1897 by prominent members of the ROYAL ARCANUM, the INDEPENDENT ORDER OF ODD FELLOWS, the BENEVOLENT AND PROTECTIVE ORDER OF ELKS, and other secret societies. The office of the "Prothonotary" was at Saginaw, Mich., in 1907, according to the *Cyclopedia of Fraternities,* 2nd ed., p. 185. The postmaster of that city was unable to locate him or his order in June, 1923.

P's (Pathfinders)

See GUARDIANS OF LIBERTY.

Pythian Sisterhood

A secret society for women, organized by Mrs. Alva A. Young and ten other women, relatives of KNIGHTS OF PYTHIAS, at Concord, N. H., in 1886. This sisterhood is spread over the whole country and admits only women relatives of Knights of Pythias, sixteen or more years of age. Its ostensible objects are "to give moral and material aid to members, educate them socially and intellectually, and assist them in sickness and distress." The Pythian Sisterhood "teaches toleration in religion and obedience to law." Its ritual is declared to "inspire purity of thought, peace, and good will." (See also RATHBONE SISTERS OF THE WORLD.)

Cyclopedia of Fraternities, 2nd ed., pp. 279 sq.

Q

Queen of the South

See ORDER OF THE AMARANTH.

R

Rainbow Girls

See Order of Rainbow.

Rainbow Society (W. W. W.)

A secret college fraternity originating at Oxford, Miss., in 1848 (1842?). It strongly resembled the Mystical Seven and with the latter organization was responsible for the birth of the Seven Wise Men.

Cyclopedia of Fraternities, 2nd ed., p. 179.—*Baird's American College Fraternities,* 10th ed., N. Y., 1923, p. 7.

Rathbone Sisters of the World

The Rathbone Sisters, called Pythian Sisters of the World before 1894, are a secret sisterhood consisting mainly of wives, mothers, sisters, widows, and daughters of Knights of Pythias. The *Cyclopedia of Fraternities,* after briefly sketching their history, says they are an "auxiliary but unofficial branch of Pythianism" and "organized similarly to the Daughters of Rebekah." This Order has branches, called "Temples," in nearly all States of the Union and in Canada, and is governed by a "Supreme Temple."

Cyclopedia of Fraternities, 2nd ed., p. 281.

Realtors

This title is claimed by members of local boards belonging to the National Association of Real Estate Boards, an organization incorporated in 1908, "for the advancement of the interests of real estate brokers and the protection of the public from unprincipled agents or brokers." The Association has members in over 400 cities of the United States and Canada.

Webster's New International Dictionary, Addenda, page 88.—Advertisement in the *St. Louis Star,* 5 June, 1923.

Rebekah Lodge

See DAUGHTERS OF REBEKAH.

Rechab

See UNITED DAUGHTERS OF RECHAB.

Rechabites

See INDEPENDENT ORDER OF RECHABITES.

Red Cross

See KNIGHTS OF THE RED CROSS; also KNIGHTS OF THE RED CROSS OF CONSTANTINE OF THE U. S.

Red Eagles, Supreme Council

See ORDER OF RED EAGLES.

Red Knights

See KNIGHTS OF THE FLAMING CIRCLE.

Red Men

There are several organizations that call themselves Red Men: the IMPROVED ORDER OF RED MEN, the INDEPENDENT ORDER OF RED MEN, the SOCIETY OF RED MEN,—all of which are treated under their respective headings,—and possibly others of which we have not heard.

Red Roosters

This is an organization of advertising agents existing in Chicago. According to the *Daily News* of that city, edition of June 22, 1915, at an initiation held there, twenty-five candidates for this Order "were made to pull a large red automobile down Michigan Avenue, to address the crowds in the reviewing stands, and to act as scrub men, bell boys, and waiters at the Hotel La Salle before they were admitted into the sacred precincts of the Red Roosters."

Fortnightly Review, St. Louis, Mo., 15 July, 1915, Vol. XXII, No. 14, p. 440.

Red Rovers of the World

A secret, fraternal, protective, educational and social society started in the Philippine Islands, in 1923, admitting both sexes on equal terms, and professing "Equality, Democracy and International Friendship" as its motto. Its headquarters are at Baltimore, Md., the "Wigwam" of the Great Chief is in the De la Rama Bldg., Manila, P. I.

Fraternal Monitor, Oct., 1923, Vol. XXXIV, No. 3, adv. on second cover page.

Red, White, and Blue

This is the name of a native American patriotic society, founded at Rochester, N. Y., by the late Sylvester M. Douglas. It is described by the *Cyclopedia of Fraternities* as "very secret" as to membership and even as to places of meeting. It is said to confer three degrees, the Red, teaching protection of the Protestant religion against Catholicism; the White, inculcating purity, and the Blue, "which is strictly American." Only Protestants are admitted. Members of the Red and White circles are unknown to each other unless they are also members of the Blue degree.

Cyclopedia of Fraternities, 2nd ed., p. 322.

Reindeer

See FRATERNAL ORDER OF REINDEER.

Reubens

See ORDER OF REUBENS.

Rite of Adoption

See ADOPTIVE MASONRY.

Rite of Memphis

This Masonic rite is mentioned under FREEMASONRY as "dormant." It was founded at Paris, in 1839, by Jacques Étienne Marconis de Nègre and one Moulet, who had been expelled from the Rite of Misraim, and was founded on the first three degrees of Ancient Craft Masonry and consisted originally of 91 degrees, which afterwards grew into 96, with a 97th for the official head of the Rite. The Rite of Memphis "was based on that of Misraim," "appropriated bodily degrees of the Ancient and Accepted Scottish Rite . . . and supplanted them with inventions." (*Cyclopedia of Fraternities,* 2nd ed., p. 78.) The Memphis Rite was not at first recognized by the Grand Orient of France, but, in 1862, was "admitted among those Masonic systems which acknowledge obedience to the Grand Orient of France and perform their functions within its bosom." To obtain this favor, the "Grand Hierophant" had to take an obligation, by which he divested himself forever of all authority and left the Rite pass entirely out of his hands into the "obedience" of the Grand Orient. This meant that it was "laid upon the shelf" as a Masonic curiosity, since the Grand Orient recognizes in practice only the 33 degrees of the Ancient and Accepted Rite. Later (about 1863, or thereabouts) Marconis came to America and revived the Rite of Memphis here. The "Rite of Memphis in America" was at first recognized by the Grand Orient of France (see its Calendar for 1867), but later repudiated. According to the *Cyclopedia of Fraternities* this unsanctioned Rite, in 1895, had a membership which, while not large, was scattered through many States of the Union. It is still in existence, but inactive.

Cyclopedia of Fraternities, 2nd ed., pp. 78–80.—*Encyclopedia of Freemasonry,* pp. 496–498.

Rite of Swedenborg

A mystical, theosophical, Masonic rite which grew out of the ILLUMINATI movement. Gould, in his *Arcane Fraternities,* says that this Rite flourished in a lodge in New York from 1859 until 1863, and that it is still practiced. The Rite of Swedenborg is founded on Pernetty's Rite of Avignon, which made its first appearance in France, in 1769. It consists of six degrees (Apprentice, Fellow Craft, Master Neophyte, Illumined Theosophite, Blue Brother and Red Brother) and involves much of the mysticism of Immanuel Swedenborg, who, by the way, was *not* a Freemason.

S. C. Gould, *Arcane Fraternities*, Manchester, N. H., 1896.—*Cyclopedia of Fraternities,* 2nd ed., p. 102.—*Encyclopedia of Freemasonry,* 773–776.

Rochester Brotherhood

A mystical religious society, founded at Rochester, N. Y., in 1887. Its chief dogma is: "The Perfect Man is the Anthropomorphic God." Its symbol is a triangle with R. B. (Rochester Brotherhood) in the centre. The letters L. L. (Live the Life) are placed at the upper points, S. S. (Search the Scriptures) at the left. K. D. (Know the Doctrine) at the right point. We were told some years ago that this Brotherhood was still in existence, but an effort made in August, 1923, to verify this information proved fruitless.

Cyclopedia of Fraternities, 2nd ed., p. 111.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 328.

Rosicrucians

See Modern Society of Rosicrucians.

Rotary International

The Rotary International (*scil.,* Organization) was founded at Chicago, in 1905, by a group of four men—an attorney-at-law, a coal dealer, a mining operator, and a merchant tailor. These four men chose the name "Rotary" for their club because they met in rotation at their respective places of business. The second club was formed in 1908, at San Francisco. Other clubs were soon after established on the Pacific Coast, and from there the movement spread to the East, then to the South, then to the North, and, finally, to other countries. It now (1 May, 1923) has 1,420 member clubs in nearly every State of the Union and in the Philippine Islands, in Porto Rico, Cuba, Hawaii, Mexico, Panama, Uruguay, Argentina, China, Norway, British India, Spain, France, Denmark, Australia, New Zealand, Peru, South Africa, Japan, Holland, and Brazil. The total membership is about 90,000. The clubs are grouped into districts, in order to make easier the task of the Board of Directors in keeping in touch with all the work that is going on. At present there are 41 districts, with a governor elected at the annual convention, at the head of each. The objects of the organization are stated as follows: "To encourage and foster high ethical standards in business and professions; the ideal of service as the basis of all worthy enterprise; the application of the ideal of service by every Rotarian to his personal, business, and community life; the development of a broad acquaintanceship as an opportunity for service as well as an aid to success; the recognition of the worthiness of all useful occupations and the dignifying by each Rotarian of his occupation as an opportunity to serve society, and the advancement of understanding, good will and international peace through a world fellowship of business and professional men united in the Rotary ideal of service."

The so-called "Rotary Code of Ethics" reads thus:

"1. To consider my vocation worthy and as affording me distinct opportunity to serve society.

"2. To improve myself, increase my efficiency, and enlarge my service, and by so doing attest my faith in the fundamental principle of Rotary that he profits most who serves best.

"3. To realize that I am a business man and ambitious to succeed; but that I am first an ethical man, and wish no success that is not founded on the highest justice and morality.

"4. To hold that the exchange of my goods, my service and my ideas for profit is legitimate and ethical, provided that all parties in the exchange are benefited thereby.

"5. To use my best endeavors to elevate the standards of the vocation in which I am engaged, and so to conduct my affairs that others in my vocation may find it wise, profitable and conducive to happiness to emulate my example.

"6. To conduct my business in such a manner that I may give a perfect service equal to, or even better, than my competitor, and when in doubt to give added service beyond the strict measure of debt or obligation.

"7. To understand that one of the greatest assets of a professional or of a business man is his friends and that any advantage gained by reason of friendship is eminently ethical and proper.

"8. To hold that true friends demand nothing of one another, and that any abuse of the confidences of friendship for profit is foreign to the spirit of Rotary, and in violation of its Code of Ethics.

"9. To consider no personal success legitimate or ethical which is secured by taking unfair advantage of certain opportunities in the social order that are absolutely denied others, nor will I take advantage of opportunities to achieve material success that others will not take because of the questionable morality involved.

"10. To be not more obligated to a Brother Rotarian than I am to every other man in human society; because the genius of Rotary is not in its competition, but in its co-operation; for provincialism can never have a place in an institution like Rotary, and Rotarians assert that human rights are not confined to Rotary Clubs, but are as deep and as broad as the race itself; and for these high purposes does Rotary exist to educate all men and all institutions.

"11. Finally, believing in the universality of the Golden Rule,—All things whatsoever ye would that men should do unto you, do ye even so unto them,—we contend that society best holds together when equal opportunity is accorded all men in the natural resources of this planet."

Each one of the first four members of the original club in Chicago followed a different calling. The idea seemed to be a good one and so the membership of the original club was maintained on this basis—no two men in the club representing the same business or profession. This plan has several distinct features and is now a constitutional provision for all clubs. Other organizations may have thousands of members on their rosters, but the Rotary Club is limited to one man from each business or profession. Some of the advantages of this plan are: (1) Representative and Efficient Membership; (2) Concerted Action Easy; (3) Ideal Forum for Discussion; (4) Clique Rule Made Difficult; (5) Provides Avenue for Removal of Dead Timber; (6) Individual Members Benefited.

The Chicago office of Rotary International is the administrative office of the Board of Directors, and is under the charge of the secretary, who is the active executive officer of the organization. The International Board meets at intervals of sixty to ninety days to transact the business of the organization, and the secretary carries out the instructions of the Board.

Rotary International has become the pattern for a number of similar clubs recently established:—KIWANIS, LIONS, Gyro, Civitans, ZONTAS, OPTIMISTS, Cosmopolitan, Vortex, American Business, Roxana, Co-Operative, Probus, and Prosperity clubs, and possibly some others.

On the occasion of the 14th annual convention, held at St. Louis, Mo., in June, 1923, the *Fellowship Forum* (Washington, D. C., 23 June, 1923, Vol. III, No. 1) published the interesting fact that Raymond M. Havens, of Kansas City, international president of the Rotary International, is Grand Junior Councilor of the ORDER OF DE MOLAY and the publisher of the official De Molay magazine.

St. Louis Globe-Democrat, 3 June, 1923, Edit. Section, 3 b.—*World Almanac,* 1923, p. 396.—Propaganda literature furnished to the press at the St. Louis convention, in June, 1923, by the Rotary International Convention Press Bureau. *The St. Louis Star,* 8 June, 1923, Edit. Section, p. 4.—*A Talking Knowledge of Rotary,* Pamphlet No. 11, Chicago, Ill.: International Association of Rotary Clubs, 1915.

Rough Riders

The Rough Riders are the "Mummers" of the PATRIOTIC ORDER SONS OF AMERICA.

Philadelphia *Public Ledger,* 1 Sept., 1923, p. 2.

Royal Aid Society

This fraternal insurance and beneficiary society was founded at Lynn, Mass., in 1896. We do not know whether or not it still exists. A letter of inquiry addressed to the secretary in

August, 1923, was returned by the post office as undeliverable.

Cyclopedia of Fraternities, 2nd ed., pp. 185 sq.

Royal and Exalted Order of Fleas

A secret society by this name was mentioned in a recent issue of the *Colorado Citizen,* published at Columbus, Tex. The clipping was sent to us by the Rev. B. Held, O. S. B., of Nada, Tex., June 27, 1923, but we have not been able to obtain any information concerning the character and aims of this society.

Royal Arcanum

The Royal Arcanum is one of the largest fraternal beneficiary societies in the U. S. It was founded by Dr. Darius Wilson, (cfr. KNIGHTS OF HONOR), J. A. Cummings, C. K. Darling, and others of Boston and vicinity, in 1877, and incorporated as "Supreme Council of the Royal Arcanum" under the laws of the State of Massachusetts. According to the *Cyclopedia of Fraternities* (2nd ed., p. 186), "several of the founders were members of the ANCIENT ORDER OF UNITED WORKMEN and of the KNIGHTS OF HONOR, and some were members of the Masonic Fraternity[1] and of the Independent Order of ODD FELLOWS. The motto of the Order is "Mercy, Virtue, and Charity," which is "mystically referred to in a manner known only to members" (*ibid.*). In order to enable members to increase their insurance practically within the ranks of the Order, the Royal Arcanum Additional Benefit Association was incorporated in 1890 under the laws of New Jersey. Later its name was changed to the Loyal Association. The insurance rates were readjusted in 1897, and again in 1905. In 1920, a law was adopted which permits a member 70 years of age or over to reduce the amount of his protection to $1,000 or $500 and receive as an old-age benefit a sum of money equal to the reserve required to be maintained upon the amount of protection surrendered.

Members take the following "obligation":

> "In the presence of Almighty God and these witnesses, I do, of my own free will and accord, most solemnly promise that I will strictly comply with all laws, rules and usages of this fraternity

---

[1] For instance, Dr. James H. Wright, who died at Pittsburgh, Pa., on March 25, 1919, and of whom the *Fraternal Monitor* in an obituary notice (May, 1919, Vol. XXIX, No. 10, p. 15) says: "He was born June 1, 1848, in Butler County, Pennsylvania, and for more than forty years . . . was influential in Masonic circles."

established by the Supreme Council of the Royal Arcanum. I will hold allegiance to said Supreme Council and be loyal thereto, as the supreme authority of the entire Order. I will obey all orders emanating from the Supreme or Grand Councils, or from the Subordinate Council of which I am a member, so long as they do not conflict with my civil or religious liberty. I will not defraud or wrong any department of this Order, or any member thereof, or suffer it to be done by others if in my power to prevent. I will never introduce anything of a political or sectarian character at any meeting of, or in any way bring reproach upon, this Order. I will keep forever secret all that may transpire during my initiation, and will never improperly communicate to any person any of the words, signs, or tokens; and should I be expelled or leave the Order, I will consider this obligation as binding out of it as it is in it. I will assist a distressed brother, or his family when in distress, as far as in my power, without material injury to myself or family. I will answer all proper signs of the fraternity, and use all proper means to protect a brother from defamation. And should I violate this my solemn promise, I hereby consent to be expelled from this fraternity; and may God aid me to keep and perform all of these obligations."

This "obligation" is printed as a part of the application for membership which a candidate is required to sign before his initiation. (See *The Code of Constitutions and Laws of the Royal Arcanum,* Boston, Mass., 1896.) The application blank says that no one will be received who does not believe in "a Supreme Being," and that Mongolians, whether of pure or mixed blood, no matter what they believe, are ineligible. (*Christian Cynosure,* Vol. L, No. 1, p. 6.)

The question whether the Royal Arcanum comes under the ban of the Church was discussed in the Catholic press in 1900 and answered affirmatively by Father Peter Rosen (*The Review,* 12 April, 1900, Vol. VII, No. 4, p. 27; see also Fr. Rosen's book, *The Church and Secret Societies,* where [pp. 244–270] he quotes copiously from the ritual of the Royal Arcanum to prove his contention that the Order is a religious sect).

Present status: 1,322 lodges with 126,847 benefit and 25 social members in the U. S. and Canada. (The R. A. admits men only.) Office of the "Supreme Council," 407 Shawmut Ave., Boston, Mass.

M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* Meadville, Pa., 1914, pp. 226–230.—*Cyclopedia Americana,* Vol. XIII, *s. v.* "Royal Arcanum."—*Cyclopedia of Fraternities,* 2nd ed., pp. 186 sq.—The "obligation" in *Christian Cynosure,* Vol. L, No. 1, May, 1917, p. 6.—*La Vérité,* Quebec, 31 May and 7 June, 1913.—*La*

France Antimaçonnique, Vol. XXVIII, No. 13, 26 March, 1914, pp. 149 sq.—P. Rosen, *The Church and Secret Societies*, pp. 244–270.—*Statistics Fraternal Societies*, 1923, pp. 138 sq.—W. Basye, *History and Operation of Fraternal Insurance*, p. 63.—*Fraternal Monitor*, July, 1920, Vol. XXX, No. 12, p. 11.

Royal Arch Masons

"Knight of the Ninth or Royal Arch" is the 13th degree of the Ancient and Accepted Scottish Rite (cfr. FREEMASONRY). We devote a special entry to it because of its importance in Masonry and for the further reason that the term "Royal Arch Masons" frequently occurs in newspaper reports. The Royal Arch Degree, according to Mackey, is "one of the most interesting and impressive of what are called the Ineffable Degrees. Its legend refers to Enoch and to the method by which, notwithstanding the destructive influence of the deluge and the lapse of time, he was enabled to preserve important secrets to be afterwards communicated to the Craft [there is no historical foundation whatever for this statement]. According to the present ritual, its principal officers are a Thrice Puissant Grand Master, representing King Solomon, and two Wardens, representing the King of Tyre and the Inspector Adoniram.[1] Bodies of this degree are called Chapters. The color is black strewed with tears. The jewel is a circular medal of gold, around which is inscribed . . . : R. S. R. S. T. P. S. R. I. A. Y. E. S., with the date *Anno Enochi* 2995. On the reverse is a blazing triangle with the Tetragrammaton in the centre of Samaritan letters.[2] This degree claims great importance in the history of Masonic ritualism. It is found, under various modifications, in almost all the rites; and, indeed, without it, or something like it, the symbolism of Freecasonry cannot be considered as complete. Indebted for its origin to the inventive genius of the Chevalier Ramsay,[3] it was adopted by the Council of the Emperors of the East and West [a Masonic Chapter established in Paris, in 1758], whence it passed into the Ancient and Accepted Scottish Rite."

The York and American Rites also have the Royal Arch Degree, and though with them it differs entirely in its legend, its symbolic design is the same—the thought of a treasure lost and found.

---

[1] On the Masonic legend of Adoniram see the *Encyclopedia of Freemasonry*, p. 21.

[2] On the meaning of the Tetragrammaton in Masonry cfr., A Preuss, *A Study in American Freemasonry*, pp. 154, 172 sq., 187.

[3] Andrew Michael Ramsay (+1743) was one of the founders of symbolic Masonry. See the biographical notice of him in the *Encyclopedia of Freemasonry*, pp. 627–630.

Encyclopedia of Freemasonry, p. 417, 21, 810 sq., 459, 627–630, 259 sq., 667–669.

Royal Argossy

See Order of the Royal Argossy.

Royal Benefit Society

A mutual assessment, life and endowment beneficiary organization, established at New York City, in 1893, by Freemasons (cfr. Freemasonry), Odd Fellows, Knights of Pythias, members of the Royal Arcanum, and several other secret societies. It "tends to the business rather than to the social or fraternal side of secret society life" and claims to have a "plain, business-like ritual and manual."

Cyclopedia of Fraternities, 2nd ed., p. 204.

Royal Fellows of Bagdad

This is an organization of liquor men, established in 1914, for the purpose of preventing license laws in regard to selling intoxicating drinks on Sunday. We have not been able to ascertain whether this organization has survived bone-dry prohibition.

Christian Cynosure, Vol. XLVII, No. 10, Feb., 1915, p. 306.

Royal Foresters

See Independent Order of Foresters.

Royal Fraternal Guardians

A mutual assessment beneficiary society was organized under this name at San Francisco, Cal., in 1895, but seems to be dead. We have not been able to trace it.

Cyclopedia of Fraternities, 2nd ed., p. 187.

Royal Fraternity

This mutual benefit association, founded at Minneapolis, Minn., in 1896, admits men only. Its chief emblem is composed of three triangles forming a nine-pointed star, with other details understood only by the initiated members.

Cyclopedia of Fraternities, 2nd ed., p. 187.

Royal Highlanders

The Royal Highlanders, founded in 1896, are a secret fraternal insurance order, which admits men and women to membership on equal terms. They have 375 lodges with 20,768 benefit and 121 social members. Office of the "Executive Castle" at 422 Terminal Bldg., Lincoln, Neb. The secret work of this Order is based on Scottish history and is calculated to teach "Prudence, Fidelity, and Valor." Every person insured in this society, whether initiated or not, is considered a "fraternal member." The "obligation" which every candidate must sign and attach to his application for membership, contains the following: "Upon my most sacred honor I do solemnly and unreservedly promise that I will forever hold a perfect silence upon the secrets of the Royal Highlanders when in the presence of those who do not belong to this fraternity, and should my membership from any cause ever cease, I shall still regard this vow binding, as long as life shall last." The Royal Highlanders have passed through much unpleasant litigation of late years in consequence of rate adjustments. The history of this litigation is told with some detail in the *Fraternal Monitor,* Apr., 1922, Vol. XXXII, No. 9, pp. 20 sq.

The investment record of the Royal Highlanders is a unique one, as it discloses that, during more than twenty years of investments made by this Society in first mortgages on farm lands in Nebraska, there has never been a loss in either principal or interest, nor has the Society been obliged to foreclose a single mortgage. The rates of interest secured have ranged all the way from five to seven per cent, which is considerably more than has been realized by other large fraternal societies.

Christian Cynosure, Sept., 1917, Vol. L, No. 5, pp. 131 sq.; May, 1918, Vol LI, No. 1, p. 2.—*Fortnightly Review,* St. Louis, Mo., 15 May, 1919, Vol. XXVI, No. 10, p. 148.—*Statistics Fraternal Societies,* 1923, pp. 139 sq.—*Fraternal Monitor,* Dec., 1919, Vol. XXX, No. 5, p. 13.

Royal Knights of King David

This organization was recorded in the census of 1890 as a fraternal beneficiary society, but is now apparently extinct.

Royal League

This Order is an offspring of the Royal Arcanum, founded by members of the latter society at Chicago, in 1883, with a view to modify the then exceptionally advanced method of co-operative life insurance employed by the Royal Arcanum. Following in the footsteps of the latter, the Royal League makes a feature of sociability, reading of papers, debates, and other entertainments. There is very little difference between the two organizations. The Royal League has a female auxiliary known as *Ladies of the Royal League.*

The Fellowship Sanatorium of the Royal League at Black Mountain, N. C., was the first to be built and operated by a fraternal benefit society. It started in 1904 and after its destruction by fire, in 1920, was replaced with up-to-date buildings.

Present status: 184 lodges, with 21,843 benefit and 142 social members, in Illinois, Indiana, Michigan, Ohio, Minnesota, and the States and territories west of the Mississippi River and north of the 36th parallel. Office of the "Supreme Council," 1554 Ogden Ave., Chicago, Ill.

In the summer of 1923, the Royal League levied a special assessment on its members of a dollar a year for the general fund, because the contributions for running the organization were inadequate. The reasons for this measure were set forth in a special communication of the committee on state of the order. The extra dollar was payable by each member in August, but members who procured a new member had the assessment cancelled.

Cyclopedia of Fraternities, 2nd ed., pp. 187 sq.—Copies of the *Royal League News Letter,* official organ of the League.—*Statistics Fraternal Societies,* 1923, pp. 141 sq.—*Fraternal Monitor,* March, 1920, Vol. XXX, No. 8, p. 31; Aug., 1923, Vol. XXXIV, No. 1, p. 11.

Royal Neighbors of America

This lodge, the female auxiliary to the MODERN WOODMEN OF AMERICA, was incorporated, 21 March, 1895. Men who belong to the M. W. A. may become members of this female lodge, though women do not have the same privilege in the corresponding male lodge. To secure beneficiary membership, the candidate must first be a social member of the R. N. of A. in good standing. Prayers are said and hymns sung at the meetings. The order uses an elaborate secret *ritual,* careful analysis of which shows: (1) that the Royal Neighbors have an *altar;* (2) that they have a *religious test;* (3) that each lodge has a chaplain, called Worthy Chancellor; (4) that a divine blessing is asked and passages from S. Scripture are read at the meetings; (5) that one of the basic principles of the organization is "Faith." How a society with all these religious features can say: "We are not a religious organization," is inexplicable. The religious principles of the R. N. of A. seem to be Universalist or Unitarian. According to the burial rite, every Royal Neighbor goes to Heaven after death, whether he or she believes in Jesus Christ or not.

The *ritual,* as printed by J. W. Franks & Sons, Peoria, Ill., in 1899, has been reprinted by the National Christian Association, Chicago, Ill. It gives the *"obligation"* taken by candidates at initiation as follows (*ibid.,* p. 3):

"I do, upon my most sacred honor, promise that I will not reveal nor communicate this work to any one, except to one whom I know to be a member of this Society. I also promise and affirm that I will not knowingly wrong any one whom I know to be a member of this Camp; and I will not propose for membership any one whom I believe to be of bad repute; and will sacredly guard all passwords, signs, grips or unwritten work intrusted to me. I do, in the presence of Almighty God, promise that if I am adopted as a member of this .... Camp, No. ...., of the 'Royal Neighbors of America,' I will, in addition to that I have already promised, obey the laws, rules, regulations and requirements of this Society faithfully and conscientiously and will forever hold its interests as sacred as those of my own household, cheerfully performing my duties as a Neighbor. All this I do solemnly promise."

A new ritual has been adopted lately, which may have modified this and other features.

Since 1921, male juveniles at age 17 are admitted without becoming members of the Modern Woodmen of America for the maximum amount of a juvenile certificate, which is $500.

In 1922, Bishop V. Wehrle, of Bismarck, N. Dak., in a letter published in the *Volksfreund,* of Richardton, N. Dak., warned his flock "against joining the Royal Neighbors, the Modern Woodmen, and all other organizations that are either affiliated with the Freemasons or imitate them." (*Fortnightly Review,* St. Louis, Mo., Vol. XXIX, No. 16, p. 301.)

Present status: 7,367 lodges, with 404,278 benefit and 69,284 social members in practically every State of the Union except Louisiana, Massachusetts, South Carolina, and Vermont. The "Supreme Office" is at Rock Island, Ill.

Royal Neighbors of America, The Ritual of 1899, Chicago, Ill., National Christian Association.—Leaflet "Women Who Think," by the

Christian Cynosure magazine, Chicago, Ill.—*By-Laws of the Supreme and Local Camp Royal Neighbors of America,* as Revised, Amended, and Adopted at Indianapolis, Ind., May, 1903.—*Woodmen's Handbook,* pp. 359–367: "The Royal Neighbors of America."—*Was sind die Modern Woodmen of America? und: Warum kann ein Christ nicht zu ihnen gehören?* by H. C. Brinkmann, Lutheran minister at Blue Earth City, Minn.; St. Louis, Mo., Concordia Publishing House, 1898.—*Ohio Waisenfreund,* Columbus, O., ed. of Dec. 13, 1911, p. 391: "Die Modern Woodmen of America eine verbotene Gesellschaft," by Rev C. J. —*The Review,* St. Louis, Mo., 1 Dec., 1898, Vol. V, No. 37, p. 3.—*Statistics Fraternal Societies,* 1923, pp. 142 sq.

Royal Order of Lions

This "fraternal benevolent secret society for 100% Americans only" was organized at Evansville, Ind., by Wm. P. Woods, M.D., and chartered under the laws of the State of Indiana, in 1911. The branches are called "Dens." They are governed by a "Supreme Den." This Order has a *ritual* and six degrees, which are described as follows by Mr. W. A. Rutherford, "Supreme Director of the Organization Department," in a letter dated 22 Aug., 1922: "There are three degrees in the subordinate lodge. The fourth degree is a grand lodge degree established in each State after fifty subordinates have been formed. The fifth degree is a degree of honor conferred upon the past officers of the grand lodges from which the sixth degree members are selected, which constitutes the supreme organization."

The Royal Order of Lions is now operating in twenty-three States and has a membership of approximately 300,000. The headquarters are in the Royal Lion Building at Evansville, Ind., where the official organ of the Order, called *The Royal Lion,* is published.

Letter from Mr. W. A. Rutherford, Supreme Director of the Organization Dept., to Arthur Preuss, dated 22 Aug., 1923.—*St. Louis Globe-Democrat,* 28 Sept., 1912.—*Fortnightly Review,* St. Louis, Mo., 1 Nov., 1913, Vol. XX, No. 21, p. 621.

Royal Order of Scotland

This is a Masonic order of knighthood conferred on Arch Masons (Cfr. FREEMASONRY). It consists of two degrees or orders: the Royal Order of Herodem and that of the Rosy Cross. Its tradition states that the Royal Order of Herodem was established at Icomkill, Scotland, in the 13th century(?). The

Order of the Rosy Cross is ascribed to Robert Bruce(?). The *ritual* of the Royal Order of Herodem is an Anglo-Saxon verse. and presents the sacrifice of the Messiah, whereupon the candidate is sent into the world to search for the lost word. The Order of the Rosy Cross is an order of civil knighthood, and is said to be "more nearly a genuine order of knighthood than almost any other conferred in connection with Freemasonry." Its *ritual* is distinctly Christian, and, as in the Order of Herodem, the office of Grand Master is vested in the King of Scotland (now of Great Britain), and in his absence a seat is always kept vacant for him in whatever country a chapter is held. This degree may only be conferred by the grand master, his deputy, or a provincial grand master, and the number on which the degree may be conferred was at one time limited to 63, who had to be Scotchmen. This number has since been increased, and distinguished Freemasons in nearly all countries are now members of the Order. The Royal Order of Scotland has provincial grand lodges in Scotland, England, India, China, New Brunswick, Prince Edward Island, Ontario, Quebec (Canada), Natal, Cape Colony, Switzerland, and the United States. The Royal Order of Scotland was introduced into the U. S. in 1878, with Albert Pike as first Provincial Grand Master. The secretariat is at the Cathedral of the Scottish Rite in Washington, D. C. The membership of the Order is limited to Scottish Rite Masons of the 32° or 33°, and the number of members is even now only 751 for the United States. The present Provincial Grand Master is George Edgar Corson, of Washington, D. C., and the Provincial Grand Secretary is Stirling Kerr, also of Washington.

Cyclopedia of Fraternities, 2nd ed., pp. 87–90.—*Fellowship Forum,* Washington, D. C., 14 July, 1923, Vol. III, No. 4, p. 4; 1 Sept., 1923, Vol. III, No. 11, p. 5.

Royal Order of the Wouff-Hong

This Order is an organization of amateur radio enthusiasts. The word is believed to have originated with the "Old Man," for years a contributor to the amateur magazine, "QST," but whose real identity and general status in amateur radio has never been revealed. Another theory is that the "Wouff-Hong" is an instrument used to eliminate interference by those who are overzealous in the use of the ether. As a secret order the "Wouff-Hong" had its beginning in 1922, at an amateur convention in Flint, Mich., at which time several hundred candidates were initiated. Interest developed to such an extent that another mystic meeting was staged at an Ohio convention. Through the traffic system of the American Radio Relay League the fame of the Order has been spread far and wide, with the result that a constitution and ritual were adopted at the Second National American Radio Relay League Convention, which was held at Chicago, Ill., September 12 to 15, 1923.

St. Louis Globe-Democrat, 19 Aug., 1923, 2nd Section, p. b 11.

Royal Riders of the Red Robe

The Royal Riders of the Red Robe is an organization with principles similar to those of the Ku Klux Klan. The membership is composed of foreign-born white American citizens who because of their birth overseas are not eligible to become Klansmen. The order is said to be growing rapidly, especially on the Pacific coast. The Royal Riders are separate and distinct from the Ku Klux Klan, but have the support of the Klan. The principles of the new organization are stated as follows: "This is an organization for foreign-born American citizens who hold this country and its flag above all others in the world. It is founded upon the principles of the Christian religion and Protestantism and has for its object the education and uplift of humanity. It stands for an absolute and unqualified allegiance to the government and Constitution of the United States, and the enforcement of law and order, the protection of our homes, the perpetuation of our public schools, free press, free speech, the sanctity of womanhood, the supremacy of the white race, and is strongly opposed to intermarriage with any of the colored races; the separation of Church and State, and tolerance in religion; the ideals of the Great Master, and a square deal for all, regardless of race, color, or religion."

Fellowship Forum, 4 Aug., 1924, Vol. III, No. 7, p. 6; 1 Dec., 1923, Vol. III, No. 24, p. 5.

Royal Society of Good Fellows

This is a fraternal beneficiary society, established in Rhode Island, in 1882, by members of the Masonic Fraternity (cfr. FREEMASONRY), the ANCIENT ORDER OF UNITED WORKMEN, the ROYAL ARCANUM, the KNIGHTS OF HONOR, and the Independent Order of ODD FELLOWS. It admits both men and women to membership and pays death and sick benefits. The emblem consists of a crown surmounted by a small Latin cross, the whole surrounded by a ring of twelve small tangent circles, in eleven of which are the letters forming the words "Good Fellows" and in the twelfth a five-pointed star. The society has a secret *ritual.* The office of the "Premier," as the chief executive officer is called, is in New York City.

Cyclopedia of Fraternities, 2nd ed., pp. 188 sq.

Royal Standard of America

A mutual assessment beneficiary society, with headquarters at Jersey City, N. J., mentioned by the *Cyclopedia of Fraternities,* 2nd edition, (1907), p. 188. It cannot now be located and is presumably extinct.

Royal Tribe of Joseph

A fraternal beneficiary society, incorporated under the laws of the State of Missouri, in 1894. The ceremony of initiation was confined to one degree, but was quite elaborate. The ritual was based on the Biblical story of Joseph in Egypt.

This organization is not mentioned in the *Missouri Red Book* for 1921–22 and a letter addressed to Sedalia, Mo., where its headquarters were located in 1896, was returned by the post office as undeliverable. Hence we presume the Royal Tribe of Joseph is extinct.

Cyclopedia of Fraternities, 2nd ed., pp. 188 sq.

S

"Sams"

See Knownothingism.

Sanhedrim

See Order of the Sanhedrim.

Scandinavian American Fraternity

This fraternal order, which issues death, sick, and accident certificates, was organized in 1893, as a rival to the Sons of Norway. Its Grand Lodge headquarters are at Eau Claire, Wis. It is incorporated under the laws of Wisconsin and licensed to do business in Illinois, Minnesota, and N. Dakota. Its object is to assist its members in sickness and death. Only "Christians" (men and women) of Scandinavian descent are eligible to membership. The society is secret and has a ritual and a password. Portions of the *ritual* ("Burial Ceremony") were reprinted by the *Christian Cynosure,* May, 1921. In the opinion of that well-informed journal, the Scandinavian-American Fraternity is "a real tail-feather of Masonry," though the Rev. P. R. Syrdal, a minister of the Norwegian Lutheran Church of America, who belongs to the Fraternity, says that while it has "vows" and "secrets," it has "no religion." Present status: 93 lodges, with 8,085 benefit and 71 social members, residing in the States of Wisconsin, Minnesota, Illinois, and North Dakota.

Letter from Mr. Peter J. Smith, Grand Secretary, dated 8 Aug., 1923.—*Fundamental Laws of the Grand Lodge and Subordinate Lodges of the Scandinavian American Fraternity,* Eau Claire, Wis., 1919.—*Christian Cynosure,* Vol. LIV, No. 1, May, 1921, pp. 6 sqq.—*Fortnightly Review,* St. Louis, Mo., Vol. XXVIII, No. 21, 1 Nov., 1921, p. 404.—*Statistics Fraternal Societies,* 1923, pp. 145 sq.

Sciots

See Ancient Egyptian Order of Sciots.

'Sconset School of Opinion

This is an organization which holds annual conferences at Siasconset, Mass., "in an attempt to interpret man and his place in the universe." The idea was evolved by Frederic C. Howe, who acts as director. The purpose of the School is "to bring together men who are doing advanced work in their respective fields, and have them talk over their opinions about things that seem to them most important in the world to-day."

Christian Science Monitor, 8 Aug., 1923, Vol. XV, No. 230, p. 6.

Scottish Rite

See Freemasonry.

Screen Writers' Guild

See Authors' League of America, Inc.

Security Benefit Association

This fraternal beneficiary society is the successor to the Knights and Ladies of Security, and admits both men and women. It conducts a mutual co-operative farm of 404 acres, near Topeka, Kans., on which are located homes for aged members and for orphans of deceased members, as well as a hospital. The Association has 227,835 benefit members, distributed in 1,982 lodges. There is also a juvenile department, with 13,510 members and a ritual of its own. The Society does business in 38 States and in the District of Columbia. Office of the "National Council," 701 Kansas Ave., Topeka, Kans. In 1909, the S. B. A. was consolidated with the *National Americans,* a fraternal beneficiary society of Kansas City, Mo., provision was made for rerating members on January 1, 1920, and rates, based upon the National Fraternal Congress and American Experience Tables of Mortality, were adopted for new members. The Security Benefit Association has a novelty in "a moving picture degree." This degree was first put on in Horton, Kansas, in January, 1919. A subordinate council is required to procure a minimum class of 100 new members to get this moving picture degree. In the last three years the degree has been used over 200 times. About 40,000 members have been initiated in this way.

Statistics Fraternal Societies, 1923, pp. 146–148.—*Fraternal Monitor,* Jan., 1922, Vol. XXXII, No. 6, p. 8 (report of a damage suit brought by the S. B. A. against the Omaha *Daily News* for misrepresenting the society's financial position); Feb., 1922, Vol. XXXII, No. 7, pp. 19–22 (biographical sketch of J. M. Kirkpatrick, president and mainstay of the S. B. A., with much incidental information about the Association itself); Apr., 1922, Vol. XXXII, No. 9, p. 10; Nov., 1919, Vol. XXX, No. 5, p. 17.—Description of the Association's co-operative farm at Cedar Crest, Kans., in the *Fraternal Monitor,* Aug., 1923, Vol. XXXIV, No. 1, pp. 10 sq.

Select Friends

See Order of Select Friends.

Select Guardians

See Society of Select Guardians.

Serb Federation "Sloga"

This fraternal mutual benefit society was organized in 1909. It admits men and women and issues certificates for $800. It had 176 subordinate lodges with a total benefit membership of 11,691 on Jan. 1, 1921. The "Sloga" operates on the lodge system. Its head office was at 443 W. 22nd St., New York City, according to the well-known reference work, *Statistics Fraternal Societies,* for 1921, p. 151 sq.; but a letter of inquiry sent to that address in Aug., 1923, was returned by the post office with the legend: "Cannot be found."

"Seven Steps of Chivalry"

See Order of Holy Wisdom.

Seven Wise Men

See Improved Order of Heptasophs.

Sexennial League

This mutual beneficial society was chartered under the laws of Pennsylvania, in 1888, by members of the Ancient Order of

UNITED WORKMEN, the ROYAL ARCANUM, the AMERICAN LEGION OF HONOR, the ORDER OF SPARTA, the Masonic Fraternity (cfr. FREEMASONRY), and the Independent Order of ODD FELLOWS. A distinctive feature was the termination of membership at the end of six years from joining; each six years, if one continuously rejoined, being a period of reaping the benefits of faithful membership. The "Supreme Lodge" is located at Philadelphia, Pa. The *ritual* is based on the life of Archimedes, having particular reference to his discovery of the lever and the words: "Give me a fulcrum on which to rest, and I will move the whole earth."

Cyclopedia of Fraternities, 2nd ed., pp. 204 sq.

Seymour-Cerneau Scottish Rite Bodies

See FREEMASONRY.

Sheiks of the Mosque

This is the name of the highest degree in the Supreme Lodge of the ANCIENT ORDER OF UNITED WORKMEN. It was established at the 39th stated meeting of the Supreme Lodge, at Des Moines, Ia., in 1922. The ritual of the new degree was composed by D. C. Herrin, Grand Recorder of the Oregon Grand Lodge, who at the same meeting also presented a new ritual for the entire Order, which, however, failed of adoption because it was "too dramatic and difficult for the average lodge."

Fraternal Monitor, Aug., 1922, Vol. XXXIII, No. 1, p. 9.

Shepherds

See INDEPENDENT ORDER OF SHEPHERDS.

Shepherds of Bethlehem

See ORDER OF SHEPHERDS OF BETHLEHEM.

Shield of Honor

This fraternal beneficiary society was organized at Baltimore, in 1877, by three men, one of whom, W. J. Cunningham, (according to the *Cyclopedia of Fraternities,* 2nd ed., p. 189), was "a Freemason and an Odd Fellow." This is a secret society with a "*ritual* based on an incident in the life of a prominent character in the Old Testament, suggested by the swords and bow and arrow on an open bible, which, with the hour-glass, form the seal of the society" (*ibid.*).

The Shield of Honor admits only men to membership. It has 58 lodges, with a benefit membership of 3,373 and a social membership of 175. This shows a sharp decline from 1896, when, according to the *Cyclopedia of Fraternities* (*ibid.*), the membership aggregated about 14,000. The society does business in the following States: Maryland, Delaware, New Jersey, New York, Pennsylvania, and West Virginia, also in the District of Columbia. Its home office is at 619 Paul St., Baltimore, Md.

Cyclopedia of Fraternities, 2nd ed., p. 189.—*Statistics Fraternal Societies,* 1923, p. 148.

Shrine Chanters of North America

This is an organization of singing bodies organized at the 1923 session of the "Imperial Council" of the Ancient Arabic Orders of Nobles of the Mystic Shrine, held at Washington, D. C., for the purpose of "promoting musical interest in the Shrine 'Temples throughout the country and combining for effective agitation for official Shrine recognition of the singing bodies of the 'Temples.' "

Christian Science Monitor, Boston Mass., 7 June, 1923, p. 3.—*Fellowship Forum,* 16 June, 1923, Vol. II, No. 52, p. 7.

Shriners

See Ancient Arabic Order of Nobles of the Mystic Shrine.

Silver Knights of America

This was a secret society, established to secure the free coinage of silver and to make that metal a legal tender for all debts. The Order was founded in 1895 and had "all the paraphernalia of a secret society." There was also a woman's branch, known as *Silver Ladies of America.* With the defeat of the free silver movement, in 1896, both societies dropped out of sight.

Cyclopedia of Fraternities, 2nd ed., p. 322.

Silver Ladies of America

See Silver Knights of America.

Sisterhood of Achoth (Phi Omega Phi)

This is one of the many Greek Letter Sororities; it admits to membership none but members of the Order of the

EASTERN STAR. It was established at Lincoln, Neb., in 1910, and has 13 "chapters" at as many State universities and other higher institutions of learning. In Oct., 1922, the name was changed to Phi Omega Pi. The Sisterhood has a membership of 1,177. It publishes the *Pentagon* and has its own Song Book.

La France Antimaçonnique, Vol. XXVIII, No. 13, 26 March, 1914, p. 155.—*Baird's Manual of College Fraternities,* 10th ed., 1923, pp. 450–52.

Sisters of Friendship

See SISTERS OF THE MYSTERIOUS TEN.

Sisters of the Mysterious Ten

This is the women's auxiliary of the (colored) UNITED BROTHERS OF FRIENDSHIP. Prior to its establishment, in 1878, there had been unauthorized auxiliary bodies of women called Sisters of Friendship, which led to the organization of a branch of the Order known as Knights of Friendship, with a ritual based on the story of David and Jonathan.

Cyclopedia of Fraternities, 2nd ed., p. 288.

Slovenic National Benefit Society

This is a fraternal benefit society for men and women of the Slovenic race. It was organized in 1904 and operates on the lodge system. It has 473 lodges with a benefit membership of 28,833 and a Juvenile Department of 14,080 members. The home office is at 2657 S. Lawndale Ave., Chicago, Ill.

Statistics Fraternal Societies, 1923, p. 149.

Socialist Labor Party

The Socialist Labor Party was organized in 1877, as the Workingmen's Party of America and for nearly a quarter of a century was the leading Socialist organization in the U. S. In 1898, the party declared war on the American Federation of Labor. This caused a schism, which led to the foundation of the Socialist Party and the decline of the Socialist Labor Party, which has little more than historical significance to-day. The S. L. P. "conceives the chief function of a political party of Socialism to be so to conduct its agitation as to consummate the organization on the economic field of the forces of the working class into revolutionary, class-conscious industrial unions. From this conception flows the policy that political action, as a means to an end and not an end in itself, serves as an opportunity for economic revolutionary propaganda at the same time as the party by political agitation and action at the ballot is attacking the political citadel of capitalism. It is obvious that this conception, and the policy based thereon, is conditioned upon the present-day status of the American labor movement, where the laying of solid foundations is still the principal task of the Socialist. Once the foundation is laid and the work of erecting the superstructure is taken in hand, there will, necessarily, be such modification of that policy as the changing conditions may demand."

During the presidential election of 1920, the S. L. P. had electoral tickets in the field in fourteen States, namely Connecticut, Illinios, Iowa, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Oregon, Pennsylvania, Rhode Island, and Washington.

W. R. Browne, *What's What in the American Labor Movement,* N. Y. 1921, p. 447.—*American Labor Year Book 1921–22,* pp. 417–421.

Socialist Party

This is a political party comprising different groups of Socialists, and is "devoted to a programme of immediate political issues as well as of ultimate economic reforms." Its first national convention was held in 1901. The membership has varied considerably from year to year. Its peak was reached in 1912, when the Party had 118,000 dues-paying followers. By this time, however, the campaign of raids, prosecutions, and mob violence was reaching its height; and at the same time the internal dissension, largely influenced by the course of the revolution in Russia, became acute. In many parts of the country no open meetings of Socialists could be held for a long time, and the local organizations went to pieces. More serious was a series of secessions which now began. For the last three months of 1919, the average membership was 34,926; for the year 1920 it was 26,766; in the first half of 1921 it fell to 17,464, and it has since then remained about stationary. Since the spring of 1920 an industrial depression of unusual severity has militated against any revival. A "Left Wing" was definitely organized within the party in the winter and spring of 1918–19. Failing to control the national convention at Chicago, the left wing delegates bolted and immediately split into two bodies, the COMMUNIST PARTY and the Communist Labor Party. In 1920, the Finnish

Federation (the strongest of the language federations) seceded, in 1921, a portion of the Jewish Federation withdrew and organized the Jewish Socialist Alliance, affiliated with the S. P.

The 1920 platform, which was essentially re-affirmed in 1921 and 1922, reads:

> In the national campaign of 1920 the Socialist Party calls upon all American workers of hand and brain, and upon all citizens who believe in political liberty and social justice, to free the country from the oppressive misrule of the old political parties, and to take the government into their own hands under the banner and upon the program of the Socialist Party.
>
> The outgoing administration, like Democratic and Republican administrations of the past, leaves behind it a disgraceful record of solemn pledges unscrupulously broken and public confidence ruthlessly betrayed.
>
> It obtained the suffrage of the people on a platform of peace, liberalism and social betterment, but drew the country into a devastating war, and inaugurated a regime of despotism, reaction and oppression unsurpassed in the annals of the republic.
>
> It promised to the American people a treaty which would assure to the world a reign of international right and true democracy. It gave its sanction and support to an infamous pact formulated behind closed doors by predatory elder statesmen of European and Asiatic Imperialism. Under this pact territories have been annexed against the will of their populations and cut off from their source of sustenance; nations seeking their freedom in the exercise of the much heralded right of self-determination, have been brutally fought with armed force, intrigue and starvation blockades.
>
> To the millions of young men who staked their lives on the field of battle, to the people of the country who gave unstintingly of their toil and property to support the war, the Democratic administration held out the sublime ideal of a union of the peoples of the world organized to maintain perpetual peace among nations on the basis of justice and freedom. It helped create a reactionary alliance of imperialistic governments, banded together to bully weak nations, crush working-class governments, and perpetuate strife and warfare.
>
> While thus furthering the ends of reaction, violence and oppression abroad, our administration suppressed the cherished and fundamental rights and civil liberties at home.
>
> Upon the pretext of war-time necessity, the Chief Executive of the republic, and the appointed heads of his administration were clothed with dictatorial powers (which were often exercised arbitrarily), and Congress enacted laws in open and direct violation of the constitutional safeguards of freedom of expression.
>
> Hundreds of citizens who raised their voices for the maintenance of political and industrial rights during the war, were indicted under the Espionage law, tried in an atmosphere of prejudice and hysteria, and many of them are now serving inhumanly long jail sentences for daring to uphold the traditions of liberty which once were sacred in this country.
>
> Agents of the Federal Government unlawfully raided homes and meeting places and prevented or broke up peaceable gatherings of citizens.
>
> The postmaster-general established a censorship of the press more autocratic than ever tolerated in a regime of absolutism, and has harassed and destroyed publications on account of their advanced political and economic views, by excluding them from the mails.
>
> And after the war was in fact long over, the administration has not scrupled to continue a policy of repression and terrorism under the shadow and hypocritical guise of war-time measures.

It has practically imposed involuntary servitude and peonage on a large class of American workers by denying them the right to quit work and coercing them into acceptance of inadequate wages and onerous conditions of labor. It has dealt a foul blow to the traditional American right of asylum by deporting hundreds of foreign born workers by administrative order, on the mere suspicion of harboring radical views, and often for the sinister purpose of breaking labor strikes.

In the short span of three years our self-styled liberal administration has succeeded in undermining the very foundation of political liberty and economic right, which this republic has built up in more than a century of struggle and progress.

Under the cloak of a false and hypocritical patriotism and under the protection of governmental terror, the Democratic administration has given the ruling classes unrestrained license to plunder the people by intensive exploitation of labor, by the extortion of enormous profits, and by increasing the cost of all necessities of life. Profiteering has become reckless and rampant, billions have been coined by the capitalists out of the suffering and misery of their fellow men. The American financial oligarchy has become a dominant factor in the world, while the condition of the American workers has grown more precarious.

The responsibility does not rest upon the Democratic party alone. The Republican party, through its representatives in Congress and otherwise, has not only openly condoned the political misdeeds of the last three years, but has sought to outdo its Democratic rival in the orgy of political reaction and repression. Its criticism of the Democratic administrative policy is that it is not reactionary and drastic enough.

America is now at the parting of the roads. If the outraging of political liberty and concentration of economic power into the hands of the few is permitted to go on, it can have only one consequence, the reduction of the country to a state of absolute capitalist despotism.

We particularly denounce the militaristic policy of both old parties of investing countless hundreds of millions of dollars in armaments after the victorious completion of what was to have been the "last war." We call attention to the fatal results of such a program in Europe, carried on prior to 1914, and culminating in the Great War; we declare that such a policy, adding unbearable burdens to the working class and to all the people, can lead only to the complete Prussianization of the nation, and ultimately to war; and we demand immediate and complete abandonment of this fatal program.

The Socialist Party sounds the warning. It calls upon the people to defeat both parties at the polls, and to elect the candidates of the Socialist Party to the end of restoring political democracy and bringing about complete industrial freedom.

The Socialist Party of the United States therefore summons all who believe in this fundamental doctrine to prepare for a complete reorganization of our social system, based upon public ownership of public necessities; upon government by representatives chosen from occupational as well as from geographical groups, in harmony with our industrial development; and with citizenship based on service; that we may end forever the exploitation of class by class.

To achieve this end the Socialist Party pledges itself to the following program:

1. Social

1. All business vitally essential for the existence and welfare of the people, such as railroads, express service, steamship lines, telegraphs, mines, oil wells, power plants, elevators, packing houses, cold storage plants and all industries operating on a national scale, should be taken over by the nation.

2. All publicly owned industries should be administered jointly by the

government and representatives of the workers, not for revenue or profit, but with the sole object of securing just compensation and humane conditions of employment to the workers and efficient and reasonable service to the public.

3. All banks should be acquired by the government, and incorporated in a unified public banking system.

4. The business of insurance should be taken over by the government, and should be extended to include insurance against accident, sickness, invalidity, old age and unemployment, without contribution on the part of the worker.

5. Congress should enforce the provisions of the Thirteenth, Fourteenth and Fifteenth Amendments with reference to the Negroes, and effective federal legislation should be enacted to secure to the Negroes full civil, political, industrial and educational rights.

2. Industrial

1. Congress should enact effective laws to abolish child labor, to fix minimum wages, based on an ascertained cost of a decent standard of life, to protect migratory and unemployed workers from oppression, to abolish detective and strike-breaking agencies and to establish a shorter work-day in keeping with increased industrial productivity.

3. Political

1. The constitutional freedom of speech, press and assembly should be restored by repealing the Espionage Law and all other repressive legislation, and by prohibiting the executive usurpation of authority.

2. All prosecutions under the Espionage Law should be discontinued, and all persons serving prison sentences for alleged offenses growing out of religious beliefs, political views or industrial activities should be fully pardoned and immediately released.

3. No alien should be deported from the United States on account of his political views or participation in labor struggles, nor in any event without proper trial on specific charges. The arbitrary power to deport aliens by administrative order should be repealed.

4. The power of the courts to restrain workers in their struggles against employers by the writ of injunction or otherwise, and their power to nullify congressional legislation, should be abrogated.

5. Federal judges should be elected by the people and be subject to recall.

6. The President and the Vice-President of the United States should be elected by direct popular election, and be subject to recall. All members of the Cabinet should be elected by Congress and be responsible at all times to the vote thereof.

7. The suffrage should be equal and unrestricted in fact as well as in law for all men and women throughout the nation.

8. Because of the strict residential qualification of suffrage in this country, millions of citizens are disfranchised in every election; adequate provision should be made for the registration and voting of migratory voters.

9. The Constitution of the United States should be amended to strengthen the safeguards of civil and political liberty, and to remove all obstacles to industrial and social reform and reconstruction, including the changes enumerated in this program, in keeping with the will and interest of the people. It should be made amenable by a majority of the voters of the nation upon their own initiative, or upon the initiative of Congress.

4. Foreign Relations

1. All claims of the United States against allied countries for loans made during the war should be cancelled upon the understanding that all war debts among such countries shall likewise be cancelled. The largest possible

credit in food, raw material and machinery should be extended to the stricken nations of Europe in order to help them rebuild the ruined world.

2. The Government of the United States should initiate a movement to dissolve the mischievous organization called the "League of Nations" and to create an international parliament, composed of democratically elected representatives of all nations of the world, based upon the recognition of their equal rights, the principles of self-determination, the right to national existence of colonies and other dependencies, freedom of international trade and trade routes by land and sea, and universal disarmament, and be charged with revising the Treaty of Peace on the principles of justice and conciliation.

3. The United States should immediately make peace with the Central Powers and open commercial and diplomatic relations with Russia under the Soviet Government. It should promptly recognize the independence of the Irish Republic.

4. The United States should make and proclaim it a fixed principle in its foreign policy that American capitalists, who acquire concessions or make investments in foreign countries, do so at their own risk, and under no circumstances should our government enter into diplomatic negotiations or controversies or resort to armed conflicts on account of foreign property-claims of American capitalists.

5. Fiscal

1. All war debts and other debts of the Federal Government should immediately be paid in full, the funds for such payments to be raised by means of a progressive property tax, whose burdens should fall upon the rich and particularly upon great fortunes made during the war.

2. A standing progressive income tax and a graduated inheritance tax should be levied to provide for all needs of the government, including the cost of its increasing social and industrial functions.

3. The unearned increment of land should be taxed, all land held out of use should be taxed at full rental value.

W. R. Browne, *What's What in the Labor Movement,* N. Y., 1921, pp. 477 sq.—*American Labor Year Book 1921–22,* pp. 391–417.

Society for the Prevention of Cruelty to Animals

See American Humane Education Society.

Society of American Wars of the United States

This Society was founded in 1897, for the purpose of bringing together into one organization representative veteran officers of all the Wars of the United States, and of the Colonies which formed it, from the earliest Colonial period to the present time, and their descendants. The Society "makes no discrimination between one war and another, but honors all who have defended the Colonies or the United States. It makes no distinctions between the army, navy, and those holding high civil positions, and has no classes in companionship. Including as it does all the wars from the earliest Colonial period, it thus embraces companions by inheritance as well as by personal service, recognizing that in time the military and naval orders and societies of earlier days will be wholly composed of descendants of the original members. This Society, then, is unique in embracing in equal rank and companionship those eligible by service in, or inheritance from participants in, any war of the Colonies or the United States." Membership in the Society is "limited to those whom their fellow men can trust and respect." At present "Commanderies" exist in Maine, Massachusetts, New York, New Jersey, and the District of Columbia, but the Constitution provides for a Commandery, if desired, in each State of the United States.

According to the Constitution, "an applicant for membership in the Society must be a man not less than twenty-one years of age, of good moral character and reputation, who is: (a) A lineal descendant of an ancestor who served as a Governor, Lieutenant or Deputy-Governor of any of the thirteen Colonies; (b) A lineal descendant of a member of the Councils or Assistants or Councils of War of any of the thirteen Colonies; (c) A lineal descendant of a military or naval officer under authority of the Colonies which afterwards formed the United States, from the settlement of Jamestown, May 13, 1607, to April 19, 1783; (d) A military or naval officer who has served with honor as a commissioned officer of the United States in the army, navy, marine corps or revenue cutter service, in any war in which the United States has been or shall be engaged, or a lineal descendant thereof; (e) A lineal descendant of a Companion of the Society of American Wars." The "Commandery-in-Chief" meets annually at Washington, D. C. There are no secret features. The objects of the Society are purely patriotic and social. The headquarters are at 314–7th St., N. E., Washington, D. C.

Propaganda leaflet furnished by Milo C. Summers, Recorder-General, June, 1923.

Society of Christian Socialists

A body of Protestant social reformers, organized at Boston, in 1889, under the lead of the Rev. W. D. Bliss, for the purpose of "substituting for the present individualistic system one more in conformity with the spirit and teachings of Jesus Christ." The Society included members of nearly all Protestant churches, and from 1889–1902 published a monthly organ, called *The Dawn*. To-day it no longer exists as an organized movement, but its place is taken by the Christian Social Union, established in 1891 by Bishop Huntington and other Episcopalian leaders (headquarters at Philadelphia), by the more radical and more active CHURCH ASSOCIATION FOR THE ADVANCEMENT OF THE INTERESTS OF LABOR, and by the undenominational BROTHERHOOD OF THE KINGDOM.

New Encyclopedia of Social Reform, pp. 203 sqq., with a useful bibliography.

Society of Colonial Wars

The Society of Colonial Wars is a patriotic organization. The office of the secretary general is at 401 Vernon Avenue, Long Island City, N. Y.

Society of Eden

This Society, whose seat is, or used to be, at Baxter Springs, Kans., has for its object "to favor the development of fraternity, beneficence, social progress, co-operative industry, and to put an end to the inequalities which divide the human family." Its name recalls the "Garden of Eden" of ancient adoptive Freemasonry.

La France Antimaçonnique, Vol. XXVIII, No. 13, 26 March, 1914, p. 151.

Society of Eleusis

A secret society which claims to be "founded on the ancient Eleusinian mysteries." Its duodecennial celebration was held at Boston, in 1884.

Cyclopedia of Fraternities, 2nd ed., p. 102.

Society of Mayflower Descendants

This Society is made up of men and women whose ancestors were passengers on the first trip of the "Mayflower," landing in this country in 1620. The Society was founded in New York City in 1895. There are a number of State societies of Mayflower Descendants throughout the country. The objects of the Society are "to perpetuate to a remote posterity the memory of our Pilgrim Fathers; to maintain and defend the principle of civil and religious liberty as set forth in the Compact of the Mayflower, 'For ye glorie of God and the advancemente of ye Christian faith, and honor of our country.'" There are no secret features connected with this Society. The headquarters are at 44 E. 23rd St., New York City.

Letter from A. H. Albes, Librarian, dated 22 Aug., 1923,—*World Almanac*, 1923, p. 394.

Society of Select Guardians

A short-term or endowment order, with headquarters at Newark, N. J. It existed in 1896, and probably in 1907 (cfr *Cyclopedia of Fraternities,* 2nd ed., p. 205), but seems to be extinct now, since a letter of inquiry addressed to the secretary at Newark was returned as undeliverable.

Society of the Cincinnati

One of the earliest secret societies in America was the Order of the Cincinnati. It was a brotherhood composed of officers of the American army, organized before their final separation after the war of the Revolution, May 13, 1783, at Steuben's headquarters on the Hudson. The avowed objects of the Order were to promote and cherish national honor and union, but more particularly to keep the war memories green and afford mutual succor. Membership in the Society was hereditary. In 1787, George Washington was elected president-general and reelected till his death. The ensign selected was a golden eagle with emblematic devices, to be suspended by a deep-blue ribbon edged with white. There were proposed State societies to meet each fourth of July, and a general society to hold annual meetings in May. "In times not remote from the 'Sons of Liberty,'" says Schouler, "a secret organization so extensive might fairly be suspected of political, if not warlike proclivities, and certainly the Cincinnati speedily became an object of popular distrust. What chiefly offended the general public, however, was a birthright succession in favor of each oldest male descendant of an officer, supplemented by a provision for conferring a limited membership upon citizens of talent and patriotism in the respective States. It was charged that the founders intended to create a privileged and hereditary class in America, a new order of knighthood. 'Melt down your eagles,' was the cry. Whether because of this violent assault to which the order partially succumbed or the really harmless designs of its founders, the Cincinnati exerted but a moderate public influence, which declined with years, as must every society formed to perpetuate the memories of a war." According to the *Encyclopedia Americana* the Order of the Cincinnati was revived as Society of the Cincinnati in 1893 and still exists in thirteen States.

The *World Almanac* gives the society's membership as 1,058, and the address of its president general, Winslow Warren, as 214 Chamber of Commerce, Baltimore, Md. A printed statement submitted by that gentleman says: "The members of the Cincinnati were formerly recognized on state occasions and were assigned to places in all formal functions, but this practice does not prevail as extensively as formerly, although the Order was officially represented by invitation of Congress, in 1885, at the dedication of the Washington Monument and at the centennial celebration of the inauguration of the first President of the United States, in 1889, and at the centennial celebration of the laying of the cornerstone of the Capitol in Washington, in 1893, and still more recently at the unveiling of the statue of Count de Rochambeau in Washington, in 1902. In the order or precedence fixed by Congress in 1885, in the Washington Monument dedication, general officers of the Cincinnati were assigned positions immediately after governors of States. More than fifteen hundred names appear on the original rôles of the combined society, but, in 1883, when the Cincinnati celebrated its hundredth anniversary, this number had fallen to three hundred and fifteen. In recent years, however, the order has increased in strength, and there are now about ten hundred names on its rolls."

Cyclopedia of Fraternities, 2nd ed., pp. 241, 311, 325, 370, 372 sq.—James Schouler, *History of the United States under the Constitution*, Vol. I, revised ed., New York, 1894, pp. 20 sq.—*Encyclopedia Americana*, Vol. IV, *s. v.* "Cincinnati, Society of the."—*World Almanac*, 1923, p. 391.—*Society of the Cincinnati*, by Marcus Benjamin, undated.

Society of the Illuminati

A secret society of Mormons, who had seceded from the parent Church, in or about 1850. It admitted men only, but had an auxiliary, called "The Covenant," which admitted both men and women. "In the Covenant iron-clad oaths were taken to defend the Church, even to the shedding of blood, and to stand by one another through thick and thin." The two societies existed on Beaver Island, in Northern Lake Michigan, off the Grand Traverse region, until 1856, when the founder, James J. Strang, died and the neighboring fishermen razed the "tabernacle" and dispersed the Mormon population, who fled to Chicago, Milwaukee, and elsewhere. (Cfr. ILLUMINATI.)

Cyclopedia of Fraternities, 2nd ed., pp. 102 sq.

Society of the Universal Brotherhood of Man

This society used to publish a small monthly review, *The Open Road,* edited by Bruce Calvert at Pigeon-Roost-in-the-Woods, Ind., and proposed to establish a "Harmonious School of Rational Education." Whether anything came of its plans, we are unable to say.

La France Antimaçonnique, Vol. XXVIII, No. 30, 23 July, 1914, p. 356.

Sojourners' Clubs

An organization of Master Masons who are now, or have been, officers of the American army, navy, marine corps, or public health service. Brig. Gen. Amos A. Fries is the national president. A committee of the Sojourners' Clubs, on 28 May, 1923, presented a gold badge of membership to President Harding at the White House. At the national convention of 1923, the barriers were removed in the constitution and by-laws which hitherto forbade the admission of officers of the coast and geodetic surveys to membership in the Sojourners' Clubs, and Secretary of Labor, James J. Davis, strongly urged the unification of Masonry and condemned the selfish state unit system now in vogue in the United States. The present membership (July, 1923) of the Sojourners' Clubs is 800.

Fellowship Forum, Washington, D. C., 12 May, 1923, Vol. II, No. 47, p. 7; 2 June, 1923, Vol. II, No. 50, p. 1; 9 June, 1923, Vol. II, No. 51, p. 1; Vol. III, No. 4, p. 8, col. 3.

Solar Spiritual Progressive Order of the Silver Head and Golden Star

See FIFTH ORDER OF MELCHIZEDEK AND EGYPTIAN SPHINX.

Solid Rock

See ORDER OF THE SOLID ROCK.

Sons and Daughters of America

See NATIONAL PATRIOTIC ORDER, SONS AND DAUGHTERS OF AMERICA.

Sons and Daughters of Justice

This fraternal beneficiary society, with headquarters at Topeka, Kans., in 1919 adopted adequate rate certificates, which were offered to the old members by voluntary transfer. Efforts of the officers to secure transfers were blocked by insurgents, and the finances of the Order continued to grow worse. Finally it became necessary to seek reinsurance or merger, but this was frustrated through a court injunction. On August 12, 1920, a receiver was appointed, and on September 7, Judge Fischer of the Wyandotte County district court approved arbitrary application of N. F. C. rates at attained ages on all members. A few weeks later the Order was merged with the COLUMBIAN CIRCLE, of Chicago, which assumed the insurance on the Sons and Daughters of Justice members and the outstanding liabilities, amounting to about $60,000. The members were given 60 days in which to accept the merger certificates. No physical examination was required and they were reinstated by paying their arrears.

Fraternal Monitor, Dec., 1919, Vol. XXX, No. 5, pp. 11 sq.; Oct., 1920, Vol. XXXI, No. 3, p. 17; Nov., 1920, Vol. XXXI, No. 4, p. 20.

Sons and Daughters of Liberty

This is a patriotic fraternal beneficiary society widely spread in the Eastern States. Among its professed objects are: "To maintain and preserve the sacredness of the American Sabbath; to maintain, preserve, and protect the public school system of the United States and prevent any interference therewith; to persistently labor for and demand the reading of the Holy Bible in every public school in the land and to keep the American Flag displayed thereon; to oppose the use of any public funds for any untaxed institutions under private or sectarian control; to restrict immigration, so as to exclude the ignorant, the diseased, the pauper, the generally undesirable, and especially all adult persons who are unable to read in some language or dialect; to teach American-born men and women the necessity of perpetuating American principles by and through organization, and to seek to carry out the purposes and principles through national and State legislation by educating and arousing a sentiment of America for Americans."

Any white person born in the United States of America, or its territories, or under the protection of its flag, between sixteen and 45 years, of good moral character and whose religious preference is Protestant, who is not engaged in the manufacture and sale of intoxicating liquors as a beverage, is qualified for membership.

There are 775 subordinate councils, with a membership of 108,776, located in 26 States. In the year 1922 they paid out for benefits and relief $336,933.

Statistics Fraternal Societies, 1923, p. 235.—Propaganda pamphlet submitted by Wm. V. Edkins, National Secretary, 1604 E. Passyunk Ave., Philadelphia, Pa., July, 1923.

Sons and Daughters of the Republic

This is a "patriotic order," founded in Chicago, in 1916, "to inculcate in native-born and naturalized American citizens and their children pure American patriotism, love and loyalty to American institutions, and honor and respect for our government and the American flag." Also, "to assist Americans in obtaining employment, to encourage Americans in business and professional pursuits, to care for the sick and helpless and bury the dead." The qualifications for membership are not such as *per se* to exclude Catholics; nor is there any direct evidence to indicate that the order is professedly anti-Catholic. But the *Menace* referred to the Sons and Daughters of the Republic as "real Americans," and no Catholic is a real American in the eyes of these people.

Menace, Aurora, Mo., 14 Oct., 1916.—*Fortnightly Review,* St. Louis, Mo., 1 Nov., 1916, Vol. XXIII, No. 21, p. 329.

Sons and Daughters of Washington

This organization was first heard from in the presidential campaign of 1920. Its leader was Jay W. Forrest, a former undertaker. Its chief aim was said to be to defeat Catholic candidates for public office. The official "Bulletin" of the Order consistently and bitterly assailed the Pope and the Catholic Church.

N. Y. *World,* quoted in the *Catholic Transcript,* Hartford, Conn., 22 Apr., 1920.—*Fortnightly Review,* St. Louis, Mo., 15 Oct., 1920, Vol. XXVII, No. 20, p. 313.

Sons of America

See AMERICAN PROTESTANT ASSOCIATION; also KNOWNOTHINGISM.

Sons of Idle Rest

This organization is an "inner circle" of Elks. The *Cyclo-*

pedia of Fraternities says of it in its second edition, published in 1907, p. 284: "Organized four or five years ago by prominent members of the BENEVOLENT AND PROTECTIVE ORDER OF ELKS. None but Elks are eligible. Its objects are largely recreative and for the elaboration of 'side' degree ceremonials. . . ." We have been unable to trace this organization.

Sons of Iris

Same as the MYSTICAL SEVEN, a Wesleyan college fraternity, 1837, which made much of the number seven and employed an iridescent arch over three W's as its emblem. Probably extinct to-day.

Cyclopedia of Fraternities, 2nd ed., p. 354.

Sons of Jonadab

This New England secret total abstinence society was numerous and strong forty years ago. It still had nearly 35,000 members in 1907. The *Cyclopedia of Fraternities* (2nd ed., p. 409) says it was "manifestly an imitation of the English secret, total abstinence society, the Independent Order of Rechabites, which was introduced into this country in 1842." A Son of Jonadab who breaks his pledge can not be re-instated.

Cyclopedia of Fraternities, 2nd ed., p. 409.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 334.

Sons of Liberty

This secret revolutionary society first appeared in Maryland, in 1764–1765, as organized opposition to "taxation without representation," the "stamp act," the "quartering act," and other oppressive legislation. It claimed "a genuine Indian chief [Tamina or Tamanend] as its tutelary saint and patron." Members of this Order, disguised as "Mohawk Indians," boarded the British vessels in Boston harbor, and emptied 352 chests of tea into the bay as a protest against the tea tax. After the war of the Revolution, the Sons of Liberty changed their name into Sons of St. Tamina, and actively opposed the SOCIETY OF THE CINCINNATI with its hereditary membership and alleged anti-republican tendencies. The Sons of St. Tamina are the prototype of the Tammany Society which exists in New York to this day. Allied to, but distinct from, the Tammany Society is the political organization known as Tammany Hall, although the latter is to some extent controlled by the former.

Another secret society named Sons of Liberty appeared in a number of Eastern cities between 1870 and 1880, but did not live long.

Cyclopedia of Fraternities, 2nd ed., pp. 240–246, 323–325.

Sons of Malta

This secret society is no longer extant, but historically interesting for the reason that it seems to have been the first organization outside of Freemasonry to initiate candidates with claptrap and mummery. "In some instances, after being put through outrageous cross-examinations as to their private, business, or other affairs, and a tantalizing, often terrifying circumambulation, candidates would be placed in a large basket and hauled up to the ceiling to rest there while the remaining members partook of an elaborate banquet beneath. The shooting-the-chute feature of initiation was never omitted, and one council at Boston constructed a winding affair of that nature which started neophytes on the third floor and landed them in the basement. Life and limb were frequently endangered, and hundreds of men were induced to join who never went back again; while thousands of others returned to 'get even' by helping to put the next fellow through.'" The society died during the Civil War.

Cyclopedia of Fraternities, 2nd ed., p. 284.

Sons of Noah

See Sovereign College of Allied Masonic and Christian Degrees for America.

Sons of Norway

This Order was founded in 1895. It admits men and women and operates on the lodge system. Its purpose is threefold: (1) to gather Norwegians around their ancestral heritage of history and language; (2) to enable them to help one another in sickness and need, and (3) to furnish opportunities for sociability. The organization has no religious features and its last remnant of a *ritual* was struck out some years ago at the request of the Rev. H. G. Stub, president of the Norwegian Lutheran Synod. There is now so little secrecy connected with the Sons of Norway that it can hardly be said to be a secret society at all. There is a female *pendant,* called *Daughters of Norway.*

The Sons of Norway do business in California, Illinois, Iowa, Minnesota, Montana, New Jersey, New York, North Dakota, Oregon, Pennsylvania, South Dakota, Washington, and Wisconsin. The society has 186 branches, with a benefit membership of 7,268. Its headquarters are in the Metropolitan National Bank Bldg., Minneapolis, Minn.

Article by the Rev. B. E. Bergeson, of Seattle, Wash., in the *Christian Cynosure*, June, 1914, Vol. XLVII, No. 2, p. 37.—*Statistics Fraternal Societies*, 1923, pp. 152 sq.

Sons of Oneida

This is a national civic organization, which at one time counted among its members many prominent men, as Wm. J. Gaynor, Elihu Root, etc.

La France Antimaçonnique, Vol. XXVIII, No. 15, 9 April, 1914, p. 179.

Sons of Rest

See TRAMP FRATERNITIES.

Sons of St. George

See ORDER OF THE SONS OF ST. GEORGE.

Sons of St. Tamina

See SONS OF LIBERTY.

Sons of Seventy-Six

One of a number of secret nativistic societies which were merged in the Knownothing Order or Party (see KNOWNOTHINGISM). It was also known as Order of the Star-Spangled Banner. The Order of Sons of Seventy-Six appeared in 1851 as the successor of the non-secret native American parties of 1835–1845, in which were many members of such secret societies as the ORDER OF THE UNITED AMERICAN MECHANICS, the PATRIOTIC ORDER OF UNITED SONS OF AMERICA, and the BROTHERHOOD OF THE UNION.

Cyclopedia of Fraternities, 2nd ed., p. 326.

Sons of Temperance

This Order was founded in New York, in 1842, at a time when a great temperance reform movement was under way, to give permanence to what might otherwise prove a spasmodic effort. The organization was fraternal and beneficiary in character and started as a purely philanthropic project "to reform drunkards and to prevent others from becoming drunkards." The order with its insurance and relief features is open to men and women alike. It is composed of subordinate, grand, and national divisions, there being four of the latter, one each in North America and the United Kingdom, and two in Australia. About one-half of the total membership is in the U. S. The Order is the parent of the GOOD TEMPLARS, a kindred organization, which does not pay pecuniary benefits. There is a female auxiliary, known as *Daughters of Temperance,* and a branch for juveniles, called *Cadets of Temperance.* The Sons of Temperance is one of the three secret societies nominally forbidden by the decree of the Holy Office of Aug. 20, 1894.

Cyclopedia Americana, Vol. XV, *s. v.* "Temperance, Sons of."—*Cyclopedia of Fraternities,* 2nd ed., pp. 409 sq.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, pp. 334 sq.—The text of the Roman decree of Aug. 20, 1894, will be found under "Knights of Pythias," *supra.* p. 224.

Sons of the American Revolution

A patriotic society, organized in New York, in 1889, to "perpetuate the spirit and memory of the men who achieved American independence." There are branches in several States.

Cyclopedia Americana, Vol. XIV, *s. v.* "Sons of the American Revolution."

Sons of the Revolution

A patriotic society, established at New York, in 1875, by John Austin Stevens and others. Its principal purpose is to collect and preserve written and other records of the American Revolution. It has branch societies as far west as California.

Cyclopedia Americana, Vol. XIV, *s. v.* "Sons of the Revolution."

Sons of the Soil

One of a number of nativistic secret societies absorbed by the Knownothing Party, between 1854 and 1856. It had been organized in New York State about 1850. (See KNOWNOTHINGISM.)

Cyclopedia of Fraternities, 2nd ed., p. 326.

Sons of Veterans U. S. A.

Organized in 1881 by Major A. P. Davis, at Pittsburgh, Pa., from cadet corps attached to posts of the GRAND ARMY OF THE REPUBLIC. This Order is essentially military in character and ceremonial. Its members are male descendants of deceased or honorably discharged soldiers, sailors, and marines of the late Civil War. Its objects (*Cycl. of Frat.*, 2nd ed., p. 375) have been officially endorsed by the G. A. R. The Order of the Sons of Veterans U. S. A., according to the same authority (2nd ed., p. 375), "is clearly of Grand Army and Masonic origin." It has a supplementary degree known as *Ancient Order of Gophers* (A. O. G.).

Cyclopedia of Fraternities, 2nd ed., pp. 374 sq.—*Christian Cynosure,* May, 1913, Vol. XLVI, No. 1, p. 25.—*Fortnightly Review,* St. Louis, Mo., 15 May, 1919, Vol. XXVI, No. 10, p. 148.—*Statistics Fraternal Societies,* 1923, p. 235.

Sons of Zion

See ORDER SONS OF ZION.

Sovereign College of Allied Masonic and Christian Degrees for America

This "Grand Body" was founded by three 33rd degree Masons at Richmond, Va., in 1890. It confers a number of Masonic degrees known as "Ark Mariner," "Secret Monitor," "St. Lawrence the Martyr," "Tyler of Solomon," "Knight of Constantinople," "Holy and Blessed Order of Wisdom," "Trinitarian Degree of Knight of St. John of Patmos," etc. The last-mentioned degree is conferred only upon Masons of the 32rd degree of the Ancient and Accepted Scottish Rite and is considered "equivalent to a patent of Masonic nobility." The highest academic degree conferred by this "College" is that of "Doctor of Universal Masonry." The supreme body is called "Grand Ark," subordinate bodies are known as "Vessels." The members profess themselves followers of Noah and therefore call themselves Noachidae, or Sons of Noah. (Cfr. FREEMASONRY.)

Cyclopedia of Fraternities, 2nd ed., pp. 103 sq.

Sovereigns of Industry

A secret working-class organization which existed from 1874–78. It was mainly co-operative and had a system of national, State, and subordinate councils. It absorbed many independent labor organizations and attained a membership of 40,000, mostly in the New England States.

W. R. Browne, *What's What in the Labor Movement,* N. Y., 1921, p. 451.

Square and Compass

This is a college society which admits only Master Masons. It was organized at Washington and Lee University, in 1917. It asserts that it has no *ritual.* Its professed aim is to "propagate in college life and among college alumni the spirit and principles of Freemasonry." A Masonic club, of which Square and Compass is the successor, existed as far back as 1897. In 1916 the members believed that affiliation with an intercollegiate organization would strengthen the club and secure the interest of the Masonic students. "As all of the members of the club were also members of GREEK LETTER FRATERNITIES, they found themselves unable to affiliate with ACACIA, the only existing Masonic intercollegiate organization. Accordingly, they planned a new organization which would accept members of Greek Letter fraternities and would also use the Masonic method of applying for membership rather than the Greek Letter system of 'bidding.' It was intended from the first that the new organization should be extended to other institutions. Faculty members were placed on the same basis with student members and a distinguishing characteristic of the fraternity is that applicants must be accepted as members if they are Master Masons in good standing and not guilty of un-Masonic conduct. The name of Square and Compass was adopted for the organization, which was incorporated under the laws of the State of Virginia on May 12, 1917. . . . Chapters are known as 'Squares' and are designated with the name of the institution where established." (*Baird's Manual,* pp. 349 sq.) The Square and Compass publishes *The College Mason* (quarterly) since 1920.

The Builder, "a Journal for the Masonic Student," Anamosa, Ia., Vol. VII, No. 12, p. 366.—*Baird's Manual of American College Fraternities,* 10th ed., 1923, pp. 349–351.

Square Clubs

Masonic clubs under Shriner auspices existing in Philadelphia and other American cities.

Fellowship Forum, Washington, D. C., 29 Sept., 1923, Vol. III, No. 15, p. 5.

Stags

See Patriotic and Protective Order of Stags of the World.

Star in the East

A theosophical order, not to be confounded with the Order of the Eastern Star. We know nothing about it except that *La France Antimaçonnique* some years ago (19 June 1913, Vol. XXVII, No. 25, p. 295) asserted that such an organization existed in the United States.

Star of Bethlehem

See Ancient and Illustrious Order of the Star of Bethlehem.

Steuben Society of America

This society was founded at New York in 1919. It is composed of American citizens, wholly or in part of German origin, who oppose any league with foreign nations. Herman A. Schalk, "Elder of John Jacob Astor Unit," says in a recent statement published by *Issues of To-Day*: "We urge the adoption of a new policy with regard to the next presidential candidates—namely, that they may be required to announce their nominees for the cabinet before election, naming men qualified by training and experience for the positions of Secretaries of the Army and Navy, as in the case of the Attorney General and the Secretary of the Treasury, and that the composition of the cabinet shall be more truly representative than during recent decades of the varied racial elements of the population of the United States which make up 70 per cent of the American people, as we believe that all the political and economic intelligence is not confined to the racial stock. We believe that these suggestions are more in conformity with the spirit of a government of the people, by the people and for the people, a republic for all mankind, as proclaimed in the Declaration of Independence and confirmed by the Constitution, but repeatedly violated in word and spirit by those administering the government in the recent past. We deplore and denounce the phrase '100 per cent American.' We claim in the names of our forefathers, who came here of their own volition and from love of liberty, and who so largely contributed to the making of America, that we are just as good Americans as any

Hundred Percenter; thanks to our parents we were born here and are accordingly grateful. Yes, we are Americans; for our country, right or wrong, endeavoring always to keep it right for our children and children's children, in accordance with the high ideals of the great founders of the country and the architects of its independence. . . ."

The Steuben Society was attacked in the *Aurora,* of Buffalo, N. Y., by President Charles Korz of the Catholic Central Verein, as Masonic in origin and tendency. Dr. Francis M. Schirp, a prominent New York Catholic and one of the leaders of the Society, defended it against this accusation in the *N. Y. Staatszeitung* of Sept. 2, 1923. Dr. Schirp says that "the Society has absolutely nothing to do with Freemasonry, but is a purely political organization consisting of American citizens of German descent without regard to religious profession, and its principal purpose is to unite all German Americans for the protection of the rights guaranteed them by the Constitution. . . . It is not a secret society in the current sense of the term and demands no oath or obligation from its members." Father J. E. Rothensteiner discussed the question at some length in the St. Louis daily *Amerika,* of October 2, 1923, (Vol. 51, No. 301, p. 4) and came to the conclusion that the Steuben Society is not without a certain danger for Catholics.

The quotation from Schalk's statement is taken from the *Amerika,* St. Louis, Mo., daily edition, 5 June, 1923, p. 2.—Anton Pfeffer, *Treudeutsch unterm Sternenbanner,* quoted by Mr. Charles Korz in the *Aurora,* Buffalo, N. Y., 6 July, 1923, Vol. LXXII, No. 49, p. 4.

Stonemen Fellowship

This is a semi-religious organization of men, founded in Philadelphia, in 1914 or 1915, by several Episcopalian ministers. The following charges have been made against it: (1) that it endeavors by underhand methods to wean Protestants from their various denominations into membership in the Protestant Episcopal Church; (2) because of the "high church" notions of one of the founders, it is charged with being an attempt to swing unsuspecting Episcopalians into a vague thing called "Catholicism"; (3) that the Stonemen Fellowship is a political organization shrewdly manipulated; and (4), that it is anti-Catholic.

New World, Chicago, 3 March, 1916.

Sublime Order of Goats

This is an organization of men engaged in the real estate business. We know of its existence through the *Christian Cynosure* (Vol. XLVI, No. 7), but have not been able to obtain any information concerning its history, aims, and character.

Sufis

See ORDER OF THE SUFIS.

Sunshine Society

See INTERNATIONAL SUNSHINE SOCIETY.

Supreme Camp of American Woodmen

This is a society of Negroes, chartered under the laws of Colorado, in 1901. It operates on the same plan as the MODERN WOODMEN of the WORLD, except in that the membership is confined to, and controlled entirely by, Negroes. The object of this society is "fraternal intercourse between the members and to furnish pecuniary benefits to the members and their beneficiaries." The Order does not regard itself as a secret society, though its Supreme Secretary, in a letter to the editor of this DICTIONARY, admits that it has "ritualistic ceremonies" and that these are conducted in each lodge by a "Prelate," who "is the same as a Chaplain."

Information furnished from the headquarters of the Supreme Camp of American Woodmen, Arapahoe Bldg., Denver, Colo., by Mr. C. C. Dove.

Supreme Commandery of the Universal Brotherhood

A secret beneficiary society, founded by G. F. Bowles, at Natchez, Miss. It is unique in that it admits black and white members of both sexes. The head office of the society is said to be at Natchez, Miss., but we have not succeeded in getting into communication with it.

Cyclopedia of Fraternities, 2nd ed., p. 189.

Supreme Order of the Sons of Seventy-Six

See KNOWNOTHINGISM.

Supreme Order of the Star-Spangled Banner

See KNOWNOTHINGISM.

Supreme Order of White Rabbits

A new fraternal society incorporated at St. Louis, Mo., in 1921, by former members of the ORDER of OWLS. The society is reported to have lodges in Missouri, Kansas, and Ohio.

Fortnightly Review, St. Louis, Mo., 1 Oct., 1921, Vol. XXVIII, No. 19, p. 360.

Supreme Tribe of Ben Hur

This "fraternal beneficiary association" (see § 2 of its Constitution) was incorporated in Indiana, in 1894, and re-incorporated in 1899. It grew out of a conference between D. W. Gerard [1] and F. L. Synder with Gen. Lew Wallace, the author of "Ben Hur," at the latter's residence in Crawfordsville, Ind., where the main office of the Order is located. The popularity of the book soon made the order prominent. Its founders brought to it the experience they had gathered in other fraternal orders, more especially in the ANCIENT ORDER of UNITED WORKMEN. The ritual is drawn from the book "Ben Hur." The emblems of the order are "the Galley Ship" with "T. B. H." upon the sail, the "Chariot Race," and the "Seven-pointed Star."

The Supreme Tribe of Ben Hur has "a lodge system and a ritualistic form of work" (Constitution, § 9) and confers the "Temple Degree" (*ibid.*, § 17).[2] Members may be punished for "revealing any of the ritualistic work or private business of the Order to any one not a member thereof" (*ibid.*, § 53, n. 2).

---

[1] David W. Gerard, for a number of years "Supreme Chief of the Tribe of Ben Hur," and his son Dr. R. H. Gerard, who succeeded him in that office, which he held till his death, by accident, May 12, 1923, were both high-degree and active Freemasons. (*Fraternal Monitor*, June, 1923, Vol. XXXIII, No. 11, p. 7.)

[2] A "New Temple Degree" was established at the 12th biennial session of the "Supreme Tribe," in June, 1920. We read in a report of that meeting in the *Fraternal Monitor* (July, 1920, Vol. XXX, No. 12, p. 18): "The establishment of the New Temple Degree, which was splendidly exemplified in the evening of the first day's session, was the first important feature of the program. The work was given in the theater of the Masonic Temple and was both dramatic and impressive. . . . The Temple Degree is a correct historical presentation of the old Jewish customs and illustrates the life of Ben-Hur after his return from Rome, showing him gathering together the remnants of his old legions for the purpose of forming some progressive organization at Jerusalem. The presentation of this Temple Degree requires about forty-five people in the cast, and its exemplification struck the keynote for the entire session, bringing everything into harmony and placing the transactions and work of the Supreme Body upon a high plane. . . . This degree has added another incentive for members to serve as officers in the various local courts, finally being promoted to the office of Past Chief, and making them eligible for election as representative to future sessions of the Supreme Tribe. This Degree will not be given except at meetings of the Supreme Tribe of Ben Hur."

The following "obligation" must be signed by applicants: "I hereby solemnly promise to abide by, and conform to, all the Laws, Rules and Regulations of the Supreme Tribe of Ben Hur, that may now be in force, or which may be hereafter adopted. I promise to be upright in my conduct, temperate in my habits, honest in my dealings, true to my fellow members and loyal to the Tribe of Ben Hur. I promise not to reveal any of the private work or business of the Order in an unlawful manner, and I will use every reasonable effort to further the interests of the Order." (*Ibid.*, § 93.) Each "court" has among its officials a "teacher," whose duty it is "to conduct the devotional exercises of the court, administer all obligations, assist at conferring degrees, and perform such other duties as are required by the Constitution, Laws, and Ritual of the Order." (*Ibid.*, § 139.)

By establishing a system of free scholarships for its younger members, in 1920, the Supreme Tribe of Ben Hur blazed a new trail for fraternal societies. These scholarships are absolutely free and are worth $500 a year. They are granted for a year at a time and are renewable until graduation if the work of the student is satisfactory. The successful applicants may select the institution they desire to attend, subject to the approval of the trustees of the fund.

The Supreme Tribe of Ben Hur does business in 30 States (principally Indiana, Ohio, Pennsylvania, New York, New Jersey, Michigan, Illinois, Kentucky, Iowa, Missouri, Nebraska, Kansas, California, Oregon, Washington, and Colorado), and in the District of Columbia. It has 1,003 lodges with a benefit membership of 66,207 and a social membership of 300. Its main offices are at Crawfordsville, Ind.

Cyclopedia of Fraternities, 2nd ed., pp. 190 sq.—*The Supreme Tribe of Ben Hur*, Constitution, Laws, Rules and Regulations governing Supreme Tribe and Subordinate Courts, Adopted Jan. 16, 1894, Amended May 17–18, 1910. Crawfordsville, Ind., 1910.—*Christian Cynosure,* March, 1915, Vol. XLVII, No. 1, p. 297.—*Fortnightly Review,* St. Louis, Mo., 15 June, 1918, Vol. XXV, No. 12, p. 183.—*Statistics Fraternal Societies,* 1923, pp. 154 sq.—*Fellowship Forum*, 26 May, 1923, Vol. II, No. 49, p. 4.—*Fraternal Monitor,* Nov., 1920, Vol. XXXI, No. 4, p. 11.

T

Tall Cedars of Lebanon of the U. S. A.

This is a Masonic "side degree with no official standing," which is said to "bear about the same relation to third-degree Masonry that the Mystic Shrine does to those of the thirty-second degree." (Cfr. FREEMASONRY.) Its ceremonies are described as "amusing." The name is evidently derived from the cedars of Mount Lebanon. The cedar tree was the symbol of eternity because the ancients believed that its substance never decayed or rotted. The Cedars of Lebanon are often referred to in the legends of Freemasonry, especially in the higher degrees, not on account of their symbolical signification, but rather "because of the use made of them by Solomon and Zerubbabel in the construction of their respective temples," which play an important rôle in Masonic symbology. The lodges of this organization are known as "Forests," as, for instance, Evergreen Forest, the Brandywine Forest, and Susquehanna Forest. The Cedars are strongest in Delaware, New Jersey, Pennsylvania, and Maryland. The organization is still young in years and the "Forests" are just beginning to spread into other States. They received considerable free advertisement in June, 1923, when President Harding was initiated into the organization at Milford, Del. L. C. Spears, a N. Y. *Times* staff correspondent, said in a report to his paper: "Just what happened during the two hours or more the President was being made a 'Tall Cedar of Lebanon,' was not disclosed. It was said the story will never be told outside Masonic circles. One of the Tall Cedars of Milford is authority for the statement, however, that the President went 'the whole route,' as he expressed it, and, he added, 'that was a plenty,' even for so distinguished an initiate as the President. As soon as the induction of the President was completed, there was placed on his head the peaked skull cap of the Cedars, which is shaped like a three-sided pyramid, on one side being a picture of a Tall Cedar, on another the name of the 'Forest' and on the foreside the name of the order." (See Appendix.)

Encyclopedia of Freemasonry, pp. 152 sq.—*Christian Cynosure,* Oct., 1913.—*Fortnightly Review,* St. Louis, Mo., 1 Nov., 1913, Vol. XX, No. 21, p. 622.—*Fellowship Forum,* 19 May, 1923, Vol. II, No. 48, p. 2.—*Times'* report quoted in *St. Louis Globe-Democrat,* 11 June, 1923, p. 12.

Tammany Society

See Sons of Liberty.

Templars of Honor and Temperance (commonly called Temple of Honor)

This fraternal beneficiary and total abstinence society is the oldest and most direct descendant of the Sons of Temperance. It was organized in New York, in 1845, as a supplement to the Sons of Temperance, whose officials had refused to adopt degrees and secret signs. The organization was first called "The Marshall Temperance Fraternity," later, "Marshall Temple, Sons of Honor." A "Ladies' Temple" was added in 1850. A mutual life insurance scheme was adopted at the 33rd annual session of the "Supreme Council." A study of the *ritual,* the initiation ceremony, and secret work shows that this Order pretends to be a teacher of morality and a soul-saving institution. "The religion of this Order is essentially the same as that of Freemasonry, and thus a strong moral support is given to the parent order; the Temple of Honor acting as a sort of training school for Freemasonry. . . . The Temple of Honor is so constructed that it would, 'if it were possible, deceive the very elect.' But let us not forget that the most dangerous counterfeits are those that approach nearest to the genuine. The very absence from the Temple of Honor of the barbarism, rank infidelity and blasphemy of Freemasonry, opens wide the doors of iniquity for really good men to enter; hence many Christians who would not think of joining or favoring in any way Freemasonry, consider this temperance order as every way worthy of support. But the difference between the two orders is not so great as they imagine. Upon the approach of a Christian to the portals of the Temple of Honor, he is officially assured that his religion shall not be interfered with, in these words (Ritual, page 31): 'We constrain no man's religious or political opinions.' Entering the Order upon this assurance, he subsequently finds a false system of religion, replete with heresies, made the hope of eternal life to its deluded votaries, and is amazed at the bold pretensions of the Order to being equal, if not superior, to the Church of Christ." (*Temple of Honor Illustrated*, pp. 4 and 7.)

The Order has six "degrees." Boys from 12 to 15 years are eligible to join the Junior Templars of Honor and Temperance, and at 18 years may enter the Temple of Honor, for which the preliminary training is designed to prepare them. The *ritual* is "based on historical accounts of Templar knighthood, with fraternal teachings drawn from the stories of David and Jonathan and Damon and Pythias." (*Cycl. of Fraternities*, 2nd ed., p. 412.) The names of the three "supplementary degrees" (Love, Purity, Fidelity) "suggest Masonic inspiration, and the formation of Councils of Templars by those attaining the highest or Select Templar degree parallels the relationship of the Chapter to the lodge in Freemasonry under the American system or rite" (*ibid.*). The chief *emblem* of the Order is a temple, and within it a nine-pointed star, composed of three interlaced equilateral triangles within a triangle.

Cyclopedia of Fraternities, 2nd ed., pp. 410–412.—*Manual of the Templars of Honor and Temperance*, by Rev. George B. Jocelyn, D.D., Past Most Worthy Templar.—*Temple of Honor Illustrated. A Complete Illustrated Exposition of the Subordinate and First Three Degrees of the Order . . . with the Funeral Rites, Ceremonies of Initiation, Dedication, etc., by a Templar of Fidelity and Past Worthy Chief Templar*, Chicago, Ill., Ezra A. Cook, 1889.

Templars of Liberty

This organization was established at Newark, N. J., in 1881 as "a patriotic, anti-Roman Catholic, assessment beneficiary association," modelled upon the American Protestant Association, the Order of the American Union, and similar secret societies. Mothers, wives, sisters, and daughters of members are eligible to beneficiary membership. This society had most of its branches, called "Temples," in the States of New York, New Jersey, and Pennsylvania. It used a ritual said to be "founded on the scenes and incidents of the Reformation." (*Cyclopedia of Fraternities*, 2nd ed., pp. 189, 327.) We cannot say whether the Templars of Liberty still exist as an organization, or have disbanded. A letter of inquiry to Newark, N. J., was returned as "unclaimed."

Templars Order of the American Star, Free and Accepted Americans

This Order was organized in New York City, about 1853, as a native American, patriotic, secret society, by William Patton, who became its first president. The original name was American Brethren; afterwards the society was known as True Brethren and also as Wide Awakes, a name applied to Republican political processions in the national campaigns of 1860 and 1864. The Order was absorbed by the Knownothing Party. The form of the name indicates that its founders were Freemasons, but there is nothing to show that the organization as such was affiliated with Masonry. McMaster in his *History of the United States* repeatedly mentions the Free and Accepted Americans. Of late there has been talk of a possible revival of this secret organization.

Cyclopedia of Fraternities, 2nd ed., p. 327.—*The Builder* (Masonic monthly), Anamosa, Ia., Vol. VII, No. 10, Oct., 1921.—*Fortnightly Review,* St. Louis, Mo., 1 Nov., 1921, Vol. XXVIII, No. 21, p. 404.

Temple Club

This club is composed of Freemasons employed in the Post Office Department at Washington, D. C. It had 200 members early in 1923.

Fellowship Forum, Washington, D. C., 17 March, 1923, Vol. II, No. 39, p. 8.

Temple of Fraternity

This Order was founded, about 1896, at Syracuse, N. Y. It had eleven degrees, seven of which constituted the "White Fraternity" and the other four the "Temple." The members devoted much of their time to the study of psychic phenomena and occultism. This information was gathered nine years ago from *La France Antimaçonnique,* Vol. XXVIII, No. 30, 23 July, 1914, p. 357. A letter of inquiry addressed to the Temple of Fraternity, Syracuse, N. Y., in July, 1923, was returned by the postmaster of that city as "unclaimed."

Temple of Honor

See TEMPLARS OF HONOR AND TEMPERANCE.

Temple of Isis

This secret society is supposed to have its headquarters at Chicago. Lectures are delivered before its members, monthly, on such subjects as the Sphinx, the Pyramids, Hermetic Teachings, etc. Its symbol is a four-winged kneph, surrounded by a cobra. Dr. W. P. Phelon is named by the *Cyclopedia of Fraternities* (2nd ed., p. 104) as the founder of this organization, in which, according to the same authority, "much is made of the Tetragrammaton, or combination of Hebrew letters representing the great and sacred name of Deity." On the use of the Tetragrammaton in Freemasonry, see Arthur Preuss, *A Study in American Freemasonry,* pp. 154, 172 sq., 187. We have not been able to trace the Temple of Isis.

Cyclopedia of Fraternities, 2nd ed., p. 104

Theatrical Square Club

A club composed of theatrical people in New York, affiliated with the NATIONAL LEAGUE OF MASONIC CLUBS.

Fellowship Forum, Washington, D. C., 12 May, 1923, Vol. II, No. 47, p. 7.

The Covenant

See SOCIETY OF THE ILLUMINATI.

The Holy Ghost and Us

A fanatical religious sect founded by one Sanford, in Maine. Sanford, like the late Alexander Dowie, attracted a number of credulous men and women by promising them all sorts of cures through prayer, got enough money to erect some buildings, and finally set out with a number of his deluded followers to convert the wild tribes of Africa. One of his boats was wrecked, and Sanford directed the course of the other to Greenland, with designs upon the Eskimos. In consequence of six deaths that occurred on board, because of insufficient food and other privations, the leader was indicted and sentenced to ten years in the penitentiary, in 1911. So strong was his hold on some of his followers, that they refused to disband and patiently settled down to await their prophet's second coming. We have not heard of him since his dismissal from prison.

Catholic Fortnightly Review, St. Louis, Mo., 1 Feb., 1912, Vol. XIX, No. 3, pp. 65 sq.

Theosophical Society

This international brotherhood is to be regarded both as a religious sect and as a secret society. It was organized in New

York, in 1875. The organization is modelled upon that of the United States government. The international headquarters are at Adyar in India, where anniversary meetings are held at the end of each December. The objects of the Theosophical Society are described by Mrs. Annie Besant, one of its leaders, as follows: "(1) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color; (2) to encourage the study of comparative religion, philosophy, and science; (3) to investigate unexplained laws of nature and the powers latent in man." The Society, Mrs. Besant adds, "has no dogmas, insists on no beliefs, indorses no church, supports no party, takes no sides in the endless quarrels that rend society and embitter national, social, and personal life. It seeks to draw no man away from his faith, but helps him to find in the depths of his own religion the spiritual nourishment he needs." Its inner or Esoteric Section, is open only to "members of no less than a year's standing, who have made sufficient progress to have become convinced of the truth of the fundamental theosophical doctrines and who, already striving to lead a pure and unselfish life, desire to advance more rapidly in the evolution of the inner nature." Mrs. Besant's article in the *Cyclopedia of Fraternities* (2nd ed., pp. 104–111), from which we have quoted, contains a detailed bibliography. The Esoteric Section of the Theosophical Society is admittedly a secret society.

Of Theosophy as a religion and a philosophy of life, Dr. J. T. Driscoll says in the *Catholic Encyclopedia*: "In spite of a Christian ethical phraseology, Theosophy in reality is a form of Pantheism, and denies a personal God and personal immortality. Its appeal to the spiritual in man, and its striving after union with the Divine are based upon a contradictory metaphysic, an imaginary psychology, a system of ethics which recognizes no free will, but only the absolute necessity of Karma. No evidence or proof is given for its teaching except the simple statements of its leaders. The denial of a personal God nullifies its claim to be a spiritualistic philosophy. Judging it as presented by its own exponents, it appears to be a strange mixture of mysticism, charletanism, and thaumaturgic pretension, combined with an eager effort to express its teaching in words which reflect the atmosphere of Christian ethics and modern scientific truths."

Cyclopedia of Fraternities, 2nd ed., pp. 104–111.—*Catholic Encyclopedia*, Vol. XIV, *s. v.* "Theosophy."

Theta Sigma Phi

An honorary and professional fraternity of women journalists, established at the University of Washington, in 1909. It has "chapters" at a number of colleges and universities (list in *Baird's Manual,* 10th ed., p. 665). Its monthly organ, *The Matrix,* published at Chicago, Ill., is the clearing house for women writers and editors of papers who seek women writers.

Theta Sigma Phi has three purposes: "(1) the raising of the standards of the profession; (2) the extension of women's opportunities in journalism; and (3) the encouragement to greater achievement of women whose college work in journalism has shown distinction."

The 1923 convention, held at Norman, Okla., was attended by delegates from twenty-six chapters. (Cfr. GREEK LETTER FRATERNITIES.)

Christian Science Monitor, Boston, Mass., 21 April, 1923, Vol. XV, No. 123, p. 7.—*Baird's Manual of American College Fraternities,* 10th ed., 1923, p. 665.

Thirteen, The

A secret society, reported by McClenachan in 1891 to be "of growing proportions in the United States." Its professed purpose was "to confound and uproot superstition, with an indirect reference to Arthur's Round Table and the Judas of infamy." We have not been able to trace "The Thirteen."

McClenachan's "Addendum" to Mackey's *Encyclopedia of Freemasonry,* p. 1014.

Three Brothers Lodge

This society was organized in 1923. The membership is made up of Catholics, Jews, and Negroes, hence the title. In addition, any citizen, regardless of nationality, is eligible, provided he is opposed to the Ku Klux Klan. It has been stated that the purpose of the Lodge is to raise a fund of $5,000,000 to secure legislation outlawing the Klan.

Catholic Citizen, Milwaukee, Wis., 20 Oct., 1923, Vol. LIII, No. 48, p. 8.

"Toc H"

This organization, which is occasionally mentioned in the American press, is of English origin. "There was," says *Punch,* "a Talbot House in Poperinghe from 1915 to 1918, and it had an annex in Little Talbot House in Ypres from November, 1917, to the dark days before the final counterstroke in 1918. Both were in the danger zone; both brought a corner of heaven into the hell of men's and officers' lives." That was the beginning of the "Toc H." There was rebirth after the war, and there are houses in London where "all classes meet, welded into a friendly fellowship, and where those who need friendship lose the sense of loneliness." Men and women can become members. The symbol of these clubs is "The Lamp of Maintenance," and "Toc H" stands for the words "To Conquer Hate." The British headquarters of "Toc H" are at 123 St. George's Square, London, S. W. 1.

Cassell's Weekly, 1 Aug., 1923, No. 21.—Pamphlets, *The Torch of Toc H,* London, 1922, and *To Introduce Toc H, s. a.*—Letter from the Hon. Secretary General, 31 Aug., 1923.

Tongs

See CHINESE SECRET SOCIETIES.

Tramp Fraternities

"Tramps" include three classes of persons: (1) enforced or voluntary wanderers, (2) adventurers who refuse to work, and (3) beggars and petty thieves. They have signs which are placed on houses, doors, fences, etc., to guide the next tramp who may pass that way. Most of these signs refer to the ease or difficulty with which the inmates may be induced to give. "The signs of one tramp fraternity," says the *Cyclopedia of Fraternities,* "are seldom or never intelligible to a member of another. The more aristocratic of these fraternities shows in its signs the educational opportunities some of its members have enjoyed. Thus the Greek letter Rho (P) at a street corner or fork in the road indicates by its curve the direction to go to secure food, clothing, etc.; a square, marked near or on a house, means 'good for a square meal'; an oval, or oval with both its diameters, 'religious' or 'very religious people'; a triangle pointing upwards, 'safe people'; pointing downwards, 'they have been approached too often'; the letter Y, 'it will not pay to ask for anything,' a square with an x in the centre, 'they will send you to jail,' and a circle with an x in the centre, 'an officer lives here.'" The same authority adds that "signs used by the second and third classifications of fraternities of tramps are very crude, and some may be easily read by the curious."

The *Columbia Missourian,* a daily paper published at Columbia, Mo., under the auspices of the School of Journalism conducted by the State University of Missouri, says in a recent issue: "Hoboes are now riding in automobiles. This morning a Ford, parked on South Ninth street near Locust, bore unmistakable evidence that its owners were none other than 'knights of the road.' Posted conspicuously on the top of the car, and just over the rear seat, a pennant hung, carrying the emblem of the "Sons of Rest," a nationally-known order of those who have made themselves famous by their desire to escape work. The pennant was worded, 'Sons of Rest,' in large letters across the face, and at the wider side was the insignia of the order, reading: 'Hear we rest, Order of Hoboes, sine cura.' Between the words which are fashioned in a circle, decorations are added, consisting of a box car, a piece of pie and an open tin can. In the center of the circle, a trio of tramps are depicted, reposing on a pile of hay."

Cyclopedia of Fraternities, 2nd ed., pp. 425 sq.—*Columbia Missourian,* 23 Aug., 1923, Vol. XV, No. 306, p. 1.—*The World Tomorrow,* N. Y., Sept., 1923, Vol. VI, No. 9.

Triangle

See ORDER OF THE TRIANGLE.

Tribe of Ben Hur

See SUPREME TRIBE OF BEN HUR.

Triple Link Mutual Indemnity Association

An insurance company chartered under the laws of Illinois, in 1890, by members of the Independent Order of ODD FELLOWS, who were also members of the GRAND ARMY OF THE REPUBLIC, to insure the lives of Odd Fellows and DAUGHTERS OF REBEKAH under 60 years of age. The home office is at Chicago.

Cyclopedia of Fraternities, 2nd ed., p. 191.

True Brethren

See TEMPLARS ORDER OF THE AMERICAN STAR.

True Friends

See ORDER OF TRUE FRIENDS.

Turnerbund

See American Turnerbund.

Tylers of Solomon

See Sovereign College of Allied Masonic and Christian Degrees for America.

[illegible] 'S COLLEGE LIBRARY

U

Uncle Sam's Voters

See NATIONAL FEDERATION OF UNCLE SAM'S VOTERS.

Union Beneficial Association

A mutual assessment insurance society at Trenton, N. J., in 1896; mentioned in the *Cyclopedia of Fraternities,* 2nd ed. (1907), p. 191. It seems to be extinct.

Union Fraternal League

The U. F. L. was a beneficiary society organized at Boston, Mass., by members of the KNIGHTS OF HONOR, the ROYAL SOCIETY OF GOOD FELLOWS, the PILGRIM FATHERS, the ANCIENT ORDER OF UNITED WORKMEN, and other secret fraternal orders. It was incorporated under the laws of Massachusetts in 1893 and admitted both men and women to membership. The League's headquarters are at Boston, but it has branches in a number of States and in Canada. It was originally incorporated, in 1889, as International Fraternal Alliance, but changed its name in 1895. This information was taken from the *Cyclopedia of Fraternities*, 2nd ed., 1907, pp. 191 sq. A letter of inquiry brought out the surprising fact that the corporate name of the Union Fraternal League was changed to Catholic Fraternal League, in 1916, and that the League is now a Catholic organization, having the Rt. Rev. Msgr. M. J. Splaine, D.D., for its chaplain-general. We believe this is the only instance on record where a fraternal beneficiary society established under the auspices of such secret orders as the Knights of Honor and the Ancient Order of United Workmen was metamorphosed into a body with a Catholic name and a Catholic chaplain.

Letter from Mr. John Merrill, Supreme President, dated Aug. 6, 1923.—*Propaganda leaflets* furnished by same.—The *Catholic Fraternal League Official Bulletin,* 1 June, 1923.

United American Mechanics

See KNOWNOTHINGISM.

United American Men

This fraternal Order was founded in 1845, but is not mentioned in the *Cyclopedia of Fraternities*. The N. Y. *World Almanac* gives it a membership of 40,000. Its headquarters are at Harrisburg, Pa. We have not been able to obtain an answer to inquiries sent to the secretary in that city.

World Almanac, 1923, p. 397.

United Ancient Order of Druids

This fraternal and benevolent society was founded in London, in 1781, as a parallel to the United or Loyal Order of ODD FELLOWS, rather than to the Freemasons, in that its avowed purpose was to relieve sickness and distress among its members by means of stated contributions. It "promptly took on the character of a secret order." Its *ritual* is founded on the precepts and traditions of the ancient Druidic priesthood. The lodges use *altars* after the manner of the Druidic "cromlech" or "dolmen," consisting either of three stones, one resting upon the other, or of one large stone with an opening through it. The forms of initiation and the degrees are declared to be "recitals and reminders of the integrity, simplicity, and morality [*sic!*] of the ancient Druids," who, *nota bene*, were unregenerated pagans. The Order was transplanted to the U. S. in 1830, but did not begin to thrive here until 1839, when George Washington Lodge No. 1 was established at New York. The lodges are now called "Groves" and are governed by a "Grand Grove." The form of government closely resembles that of the various orders of Odd Fellows and Foresters. "The title Noble Grand Arch, referring to the presiding officer of a Grand Grove, suggests the influence of Odd Fellowship in the building up of Druidism, the Noble Grand being the chief officer in a lodge of Odd Fellows, and the fact that permission may be granted to confer the three degrees and to 'make Druids at sight,' in order to facilitate the formation of Groves, where there are no members of the Order, points to Freemasons having lent a hand at laying the foundations of modern Druidism." (*Cyclopedia of Fraternities*, 2nd ed., p. 287.) To promote the prosperity of the Order, "Druidic Chapters" have been organized, to which are eligible all members in good standing who have attained the third degree. Women relatives are received into "Circles," which also have male members, and in which they are afforded an opportunity to participate in the work of the Order. The American membership of the Order is 35,000; the total membership, 300,000. The Supreme Secretary for the U. S., resides at 18 W. Ohio St., Indianapolis, Ind.

Cyclopedia of Fraternities, 2nd ed., pp. 284–288.—*Statistics Fraternal Societies,* 1923, p. 235.

United Artisans

See ORDER OF UNITED ARTISANS.

United Benevolent Association

This small fraternal beneficiary order, which had its headquarters at Fort Worth, Tex., was merged with the FRATERNAL AID UNION, of Lawrence, Kans., in March, 1922. It had about 4,000 members. The U. B. A. had been organized in 1895 and confined its operations to the State of Texas.

Fraternal Monitor, Jan., 1921, Vol. XXXI, No. 6, p. 10; Apr., 1922, Vol. XXXII, No. 9, p. 17.

United Brothers of Friendship

This secret fraternal benevolent association of Negroes, free and slave, was established in Louisville, Ky., in 1861, to care for the sick, bury the dead, etc. It was reorganized after the war. This society was at one time, and still is, widely spread among the Negroes of America. Its headquarters are at Jefferson City, Mo., and there are 12,891 members in Missouri alone. (On other secret societies among the colored people see NEGRO SECRET AND FRATERNAL SOCIETIES; also consult Index.)

Cyclopedia of Fraternities, 2nd ed., p. 288.—*Missouri Red Book, 1922, 1921,* p. 440.

United Communist Party

Organized in 1920, as the result of a merger between one wing of the Communist Party of America and the Communist Labor Party of North America. The third International recognizes this as the official Communist organization of the U. S., although the remainder of the Communist Party of America still maintains a separate existence. Both parties have been officially outlawed and aliens belonging to either are subject to deportation.

W. R. Browne, *What's What in the Labor Movement,* N. Y., 1921, p. 535.

United Confederate Veterans

This is an organization of survivors of the Civil War on the Southern side; it was established at New Orleans, La., in 1889. Its membership for 1923 is given as 7,500.

Statistics Fraternal Societies, 1923, p. 236.—*World Almanac,* 1923, p. 392.

United Daughters of Rechab

This Order, the female auxiliary of the Sons of Jonadab, was established at Boston, in 1845. Its motto is "Mercy and Truth are met together." In 1911, the Order had 3,520 members. We can find no trace of it now.

Cyclopedia of Fraternities, 2nd ed., p. 412.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 334.

United Daughters of the Confederacy

The U. D. C. was founded at Nashville, Tenn., in 1894, by a band of sisters, wives, mothers, and daughters of ex-Confederate soldiers. Its objects are "memorial, benevolent, educational, historical, and social." The membership is limited to descendants of Confederates in the army, navy, and civil service. The members number 75,000 in 35 States of the Union. The society edits a department in the *Confederate Veteran.* The editor of this department is Mrs. R. D. Wright, of Newberry, S. C.

Letter from Mrs. R. D. Wright, Newberry, S. C., dated June 6, 1923.

United Friends

See Order of United Friends.

United Friends of Michigan

This was an incorporated fraternal beneficiary secret society, organized at Detroit, in 1889, by Dr. G. A. Kirker, and E. F. Lamb. It was an offshoot of the Order of Chosen Friends, operated exclusively in Michigan. It seems to have existed as lately as 1907 (see the *Cyclopedia of Fraternities,* 2nd ed. pp. 173 sq.), but we have not been able to trace it in 1923.

United Knights and Daughters of America

A secret beneficiary society of Negro men and women, with headquarters in St. Louis, Mo. It has many members in the Middle West. Repeated enquiries as to its character and aims brought no response.

United League of America

An offshoot of the Order of Chosen Friends, established by seceding German members at Chicago, in 1895. We do not know whether it still exists.

Cyclopedia of Fraternities, 2nd ed., pp. 174, 192.

United Order of America

A beneficiary society, organized at Los Angeles, Cal., about twenty years ago (*Cyclopedia of Fraternities,* 2nd ed., p. 192), now presumably extinct. This Order is not to be confounded with the United Order of Americans.

United Order of Americans

This Order, "a patriotic fraternal benefit society," admitting men and women on equal terms, was formerly called United Order of Foresters and, in its best estate, consisted of 13,000 members, practically the whole American membership of the Independent Order of Foresters, when that branch of the Independent Order changed its name to the United Order of Foresters, at Albany, N. Y., in 1881. The Canadian branch continued as the Independent Order of Foresters and the United Order disappeared for a while, but was resurrected in 1893. It resembles the Independent Order in many respects, but is governed directly by its Supreme Court. (*Cyclopedia of Fraternities,* 2nd ed., pp. 192 sq.). The Order has adjusted its insurance rates, adopting the American Experience Table, but continuing to issue certificates on the National Fraternal Congress Table of various kinds, including whole life as well as term certificates. Ezra A. Cook, in 1895, published the "Complete Ritual of the United Order of Foresters, formerly Known as the Independent Order of Foresters," now as United Order of Americans. This *ritual* was composed by "Past Chief Ranger" Alonzo B. Caldwell, adopted by the "Executive Council" in 1874, and amended in 1880. Every candidate for admission must take a solemn *"obligation"* that he "will ever conceal and never reveal any word, sign, grip, or token, or any other secrets or private work of the United Order . . . to any one in the world, unless it be to a brother Forester," and promise to keep this "obligation of secrecy" even if, from any cause, he should cease to be a member. Father Rosen reprinted extracts from the ritual of the United Order of Foresters and said they were "a secret society to which a Catholic cannot belong." A new ritual was adopted in 1923, of which the *Fraternal Monitor* (Oct., 1923, Vol. XXXIV, No. 3, p. 15) says: "The new ritual contains lectures on patriotism, freedom and fraternity. A memorial address is added. The candidate is permitted to enter the lodge room with eyes open, and the blindfold and rough handling of candidates are omitted."

The present status of the Order, according to the *Fraternal Monitor,* is as follows: 167 lodges with 10,453 benefit members in the States of California, Illinois, Indiana, Michigan, Minnesota, Missouri, Montana, North Dakota, Wisconsin. Juniors between the ages of 9 and 16 are admitted as social members. Home office, Colby-Abbott Bldg., Milwaukee, Wis.

Cyclopedia of Fraternities, 2nd ed., pp. 192 sqq.—P. Rosen, *The Church and Secret Societies,* pp. 220–225.—*Statistics Fraternal Societies,* 1923, pp. 161 sq.—*Fraternal Monitor,* Aug., 1918, Vol. XXIX, No. 1, p. 8.

United Order of Deputies

See Order of the American Union.

United Order of Foresters

See United Order of Americans.

United Order of Hope

A mutual benefit society which had its headquarters at St. Louis, Mo., in 1896. Its emblem was a monogram formed of the letters O. H. and an anchor. We have not been able to trace this Order.

Cyclopedia of Fraternities, 2nd ed., p. 193.

United Order of the Golden Cross

This is a mutual assessment beneficiary society of men and women, total abstainers from alcoholic beverages, founded by Dr. J. H. Morgan, in 1876. Its organizers, according to the *Cyclopedia of Fraternities* (2nd ed., p. 412), were Freemasons. The emblem of the Order is a Greek cross, with the initials U. O. G. C. in the arms thereof and a five-pointed star in the centre, crossed by a monogram formed of two letters S. At one time the United Order of the Golden Cross had 28,000 members (*l. c.*), but it has declined in strength, and now has only 14,367, distributed in 357 lodges, in the States of Tennessee, Vermont, Pennsylvania, Alabama, Maine, Rhode Island, Kentucky, Texas, Massachusetts, New York, Indiana, Colorado, New Hampshire, Connecticut, Georgia, Washington, Michigan, Illinois, Maryland, and Virginia, and in the District of Columbia. The office of the "Supreme Commandery" is in the Empire Bldg., Knoxville, Tenn. A dispute in this Order some years ago gave rise to an important decision regarding beneficiaries of fraternal certificates. A member of the Order had named her two sons and a daughter as beneficiaries. She afterwards went to live with her daughter and son-in-law. The latter paid one-half the assessments for a short time after marriage and then assumed and paid all the assessments until her death. The daughter died and the member continued to live with her son-in-law and was dependent upon him for support. When she died, the two sons contested with the son-in-law for the proceeds of the certificate, the Society paying the money into court. The court held that the relationship as son-in-law had been terminated by the death of the daughter. (Tennessee, Allen vs. Cunningham, 223 S. W. 450.)

Cyclopedia of Fraternities, 2nd ed., p. 412.—*Statistics Fraternal Societies,* 1923, pp. 162 sq.—*Fraternal Monitor,* Jan., 1921, Vol. XXXI, No. 6, p. 14.—M. W. Sackett, *Early History of Fraternal Beneficiary Societies in America,* Meadville, Pa., 1914, p. 225.

United Order of the Pilgrim Fathers

A fraternal insurance order established at Lawrence, Mass., in 1878, by members of the ANCIENT ORDER OF UNITED WORKMEN, the UNITED ORDER OF THE GOLDEN CROSS, the KNIGHTS OF HONOR, the ROYAL ARCANUM, and the AMERICAN LEGION OF HONOR, as well as of the Masonic Fraternity (cfr. FREEMASONRY) and the ODD FELLOWS. Its objects, as set forth in the charter, are: to aid members when in need and assist the widows and orphans or other legatees and beneficiaries of deceased members. The Order has a *ritual* and uses the "Mayflower" for its emblem. The governing body, called "Supreme Colony," meets annually.

Cyclopedia of Fraternities, 2nd ed., pp. 193 sq.

United Sons of Industry

This fraternal beneficiary association is not mentioned by the *Cyclopedia of Fraternities* in its second edition, published in 1907, though Father Rosen devoted to it a chapter of his book, *The Church and Secret Societies,* in 1902. According to him, this society has three degrees: Apprentice, Journeyman, and Master Mechanic. The meetings are opened with prayer by the

"Chaplain." The candidate for initiation has to pass through the usual process of examination, cross-questioning, and so forth, and finally is told to kneel before an open coffin containing a skeleton which represents a traitor to the Order. There (in the initiation into the Master Mechanic's degree), with his right hand resting on the coffin and his left on his breast, he "most solemnly affirms that he will never reveal any of the secrets" of the Order "on any pretence whatever, unless to a worthy brother of this degree, and then only when duly authorized to do so for the good of the Order." The Order also has signs, grips, and passwords.

P. Rosen, *The Church and Secret Societies,* pp. 230–232.—*United Sons of Industry, Illustrated* (complete ritual), Chicago, Ill.; National Christian Association.

United Spanish War Veterans

This secret fraternal order (familiarly known as Gu Gu) consists of honorably discharged officers, soldiers, sailors, etc., of the regular or volunteer army, or of the navy or marine corps of the U. S., who served in the war with Spain, or the insurrection in the Philippines, or with the China Relief Expedition at any time between April 21, 1898, and July 4, 1902. The principles of the Order are said to be: "Fraternity, Patriotism, and Humanity." The meetings are opened with prayer by the Chaplain, who addresses God as "Supreme Commander." The initiation ceremony is of the nature of a patriotic lecture, and the *oath,* which is taken "in the presence of Almighty God and these comrades," renews the candidate's vow of allegiance to the United States, binds him to hold the *secrets* of the society as "sacred," and to aid worthy comrades when such aid does not work injury upon himself. The grips, passwords, etc., are protected by a cipher code. There is also a burial service conducted by the "Chaplain." The character of this Association may be judged from a report of their 1923 "Encampment" which appeared in the *National Tribune* of 21 June (see *Christian Cynosure,* Auggust, 1923, Vol. LVI, No. 4, p. 106): "Thursday night at 7:15 o'clock we all packed into a theater on Curtis Street, Denver's 'Great White Way.' Everybody in the house knew that the U. S. W. V. were present 'with bells on.' After the show was out on Curtis Street, weird sounds were heard; sounds like those coming from the inners of the python or boa constrictor, but nothing at all like the sounds of the lizard! Many men in

'98 uniform were seen hurrying in the direction of Lawton Camp's Hall. At 9:15 the hall looked very much like a 'jungle.' A hundred or more 'Slick and Slimys' had gathered. A bunch of 30 'Americano dogs,' all with blanched faces, were seen crouched in one corner of the jungle when the Gu Gu Grandississimo called the 'crawl' to order. There was a 'heavy sea rolling' in the jungles that night and the floor of Balangiga Lair, No. 1, was rough. One low-down Americano dog, while riding on the 'sacred bull cart,' fell off head first as the cart hit one of the 'high spots' and the wheel of said cart passed over his ugly head. He was not killed. Latest reports from the hospital are encouraging and say he will be out in two weeks. Election of officers was next in order, and some far-seeing companions moved the re-election of all the present officers, which was carried —'with the usual sign.' Companion William West was re-elected Gu Gu Grandississimo, and Companion Frank C. Dettlebach reappointed Thrice Infamous Inferior Gu Gu. They are slickest of the 'jungles' in these parts. When things were quieted down a bit, a squirming, wriggling 'snake' from the jungles of Frisco, who answers to the name of George A. Marshall, made a talk on the *'Mystic Order of Shrimps,'* which will now soon be in vogue in the jungles of Colorado and Wyoming. At about 12 o'clock some lusty-lunged 'snake' let out a yell, 'Eats'! and the 'crawl' busted up in the mad rush for snake food. The writer left 'em all still eating at 1 o'clock A. M. and can make no report, except from hearsay, on just what some of 'em did later on."

Christian Cynosure, March, 1913, Vol. XLVII, No. 11, p. 330; Sept., 1917, Vol. L, No. 5, pp. 129–131; Aug., 1923, Vol. LVI, No. 4, p. 106.

United States Benevolent Fraternity

A death, total disability, and annuity benefit association founded at Baltimore, Md., in 1881. According to the *Cyclopedia of Fraternities* it is "a lineal descendant of the ROYAL ARCANUM and the AMERICAN LEGION OF HONOR" and consequently must be regarded as a secret society which Catholics had better avoid.

Cyclopedia of Fraternities, 2nd ed., p. 191.

United States Letter Carriers' Mutual Benefit Association

A fraternal beneficiary society of mail-carriers, with headquarters at Nashville, Tenn. Membership at the end of 1922, 5,101. The society operates under the lodge system, but claims to have no secrets.

Fraternal Monitor, Feb., 1923, Vol. XXXIII, No. 7, p. 10.

United Workmen

See ANCIENT ORDER OF UNITED WORKMEN.

Universal Brotherhood of Man

See SOCIETY OF THE UNIVERSAL BROTHERHOOD OF MAN.

Universal Order of Agnostics

This secret society was established in 1896 by Dr. John M. Currier. It has 21 degrees, divided into three sections or classes. Its entrance requirements are said to be exceptionally rigid.

La France Antimaçonnique, Vol. XXVII, No. 28, 10 July, 1913, p. 327.

Universal Republic, or the United States of the Earth

This secret society was established by George Prindle, at McGregor, Ia., in 1896, for the purpose of creating a "universal brotherhood where love, truth, and purity should prevail to the utter exclusion of ignorance, want, and crime." It seems to be dead.

Cyclopedia of Fraternities, 2nd ed., p. 401.—*La France Antimaçonnique,* Vol. XXVII, No. 28, 10 July, 1913, p. 332.

V

V. A. S.

These initials signify: *"Vera amicitia sempiterna," i. e.*, "True friendship lasts forever." The society bearing this mysterious name was established at Grennell, Ia., in 1879, as a graded assessment, fraternal benefit association, confined to the State of Iowa. In 1891 it was merged with the Security Life Association of Clinton, Ia.

Cyclopedia of Fraternities, 2nd ed., p. 194.

Vedanta Society

Founded in 1894, by Swami Vivekananda. Incorporated in 1898. Its present "Leader" is Swami Bodhananda. Membership, 100. Headquarters 34 W. 71st St., New York City. The Vedanta Society "is a religious body having for its objects: (1) To disseminate the ethics and religion of the Vedas through logic and reason; (2) To inculcate the Oneness of the goal of all Religions; (3) To promote sympathy and harmony among mankind on the basic principle of Unity of Life and of God."

World Almanac, 1923, p. 397.—*Statement* as to objects received in response to a letter of enquiry, May, 1923.

Veiled Prophets

See MYSTIC ORDER OF THE VEILED PROPHETS OF THE ENCHANTED REALM.

Verhovey Aid Association

This fraternal society, with headquarters at Hazelton, Pa., had 21,512 members at the end of 1922. Its objects are beneficiary and the branches are governed according to the lodge system.

Fraternal Monitor, March, 1923, Vol. XXXIII, No. 8, p. 12.

Veterans (Masonic)

Under this collective title McClenachan reports the existence of "associations of Masons 'who, as such, have borne the burden and heat of the day' for at least 25 years' active service—in the

State of Connecticut, 30 years. A number of these societies exist in the United States, their objects being largely of a social nature, to set an example to the younger Masons and to keep a watchful eye on the comfort of those whose years are becoming numbered. The assemblies are stated or casual, but in all cases annual for a Table Lodge.[1] These associations perpetuate friendship, cultivate the social virtues, and collate and preserve the history and biography of their members."

McClenachan's Addendum to Mackey's *Encyclopedia of Freemasonry*, p. 1021.

Veterans of Foreign Wars of the U. S.

The Veterans of Foreign Wars, established in 1899, is "the only national organization composed exclusively of veterans of the wars and campaigns conducted by the United States on foreign soil and in foreign waters." The membership is limited to active service men. The aims of this organization, according to its propaganda literature, are: "to foster comradeship, loyalty to the government of the United States, to perpetuate the memory of its dead, to assist all comrades in broken health and care for the widows or orphans of deceased comrades, to propose and assist in the enactment of laws which are equitable to those who sacrificed so much upon the altar of our nation." This society proudly claims: "Our house is built upon the rock of eternity, not upon the sands of time," and declares: "The Foreign Service man's duty to his country never ceases; on his return to civilian life he begins a greater duty where his field of activity for the country's interest is greater. The fight is not over, for the menace of the Hun within is still great. Bolshevism and other treasonable propaganda is rampant. The fight must now be continued on our own shores to drive out these enemies. This can be successfully accomplished by those who learned this greater love for country by actual service across the seas on the firing line and in the trench, under the Stars and Stripes. Greater respect for the Flag and uniform of our country and Americanism to the foreign born and younger generation must be taught." The present membership is 100,000. Headquarters, 32 Union Sq., New York City.

---

[1] What a "Table Lodge" is, is explained by Mackey (*Encyclopedia of Freemasonry*, pp. 786 sq.) as follows: "After the labors of the Lodge have been completed, Masons frequently meet at tables to enjoy a repast in common. In England and America this repast is generally called a banquet, and the lodge is said to be, during its continuance, at refreshment. The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profanes should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets." The French Masons, on the other hand, have a very formal system of rules for what they call a "Loge de Table," or Table Lodge. The room must be protected against outsiders, the table must have a certain form (see the diagram, *ibid.*, p. 787), the banquet is formally opened with an invocation of the "Grand Architect," seven toasts are given, and the lodge is closed with a fraternal kiss. A very curious thing about the French Table Lodges is the cryptic vocabulary used by the members (specimens, *ibid.*, p. 787).

Propaganda pamphlet furnished by the Secretary.

Volstead Volunteer Vigilantes (V. V. V.)

This secret society was founded in New Orleans, in 1923, under the auspices of Federal Prohibition Director D. D. Jackson, of Louisiana. It consists mostly of women who are willing to assist in enforcing the prohibition law. "The order is not confined to any religious sect or class of persons, but open to all." Members are not permitted to conduct raids, and not expected to testify in court unless they wish to do so, but merely to inform the authorities of the operation of an illicit distillery in their neighborhood or the existence of "blind tigers." Those members living along the waterfronts or the roads leading thereto are asked to report the movements of rum trucks.

"Volstead Volunteer Vigilantes," says a New York paper, "will probably spring up in other parts of the country and, perhaps, will become as big a pest as the Ku Klux Klan. Then, when all the wets are worried because any person they meet may be a secret Vigilante, they will get up a secret organization of their own. Gradually, the whole country will belong to one secret organization or another. Considering that we are supposed to be building up a great, representative democracy, it's a pretty mess we may drift into."

St. Louis Post-Dispatch, 15 June, 1923, p. 1.—*Christian Science Monitor*, Boston, Mass., 14 June, 1923, Vol. XV, No. 168, p. 3.—*Indiana Catholic and Record*, Indianapolis, 13 July, 1923, p. 4.

Voluntary Parenthood League

A national organization which is campaigning for the Cummins bill, now before Congress, to change the law so as to permit the dissemination of information how to prevent conception.

Volunteer Prison League

See Volunteers of America.

Volunteers of America

A semi-religious, philanthropic, and social reform organization, founded by Gen. and Mrs. Ballington Booth, in 1896, to supplement the work of the Salvation Army. It has a *Volunteer Prison League,* through which it keeps in touch with thousands of prisoners throughout the country. It also conducts employment bureaus, wood-yards, industrial departments, co-operative stores, women's sewing classes, fresh-air camps, distributing stations for milk, clothing, furniture, etc., and engages in other benevolent activities. The headquarters of the Volunteers are in New York City, where the organization publishes a weekly paper.

New Encyclopedia of Social Reform, p. 1259.

W

Western Bees

While the Order of the Knights of Maccabbees (now simply "THE MACCABEES") went through the throes of its financial readjustment, in 1905, insurgent members organized another society at Grand Island, Neb. They sought a charter under the name of Western Maccabees. The parent society filed a vigorous protest with the Nebraska Insurance Department against the licensing of the seceders. This protest was only partially successful. The rump society was licensed, but the secessionists were compelled to take a different name. The new society was named Western Bees. This society did the Maccabees a vast amount of harm, but it did not accomplish very much on its own account. Never, at any time did it have as many as a thousand members. Early in 1911, under pressure from the Nebraska Insurance Department, it was merged with the Highland Nobles, of Waterloo, Iowa.

Fraternal Monitor, Jan., 1923, Vol. XXXIII, No. 6, p. 13.

Western Bohemian Fraternal Association

This is a mutual beneficiary society for men and women of Bohemian birth or descent, with a Juvenile Department for their young sons and daughters. It was established in 1897, and at the present time has 254 lodges, with 20,616 benefit and 980 social members, in the States of California, Colorado, Idaho, Iowa, Kansas, Michigan, Minnesota, Montana, Nebraska, North Dakota, Oklahoma, Oregon, South Dakota, Wisconsin, and Wyoming. The Juvenile Department has 957 members. The headquarters of the Association are at 307 12th Ave., Cedar Rapids, Ia. (Cfr. BOHEMIAN SECRET AND FRATERNAL SOCITIES.)

Statistics Fraternal Societies, 1923, pp. 179 sq.

Western Knights Protective Association

This society was established at St. Charles, Minn., by members of various fraternal societies, as a straight death benefit organization for white persons between the ages of 18 and 54. The lodges were called "Assemblies" and were governed by a "Supreme Assembly." (*Cyclopedia of Fraternities,* 2nd ed., 1907, p. 194.) The Western Knights do not seem to have survived; at least we have not been able to trace them in 1923.

Western Samaritans Life Association

This is a new fraternal order doing business in Illinois. It was organized in 1922 and has 6 lodges, with 526 benefit members. It admits both men and women. The object for which it was formed is "to fraternally unite all acceptable white persons of good moral character, sound bodily health and engaged in reputable business; to establish subordinate 'Wards' within its jurisdiction; to promote social culture, moral improvement, physical welfare, and extend benevolence among its members; to promote a benefit fund for the purpose of paying death claims and disability benefits by assessments collected from its members." We are assured by its President that this organization "has no secret features." The home office is at 3066 E. 92nd St., Chicago, Ill.

Statistics Fraternal Societies, 1923, p. 181.—Letter from Mr. A. Witt, President, dated Oct. 2, 1923.

Western Star

See Independent Western Star Order.

West Gate Brotherhood

An occult order whose members are "actively engaged in the solution of the esoteric mysteries of the microcosmos" and the "restoration of inner harmony in domestic, social, and national affairs." The "West Gate Philosophy" is explained in *The Oracle,* a magazine published at Bridgton, Maine, by Charles H. Mackay, the founder of what, in the light of its "Royal Law and Covenant," is clearly a religious sect. In signing the "Covenant," the "neophyte" expresses a desire to "become a conscious co-worker in the Divine plans for the establishment of Peace on Earth, Good Will to Men" and "solemnly resolves, agrees and determines" to "prayerfully believe" everything that comes to him "as a portion of [his] initiation into the higher life"; that he will raise his life "into the Divine harmony," where he "may stand a conscious co-worker in Creative Designs." The founder of the Brotherhood, on his part, promises the candidate "to render such service as you may ask and need, to assist you faithfully to exemplify the great principles of our Order, . . . ever desirous that you keep this point well in mind, namely: I, too, am a laborer in the Master's Vineyard; my efforts to aid you are pleadings and labors in my own behalf; we are upon the same Path, working for the same Ultimate." In *A West Gate Catechism,* the candidate is encouraged "to live in the present as best he may, and be no longer bound by any man's opinion concerning 'sin.' " (p. 56). In the *West Gate Philosophy,* Book I, Mr. Mackay defines his teaching as "a new system of occult training," designed to "raise [human] life into the Divine Relationship" (p. 7.) What this relationship is, is explained on pp. 9 sqq. as follows: "The Man-Celestial is the consummation of all that has been; embraces all; governs all and is no longer subject to the limitations of earth environment, but is a direct co-worker with God. He is the Ultimate, the *Finale* of earthly beings. . . . He has attained the true Adeptship, and among the least of his powers is the ability to perform 'miracles,' create wealth, and secure prosperity to himself and associates. . . ." It follows from the same book (pp. 27 sqq.) that Mr. Mackay is a believer in the theory of reincarnation. He informed us by letter, under date of May 29, 1923, that the West Gate Brotherhood has 500 enrolled members and "there is nothing secret connected with it."

The west gate is a Masonic symbol. "In the system of Freemasonry," says Mackey, "the Temple of Solomon is represented as having a gate on the east, west, and south sides, but none on the north. In reference to the historical Temple of Jerusalem, such a representation is wholly incorrect. In the walls of the building itself there were no places of entrance except the door of the porch, which gave admission to the house. But in the surrounding courts there were gates at every point of the compass. The Masonic idea of the Temple is, however, entirely symbolic. The Temple is to the speculative Mason only a symbol, not an historical building, and the gates are imaginary and symbolic also. They are, in the first place, symbols of the progress of the sun in his daily course, rising in the east, culminating to the meridian in the south, and setting in the west.

They are also, in the allegory of life, which it is the object of the third degree to illustrate, symbols of the three stages of youth, manhood, and old age, or, more properly, of birth, life, and death."

The Royal Law and Covenant of the West Gate Brotherhood, an undated leaflet kindly furnished by the Founder.—*West Gate Philosophy,* Book I, Boston, 1900.—*The Oracle, Exponent of West Gate Philosophy,* Vol. IV (Sept., 1898), No. 3; Vol. IV (Feb., 1899), No. 8; Vol. V (Aug., 1899), No. 2.—Vol. XI (Aug., 1905), No. 2.—*A West Gate Catechism, s. l. et a.*—The quotation from Mackey is in the *Encyclopedia of Freemasonry,* p. 303.

Whitecaps

A secret political organization in New Mexico, also known as Knights of Labor, described in a communication to the N. Y. *Sun* (4 Nov., 1896), as containing the worst elements of the Democratic party and "ignorant Mexican Indians," banded together for the purpose of resisting the encroachments of the Republicans, who had formed mutual protection leagues in that part of the country. The latter, known as "Button Gangs," seem to have been made up of equally bad characters, for we are told that murder was "a recognized political method" with them, a "mere campaign trick," and that "assassins have been rewarded with office for their services." Fortunately, all these organizations are now extinct. The name Whitecaps was given also to detached and unorganized bands of "regulators" in other States, in the South, Middle West, and even in New England. These bands, like the present-day Ku Kluxers, undertook to regulate the morals and habits of their neighbors, whipped, tarred and feathered them, and even worse. In the mountain districts of Georgia and other States, the chief activity of the Whitecaps was to intimidate or drive away witnesses against illicit whiskey distillers. Occasionally they defied the courts, and maintained a reign of terror for years.

Cyclopedia of Fraternities, 2nd ed., pp. 422, 426.

White Circle Club

This organization was founded at Columbus, O., "to work for the betterment and enlargement of the Sunday Schools by developing character through athletic contests and by making Sunday School attendance a condition of membership," and "to maintain a high standard of honesty, courtesy, and manliness in spiritual helpfulness and athletic sport." The club is conducted under the auspices of Mr. Monte Beaver, Physical Director of the Central Y. M. C. A.

White Fraternity

See TEMPLE OF FRATERNITY.

White Masonry

A title taken from the French (*Maçonnerie blanche*) and sometimes given to female or ADOPTIVE MASONRY.

White Rabbits

See SUPREME ORDER OF WHITE RABBITS.

White Rats of America

This national organization of vaudeville actors and actresses was founded in 1900 at New York for the mutual benefit of its members. Concerning the title, it is said that George Fuller Golden, one of the founders, at the first meeting, made some reference to the "Water Rats of London," telling how they had come to his rescue once, when he was in hard straits in the British capital. It was explained that the word "rats," when spelled backward, spells "star." This reasoning seemed to impress his hearers, especially when it was explained that the "Water Rats of London," which is a society of music hall artists, began its existence under nearly similar conditions as the "White Rats." This story decided the adoption of the title, with the exception that the word "water" was dropped and in its place the word "white" substituted, which, tradition says, was out of respect to the snow white hair of Mark Murphy, one of the founders.

N. Y. *Sun,* 1 Aug., 1915.

White Shrine of Jerusalem

See ORDER OF THE WHITE SHRINE OF JERUSALEM.

Wide Awakes

See TEMPLARS OF THE AMERICAN STAR, FREE AND ACCEPTED AMERICANS.

Witches of Salem

See MYSTERIOUS ORDER OF THE WITCHES OF SALEM.

Woman's Benefit Association of the Maccabees

This mutual benefit society for women is the female auxiliary of the MACCABEES. It was organized in consequence of a schism in the LADIES OF THE MACCABEES OF THE WORLD, in 1892, by Miss Bina M. West, of whom E. J. Dunn published a biographical sketch in the *Fraternal Monitor* for Jan., 1921 (Vol. XXXI, No. 6, pp. 16–18). The name was changed to its present form in 1915. The Association prides itself on being "the largest fraternal benefit society for women in the world" and conducts health centres, girls' clubs, summer camps for girls, "junior rose courts" (with a *ritual* of their own), and "cradle rolls" for infants in various parts of the country. The "cradle roll department," we read in the *Fraternal Monitor* (XXXII, 7, 11), "is another link in the fraternal circle of the Woman's Benefit Association of the Maccabees. Babies are enrolled, and when they reach the first birthday they may become members of the junior department."

The Woman's Benefit Association is established in all the States of the Union (except Massachusetts and S. Carolina[1]) and in Canada, and has 2,643 lodges, with a benefit membership of 236,333 and a social membership of 14,841; the Juvenile Department has 18,885 members. The society owns and operates its own headquarters at Port Huron, Mich. It has a lodge system and a *ritual*.

The relations between the W. B. A. and the MACCABEES is cordial. Miss West says in her 1923 report: "No report is complete without reference to The Maccabees, and an expression of good will and confidence toward the supreme officers and great camp officers and members, whose interest and coöperation we have had for so many years. We have always worked together with the greatest harmony and as time brings changes in their official ranks and in ours, we would be ungrateful indeed if we did not review the cordial relations of the past and express our interest in their future and our confidence in their loyalty and good will toward our Association. We know that Supreme Commander D. P. Markey and many of the officers who have served longest with him have a pride in our success and have so expressed themselves on many occasions. Whatever changes the vicissitudes of time may bring, we will always hold in grateful appreciation the memories of the past and the good advice and helpful service which that society gave to ours in its early years of struggle and of trial, and are still giving as occasion arises, and I wish personally to thank Mr. Markey and his associate officers for the courtesies extended these many years." (*The Ladies' Review,* Aug., 1923, Vol. XXIX, No. 5, p. 100.)

---

[1] The reason why the W. B. A. has not been able to obtain licenses to do business in these two States was given thus by Supreme Commander West in her report for 1923: "These States have provisions in their laws stating that no societies may do business in these States that do not provide contributions 'sufficient to meet the mortuary obligations contracted, when valued on the basis of the National Fraternal Congress Table of Mortality as adopted by the National Fraternal Congress, August 23, 1899.' Our inadequate Class B prevents our being able to overcome these conditions. When this is corrected, the Association will be in a position to apply for and receive a license in these States." (*The Ladies' Review*, Aug., 1923, Vol. XXIX, No. 5, p. 95.)

At the Supreme Review (National Convention of the W. B. A.), in 1919, a resolution, challenging The Maccabees to a membership contest to run through the three-year term, was adopted. The challenge was accepted and the contest extended from January 1, 1920, to January 1, 1923. Under the terms of the contest each W. B. A. state leader formally challenged each state leader of The Maccabees, terms to be arranged by them. Then each W. B. A. review or reviews challenged the local tent or tents and appointed committees to decide on terms and duration of their contest. The contest resulted in a victory for the W. B. A. The record of new members secured during the contest is as follows:

	W. B. A.	The Maccabees
1920	33,395	23,032
1921	31,833	18,507
1922	28,532	16,584
Membership of The Maccabees, December 31, 1922		258,759
Membership of the Woman's Benefit Association, December 31, 1922		251,174

Under the terms of the contest The Maccabees presented the Woman's Benefit Association with a bronze plaque with an appropriate inscription, which was placed in the Home Office.

The W. B. A. has its own printing plant at Port Huron, Mich., where it publishes its official organ, *The Ladies' Review.*

Fraternal Monitor, Apr., 1923, Vol. XXXIII, No. 9, p. 25; Jan., 1922, Vol. XXXII, No. 7, p. 11; June, 1922, Vol. XXXII, No. 11, pp. 15 sqq.—*Letter* from Miss Frances D. Partridge, Supreme Record Keeper, dated 10 Aug., 1923.—Facts About the *Woman's Benefit Association* and other propaganda literature kindly furnished by Miss Partridge.—*The Ladies' Review,* Aug., 1923, Vol. XXIX, No. 5.

Woman's Christian Temperance Union

This organization, founded in 1874, at Cleveland, O., is the lineal descendant of the Woman's Temperance Crusade of 1873-1874. Its principal aims are: "The protection of the home, the abolition of the liquor traffic, and the triumph of Christ's golden rule in custom and in law." Men are admitted, but only as honorary members. The national motto is: "For God and Home and Native Land." The watchwords are: "Agitate, Educate, Organize." The lines of work are: (1) organizatory, (2) preventive, (3) educational, (4) evangelistic, (5) social, and (6) legal. Miss Frances E. Willard, who was president and the guiding spirit of the W. C. T. U. from 1878 to 1898, originated the so-called "Do Everything Policy" and often stated her platform in these words: "No sectarianism in religion, no sectarianism in politics, no sex in citizenship." The Union publishes two papers: *The Union Signal,* its official organ, and *The Crusader Monthly* for young people.

New Encyclopedia of Social Reform, pp. 1287 sq.

Woman's Relief Corps

This is the female auxiliary to the GRAND ARMY OF THE REPUBLIC. It has a membership of 225,000.

Statistics Fraternal Societies, 1923, p. 235.

Women of the Ku Klux Klan

This is one of several female auxiliaries of the K. K. K. It was chartered June 8, 1923, after the split between the Simmons and Evans factions (see KNIGHTS OF THE KU KLUX KLAN) and officially recognized by the latter faction as against the KAMELIA, which remained faithful to "Emperor" Simmons. The objects of the Women of the K. K. K. are stated as follows in an advertisement inserted by the organization in the *Fellowship Forum,* 4 Aug., 1923: "White Supremacy; Better schools and more efficient education; The separation of church and state; Restricted foreign immigration; The Protestant Christian Religion; Elimination of juvenile delinquency; Americanism." The headquarters of the organization are in the A. O. U. W. Building at Little Rock, Ark.

According to the (Masonic) *Fellowship Forum* (7 July, 1923, Vol. III, No. 3, p. 6), "several organizations of Protestant women already have announced their desire to join with the Women of the Ku Klux Klan. Among the most prominent that have applied for admittance to the Klan are the Ladies of the

Invisible Empire, Puritan Daughters of America, Ladies of the Golden Mask, American Women, and Ladies of the Golden Den." The membership is said to be over 200,000. Mrs. Lulu A. Markwell is the National Commander.

St. Louis Post-Dispatch, 9 June, 1923, p. 3.—*Fellowship Forum,* 9 June, 1923, Vol. II, No. 51, p. 1; 4 Aug., 1923, Vol. III, No. 7, p. 5; 1 Dec., 1923, Vol. III, No. 24, p. 6.

Women of Woodcraft

A female auxiliary of the WOODMEN OF THE WORLD. Headquarters at Portland, Ore. (See NEIGHBORS OF WOODCRAFT.)

Christian Cynosure, Sept., 1916, Vol. XLIX, No. 5, p. 142.

Women's Historical Society

This harmless name conceals the female auxiliary of the AMERICAN PROTECTIVE ASSOCIATION (A. P. A.).

Women's Overseas Service League

This is an organization of women who volunteered for duty in France during the World War under the Young Men's Christian Association, the Young Women's Christian Association, Red Cross, Salvation Army, Jewish Welfare, and other auspices. These women, army nurses, "Y" girls, canteen workers, signal corps girls, Salvation Army lassies, librarians and entertainers, who wore the uniform in France, and served behind the lines, in the trenches, or in the submarine zone, have never forgotten their former "buddies." Their object is "to carry on 'over here' the work begun 'over there.'" Their service includes visiting soldiers in the hospitals, supplying disabled men with flowers, books and phonograph records, and arranging occasional entertainments for them. The rehabilitation of the vocationally trained former service man was the most important subject discussed at the 1923 convention of this League, held in Chicago. One of the "features" of this gathering was a "memorial service" held at the Fourth Presbyterian Church.

Christian Science Monitor, Boston, Mass., 14 June, 1923, Vol. XV, No. 168, p. 3; 16 June, 1923, Vol. XV, No. 170, p. 3.

Woodchoppers' Association

This social beneficiary organization, established at Philadelphia, Pa., in 1890 is an inner circle of the FORESTERS OF AMER-

ICA, and admits no outsiders to membership. The branches are known as "Cabins," and while the organization as such pays no sick or death benefits, each "Cabin" has the privilege of doing so if it chooses.

Cyclopedia of Fraternities, 2nd ed., p. 289.

Woodmen of the World

There are two divisions of Woodmen, each independent of the other, the MODERN WOODMEN OF AMERICA and the Woodmen of the World. Joseph Cullen Root of Lyons, Ia., a 32° Freemason, Odd Fellow, and K. of P., was active in the foundation of both of them (cfr. *Christian Cynosure,* Vol. XLVII, No. 10, p. 299), and is responsible for the system introduced into each. They have their sovereign camps, head camps, and subordinate camps (lodges). They have the same odd emblems, the axe, the beetle, and the wedge. Neither admits Negroes or women. Each has an auxiliary which admits females to membership; the ROYAL NEIGHBORS corresponds to the Modern Woodmen of America, and the WOODMEN'S CIRCLES, organized in "Groves" under the jurisdiction of the "Supreme Forest," corresponds to the Woodmen of the World. Nevertheless, the jurisdiction of the Modern Woodmen of America, which lies mainly over the central States, is distinct from that of the Woodmen of the World, which lies over the Pacific slope. And they did not originate at the same time or place. The Modern Woodmen of America began in 1883 at Lyons, Ia.; the Woodmen of the World, in 1890, at Omaha, Neb. They have pass-words, signs, obligations, and grips. (See the statement by a former member in the *Chr. Cynosure,* Vol. XLVII, No. 10, Feb. 1915, pp. 298 sq.) They also have a ritual and a great deal of the jargon which characterizes Freemasonry; symbols which do not mean what men commonly take them to mean, mystical language with a hint of the society's religious sufficiency, bland bombast and mawkishness are leading features of both. In the supply catalogues of paraphernalia dealers are listed the implements that Woodmen use in their so-called side degrees. (Cfr. *Christian Cynosure,* Vol. XLIX, No. 5, p. 142.)

The Order is composed of the Sovereign Camp (Omaha, Neb.), the Pacific Jurisdiction (Denver, Colo.),[1] the Canadian

---

[1] In 1920, a suit of equity was brought by the Woodmen of the World, of Denver, to enjoin the Sovereign Camp Woodmen of the World, of Omaha,

Jurisdiction, the Woodmen Circle (the woman's auxiliary of the "Sovereign Jurisdiction," with 134,657 male and female members), the Women of Woodcraft (the woman's auxiliary of the "Pacific Jurisdiction"), and the Boys of Woodcraft. This last division is made up of boys from ten to eighteen years of age, and is a prolific feeder to the Order.

At a certain stage in the *initiation* a human skull is placed in the hands of the hoodwinked candidate. This is to add force to the obligations which are imposed. In the process of initiation three *oaths* are imposed. The first oath is taken by the candidate with the skull in his hands. The second is taken at the *altar*. The hoodwink is then removed, and after further ceremonies, the next degree is taken. Later the third oath is administered, in which the candidate calls upon God and grasps one end of a pair of bones from the leg of a dead man, the other end being held by the "Past Consul Commander." The candidate is then tested by a ceremony which is a ridiculous mockery of the thirty-seventh chapter of Genesis. The "final" charge is given at the

---

Neb., from doing business under its corporate name and using the symbol "W. O. W." in Colorado. The defendant was incorporated in Nebraska in 1890; in 1891 certain agents of the defendant came into Colorado and incorporated the "Head Camp, Pacific Jurisdiction, Woodmen of the World," to operate in Colorado and eight other Western States. To some extent and in some respects this later corporation was a subsidiary of defendant; the two societies maintained contractual relations, the important features of which were: The paying to the parent organization of certain dues on the basis of a per capita tax or for the use of a ritual; the other important feature had to do with territory of operations, and is thus expressed in the written contract of 1897: "The Sovereign Camp (the defendant) shall never organize nor have any subordinate camp or camps within the territory of the Pacific Jurisdiction (the plantiff). The Pacific Jurisdiction shall ever be limited in its operation to the nine States now compromising its territory, except with consent of Sovereign Camp, the same may be extended." Upon this basis the two societies proceeded in their respective fields of operation until 1916. Neither of them was in any manner financially dependent upon the other; the relationship was fraternal rather than commercial; each operated quite independently. "In August, 1916, the plaintiff effected a legal change of its name to that of 'Woodmen of the World' and withdrew from any connection with or allegiance to defendant. Thenceforth plaintiff continued its business in Colorado and the eight Western States entirely independent of defendant and as a separate society. It at the same time gave notice to defendant of such action and ceased performing any conditions or requirements of the contract. But plaintiff did not attempt to do business in any of the territory occupied by defendant. These proceedings on the part of plaintiff were, in no formal way, at least, objected to by defendant. The altered situation remained until April, 1920, when the defendant obtained from the Insurance Commissioner of Colorado a license to do business in that State; the plaintiff lodged a formal protest with the Commissioner, but the protest availed nothing, and thereupon suit was lodge-room grave. The ceremony is concluded with the conferring of the *"secret work."* After an ode is sung, every member goes to the altar and grasps the helve of the imbedded ax, a penal sign to keep silent concerning the transactions of the camp.

Of the three oaths the first is called "a solemn pledge," "a pledge of honor," while the second and third are called "solemn and binding obligations," "promised before God and these witnesses." Mr. Holt says that the oaths are not harmless jokes, but serious realities of such force that they are given preference above all other oaths, and are allowed to interfere with civil processes of law.

To show how some of these secret orders seize upon every means of propaganda, we quote the following item from the *Fraternal Monitor,* March, 1923, Vol. XXXIII, No. 8, p. 14: "The Sovereign Camp Woodmen of the World has seized its opportunity and in February, [radio] Station W-O-A-W at Omaha, Neb., was set going. It is on the roof of the great W. O. W. building, is financed and operated by the Society, and is one of the most powerful in the country. The initial expenditure was $25,000." The first programme was broadcast by the Woodmen radio station on the evening of April 2nd, 1923.

brought." The plaintiff relied upon two propositions. The court defined them as follows: "First, that the issuance of a license to defendant was in violation of Chapter 139, Session Laws of Colorado, 1911. (This statute is known to fraternalists as the 'Mobile Law' and has been enacted in many States of the United States.) Second, that to permit defendant to do business in Colorado, under its name, would result in unfair competition." The section of the statute referred to read: "The proposed corporate name of the society, which shall not so closely resemble the name of any society or insurance company already transacting business in this State as to mislead the public or lead to confusion." Discussing this, the court said: "The purpose to prevent and avoid confusion in corporate names of all corporations has long been the declared policy of Colorado laws. . . . Whilst this State welcomes foreign corporations in furtherance of the expansion of business, it surely does not accord to them privileges which would result in placing domestic corporations at a distinct disadvantage." The second proposition was perhaps the primary question in the case, said Judge Morley. "It may be stated thus: Would an ordinary person, using ordinary care, wishing to join the 'Woodmen of the World,' be misled into joining the 'Sovereign Camp of the Woodmen of the World'?" This proposition was discussed at great length in the opinion. A number of decisions were quoted. The court then said: "To the mind of the court, a mere glance at or momentary contemplation of the title of the defendant, 'Sovereign Camp of the Woodmen of the World,' creates a first and leaves a last impression that the society intended to be by it brought to the attention of a prospective applicant is or may be the governing or controlling body of the 'Woodmen of the World'; that the plaintiff, 'Woodmen of the World,' is a branch of the defendant, and that, unless explicitly explained to the contrary, a member

Station WOAW has since become popular throughout the United States on account of its musical programmes. (Cfr. *Fraternal Monitor,* May, 1923, Vol. XXXIII, No. 10, p. 19.)

The total membership of the Woodmen of the World, according to the World Almanac for 1923, was 542,000.

Much valuable information concerning this Order, "the richest and second largest fraternal beneficiary society in America," and its vicissitudes is contained in the biography of W. A. Fraser, "Sovereign Commander," by Mr. E. J. Dunn, in the *Fraternal Monitor,* May, 1922, Vol. XXXII, No. 10, pp. 20–27. From this source we gather that Mr. Fraser "is a 32nd Degree Scottish Rite Mason. He is also a Shriner. He is a Past Grand Lodge Representative and a Chancellor Commander of the Knights of Pythias. For many years he was an active member of the Dramatic Order of the Knights of Khorrasan, having served on the Board of Supreme Trustees. He belongs to quite a number of fraternal beneficiary societies."

It is a pleasure to record that the Woodmen of the World,

---

of defendant would have the right of fellowship with the plaintiff or any organization founded on Woodcraft anywhere within its jurisdiction; and, on the other hand, an ordinary man, exercising ordinary care, might easily and naturally conclude from the name of defendant that it was a camp—sovereign camp—of the 'Woodmen of the World,' the plaintiff. Easy opportunity would be afforded for misconception and confusion as to the identity of the organizations; a false impression of connection between them is conveyed; the public would be easily deceived. The prefixed words 'Sovereign Camp of the' to the name 'Woodmen of the World' in defendant's application blanks, the body of which reads, 'I hereby make application to become a member of ....Camp No.........,WOODMEN OF THE WORLD' (in display type), especially when accompanied by the symbol 'W. O. W.' prominently displayed at the upper left hand corner of the application blank; the same prominent appearance of the words, 'Woodmen of the World,' and the comparatively obscure display of the words 'Sovereign Camp' and 'Sovereign Camp of the' in the advertisements; and the use of the phrase 'Woodmen of the World' as the name of the defendant in records and literature used for advertising purposes and generally in its printed propaganda, are not convincing either that the intent is innocent or that the result will be innocuous. The use in Colorado of the words 'Sovereign Woodcraft,' though claimed to be a plain distinguishment between plaintiff and defendant societies, might as easily be converted into a mere disguise and mislead and confuse the applicant into joining the society not intended. Plaintiff has used the name 'Woodmen of the World' in Colorado for nearly four years with the knowledge and acquiescence of the defendant during all that time and before defendant assumed to use a practically similar name in competition in Colorado, and plaintiff has a clear right to the use of the name as against defendant in this State. While its subsequent use by defendant in competing territory with knowledge of plaintiff's right is presumed by law to be fraudulent, it is held that even the innocent or accidental use of such a name, capable of exclusive appropriation, will be enjoined. The name of defendant is substantially the same and

Denver, Colo., jurisdiction, expressly forbids the use of so-called "side degrees." Its official paper, *The Pacific Woodman,* says: "The initiatory work of our Order is intended to be impressive and dignified. There is no place in it for levity, horse-play or practical jokes. Indeed, the so-called 'side degrees' are expressly forbidden. All of this is familiar knowledge with our members, yet, every now and then the 'boy spirit'—a mighty good spirit, by the way, at proper times and in proper places—asserts itself and influences some to play a prank upon a candidate and have 'a little fun' at his expense. Perhaps a very large majority of initiates who are subjected to this sort of business accept it with a forced smile and 'make the best of it'; but it is doubtful if any one was ever made a better member because of it. On the other hand, there have been many excellent men—a little too sensitive, or a little too dignified, perhaps, but excellent, just the same—who after being made victims of this practice, have left the gathering and never afterwards shown the slightest interest in the organization." This comment is followed by a discussion of legal liability for injuries inflicted upon candidates. (See *Fraternal Monitor,* Vol. XXXII, No. 11, p. 14.)

Catholic Universe, Cleveland, O., Vol. 42, No. 23.—*Christian Cynosure,* Vol. XLIX, No. 5. Sept., 1916, p. 142; Vol. L, No. 4, Aug., 1917, pp. 104 sqq.—Benjamin M. Holt, *The Case Against the Lodge, With Special Reference to the Woodmen of the World,* published by the Concordia Publ. House, St. Louis, Mo., 1917. (The author was for many years a lodge member, but resigned in due form on account of scruples of conscience. His book shows, almost exclusively from utterances of prominent Woodmen, official publications, catalogues of supply houses, and other sources, what the Woodmen teach and do, and points out wherein their teachings and practises conflict with Christian principles.) —*Cyclopedia of Fraternities,* 2nd ed., pp. 194-196.—*Statistics Fraternal Societies,* 1923, pp. 184 sqq.—*Fraternal Monitor.* Apr., 1923, Vol.

must be regarded as a colorable imitation of that of plaintiff. It is well established by proof that the distinguishing words in the names of both societies are 'Woodmen of the World.' Considering the character and purposes of the two organizations, the names are, in legal contemplation, substantially the same. It is also in evidence that the defendant operates under the predominant name of 'Woodmen of the World,'" The court also said that it could see no reason "why defendant cannot operate in this State (Colorado) under some eligible name or through a subordinate organization whose name is not in conflict with the statute." Findings were for the plaintiff. The defendant was "permanently enjoined from doing business under the name 'Sovereign Camp of the Woodmen of the World' and from in any manner using the symbol 'W. O. W.' in the State of Colorado." (See *Fraternal Monitor,* Feb. 1, 1921, Vol. XXXI, No. 7, pp. 11 sq.)

XXXIII, No. 9, p. 10; May, 1922, Vol. XXXII, No. 10, pp. 20-27; June, 1923, Vol. XXXII, No. 11, p. 14.

Woodmen Circle

See WOODMEN OF THE WORLD.

Workmen's Benefit Association

A fraternal beneficiary society, founded at Boston, Mass., in 1893, to provide additional insurance for members of the ANCIENT ORDER OF UNITED WORKMEN, who alone are eligible.

Cyclopedia of Fraternities, 2nd ed., p. 196.

Workmen's Circle

A fraternal beneficiary society for working men and women, organized in 1900, and chartered under the laws of the State of New York. In 1917 the Circle adopted N. F. C. rates, which took effect for old and new members on January 1, 1918. It now has 678 lodges, with a benefit membership of 81,000. The W. C. pays the following benefits: $8 per week sick benefit for fifteen weeks in the year, (a good many of the branches pay from $3.00 to $5.00 additional sick benefit per week); $200 consumption benefit or nine months sanatorium in addition to the regular sick benefit; death insurance certificates from $100 to $1,000. Members suffering from tuberculosis are entitled to a free treatment of nine months at the Order's sanatorium, at Liberty, N. Y. The home office is at 175 E. Broadway, New York.

Statistics Fraternal Societies, 1923, pp. 188 sq.—*Fraternal Monitor,* April, 1920, Vol. XXX, No. 9, p. 9; Apr., 1923, Vol. XXXIII, No. 9, p. 18; Apr., 1921, Vol. XXXI, No. 9, p. 17; Aug., 1923, Vol. XXXIV, No. 1, p. 26.

Workmen's Sick and Death Benefit Fund

A fraternal beneficiary order, established in 1884. It has 384 lodges, with a benefit membership of 53,139. Supreme Office, 9 Seventh St., New York City.

Statistics Fraternal Societies, 1923, pp. 189 sq.

World Mutual Benefit Association

A stock company which makes a specialty of insuring members of the fraternal secret ORDER OF THE WORLD, which does not insure its own members.

Cyclopedia of Fraternities, 2nd ed., p. 196.

Y

Yellow Dogs

See Improved Order of Yellow Dogs; also Order of Yellow Dogs.

Yeomen

See Brotherhood of American Yeomen.

York Rite

See Freemasonry.

Young Judaea

See Zionist Organization of America.

Young Men's Christian Association (Y. M. C. A.)

1. *Historical Sketch.*—This is an international, interdenominational Protestant lay organization, whose members, according to one of its leading representatives in the *Cyclopedia Americana* (*s. v.*), "are united together for the purpose of ministering to the spiritual, intellectual, social and physical needs of young men." All young men are eligible, but "only active members, who must be in communion with a Protestant evangelical church, can vote or hold office." The Association was founded in England, in 1844, and transplanted to the U. S., in 1851, via Montreal. Its first American branch was established at Boston, Mass., whence the Association gradually made its way through the whole country. Its chief work is religious, the system having four features: "(1) Religious meetings for men, chiefly evangelistic; (2) personal work for individuals, which seeks through individual interviews to win young men into the Christian life; (3) Bible study, which seeks to organize young men into Bible classes and Bible departments for their religious education; (4) missions, which is an effort to interest young men in the study and support of the work of the associations in non-Christian lands" (*ibid.*).

2. *Present Status.*—The present status of the Y. M. C. A. may be seen from the following data culled from the *World Almanac* for 1923: General offices, 347 Madison Avenue, New York City. The International Committee, incorporated April 16, 1883, is now composed of an authorized membership of 200 representative business men scattered throughout North America. It is the agent of the International Convention of Young Men's Christian Associations, charged with encouraging, promoting and supervising Christian welfare work among men and boys.

The International Committee in its organization includes the Home Division with five regions and eleven departments, a Foreign Division, and work among soldiers in warring countries.

Forty-two State Committees and the National Council of Canada, co-operating with both the local and international work, maintain close relations with the local associations in the States and Provinces of North America. These State organizations have 196 secretaries, $1,319,000 of association property, and promote the State-wide interests of the movement.

Under the combined co-operative interests of the General Agencies of Supervision there are (Sept. 1, 1922) 1,978 local associations and specific organizations; 5,464 employed officers; 95,795 committeemen, directors and volunteer leaders; 883,169 members, of whom 228,860 are boys.[1] The net property of the movement including State work and international, is $150,400,000; total contributions from friends toward the operating expenditures of the movement, $11,551,100, and total operating expenditures of the movement, $47,682,400. These figures do not include any war work data. The service of the Association to men and boys includes a great variety of activities, among the more important of which are 69,892 socials and entertainments; 67,922 more or less permanent positions found for men; over 56,000 beds in Y dormitories used by men over 15,000,000 times during the year; 68,556 men and boys in Y summer camps; 1,679 industrial plants served physically, educationally, and otherwise, 14,000 foreign-born men taught to speak and write English, and 13,000 trained in citizenship, 110,639 in regular standard educational classes; 303,434 men and boys in regular gymnasium classes; 201,182 enrolled in the regular Bible study classes; over

---

[1] According to the *Fellowship Forum* of 25 Aug., 1923 (Vol. III, No. 10, p. 6), membership in the Young Men's Christian Association in the U. S. and Canada increased 20,000 in the past year (1922–23) and passed the 900,000 mark. Sixty-four new buildings, to cost $15,000,000, are being constructed

8,000,000 attending definite religious meetings; 37,131 decisions for the Christian life, and 11,664 united with the church of their choice.

The foreign work of the North American associations includes work in 21 different countries, where, at the expense of the North American associations, secretaries from North America are allocated to aid in the development of both the national work of a country like China, as well as in the local associations of such country. In this foreign work there are 357 different associations with 767 employed officers, 214 of whom are from America and the rest native; 15,905 members with correspondingly large social, physical, educational and religious activities.

3. *Catholic Attitude towards the Y. M. C. A.*—After nearly a year's careful study of the Young Men's Christian Association and its relation to the Catholic membership, Father Edward F. Garesché, S.J., in 1915, summed up the results of his investigations in the November number of *The Queen's Work* (St. Louis, Mo.), of which magazine he was the editor. They were briefly as follows: Out of the total membership of 625,000 some 150,000 are Catholics. Officially, the Y. M. C. A. almost completely ignores the claims of the Catholic Church to the name of Christian, and her achievements as a Christian denomination. Catholics are excluded from "active" membership, not because they are not Protestants, but because they are not counted as Christians. The majority of the Catholic young men who enter the Y. M. C. A. have already practically relinquished their allegiance to the Catholic Church. From the Catholic standpoint there are two great objections to the Y. M. C. A.: It promotes indifferentism among its Catholic members, and, by gathering in so many Catholic young men, keeps them away from the influence of their pastors and of Catholic organizations.

A short time before, the Rt. Rev. T. Corbett, D.D., Bishop of Crookston, Minn., had written: "The Y. M. C. A. is a Protestant organization, in which Catholics are only admitted as associate members. They have no voice in the management of its affairs and are not eligible to office. Catholics are only tolerated, but their money is welcome. The Y. M. C. A. is essentially a Protestant institution, with the secret purpose of proselytizing. Its anti-Catholic spirit appears now and then in the lectures, bubbling over with calumnies and lies, delivered in its halls and under its auspices. Catholic young men should not suffer themselves, therefore, to be duped by an organization, for the sake of bodily advantages, a position or social standing. Catholics possess the precious heritage of the Faith of nearly twenty centuries. They belong to the grandest organization the world ever witnessed. How far then is it beneath the dignity of a Catholic to forget the tradition of his Church, to disregard the precious jewel of Faith, unflinchingly held by the blood of his forefathers, amidst the worst of persecutions, and to trample under foot all sense of honor by becoming a secondary member of that Protestant organization called the Y. M. C. A. No young man with honest Catholic blood flowing in his veins, will suffer the indignity of becoming an inferior member of any organization. The Church cannot compromise with error. Catholicity is essentially intolerant as truth is intolerant. The bearer of God's message to mankind, she cannot accommodate herself to the changing modes of human thought to please a fickle and corrupt world. Her mission is to correct error, when at variance with the doctrine of Christ. Let Catholic young men, therefore, cease to join an organization which will eventually rob them of their faith, the noblest Christian heritage. No Catholic, to my knowledge, ever became a permanent member of the Y. M. C. A., without growing lukewarm in his faith and finally descending so low as to abandon the only and true Church of his forefathers. Catholics who join that organization soon imagine that one religion is as good as another and that the Y. M. C. A. is the best of all."

4. *Condemnation by the Holy Office.*—In November, 1920, a circular letter from the Holy Office to the bishops formally warned them against the Y. M. C. A. and other similar associations in the following terms: "Considering that these associations are supported by the good will, the resources and active cooperation of highly influential persons, and that they render efficient service in various lines of beneficence, it is not surprising that they deceive inexperienced minds who fail to detect their inward nature and purpose. But their true character can no longer be a matter of doubt for any one who is well informed; their aims, hitherto but gradually revealed, are now openly declared in pamphlets, newspapers, and periodicals which serve as their means of publicity. Under the pretext of enlightening youthful minds, they turn them away from the teaching authority of the Church, the divinely established beacon of truth, and persuade them to seek in the depths of their own consciousness, and hence within the narrow range of human reason, the light which is to guide

them. It is chiefly young men and young women who are drawn into such snares. They above all others need help and direction in order to learn Christian truth and preserve the faith handed down from their forefathers. Instead they fall into the hands of those by whom they are robbed of their great inheritance and gradually led away until they hesitate between opposing opinions, then come to doubt about everything, and finally content themselves with a vague indefinite form of religion, which is altogether different from the religion preached by Jesus Christ."

The condemnation of these associations by the Holy Office does not disapprove their welfare and humanitarian work. It is a condemnation of their attempts to undermine the Catholic faith, for, as the Roman document states, "while displaying sincere love for youth, they corrupt their faith while pretending to purify it, teaching a conception of life above all churches and outside every religious confession." No Catholic can take part in the activities of these organizations and hope to remain strong in his faith. Environment will soon assert itself. It was in the reconstruction work after the War that the Y. M. C. A. showed the true spirit that animated it. During the war, religious bias was less in evidence because of the many other outlets for the activities of the different organizations doing humanitarian work. After the war, the Y. M. C. A. started a campaign of religious "reform," as its leaders called it, in the "benighted" Catholic countries of Europe, to "refine and purify the religion practiced by the people of these countries, and to show to young minds the way to more light out of the darkness in which the old Catholic faith had enveloped them." They made use of the benefits that they offered the youth of these countries as channels of propaganda, substituting a "higher religion" for the old faith. By teaching an easy sensuous morality of well-groomed manners, well-informed intellect, and respectable enjoyment, instead of self-denial, humility, and obedience to the precepts of Christ and the Church established by Him, the young may be weaned from the faith of their fathers. The outcome of the religious or moral teaching of the Y. M. C. A. is utilitarianism, materialism, and rationalism, decked with the garments of Christ. Similar means of proselytizing are used by these organizations in this country. Catholics join them and take part in their activities at a great risk to their faith. They are just as Protestant as any Catholic organization is Catholic. Humanitarian work is only a means to an end with them, and the sooner this is realized by our Catholic people, the better. All are urged by the Sacred Congregation "to exert the utmost zeal in preserving Catholic youth from the contagion spread abroad by these organizations, whose very benefactions, extended in Christ's name, endanger the Christian's most priceless possession, the grace of Christ." Every Catholic should take these words of the Holy Office to heart. The Church regards it as her bounden duty to defend the faith from any movement that threatens its integrity. The Holy Office, in the exercise of its function of watching over the purity of faith and morals, bids all concerned, clergy and parents, to safeguard the young from the danger with which in their ignorance they are threatened.

Cyclopedia Americana, s. v. "Young Men's Christian Association." —*World Almanac* for 1923, p. 400.—*New Encyclopedia of Social Reform,* p. 1312.—*The Queen's Work,* St. Louis, Mo., Nov., 1915.—Bishop Corbett's letter in the *Fortnightly Review,* St. Louis, Mo., 15 April, 1914, Vol. XXI, No. 8, pp. 232 sq.—The Decree of the Holy Office, *ibid.,* 1 May, 1921, Vol. XXVIII, No. 9, pp. 130 sq.—See also the *Catholic Encyclopedia,* Supplement I, pp. 779–782 (with a good bibliography).

Young People's Society of Christian Endeavor

This is a distinctly religious Protestant society, organized in 1881, at Portland, Me., by the Rev. Francis E. Clark, D.D. It has spread over all the United States and has a number of branches, *viz.:* the *Juniors,* organized in 1884; the *Intermediate,* organized by the Rev. A. Z. Conrad at Worcester, Mass.; the *Mothers,* suggested by Mrs. Amanda B. Fellows and organized in 1893 at Topeka, Kans.; the *Life Savers,* instituted by the Rev. S. E. Young at Asbury Park, N. J.; the *Travelers' Christian Endeavor Union,* organized at Philadelphia, in 1892, for work among commercial travelers; the *Floating Societies* for work in the U. S. navy and among seamen generally, and various other organizations, whose fields of labor lie among the Chinese, the Indians, convicts in prison, etc. The movement is not a denominational one, but any Protestant society which adopts the leading principles as set forth in the constitution, including the prayer-meeting pledge, is admitted to membership. In the U. S. the Presbyterian Church has the largest number of Christian Endeavor societies, in England, whither the movement was transplanted in 1887, the Baptists lead, while in some parts of Canada and Australia the Methodists are in advance of all others. The distinctive features of the movement are its work among young people, whom it strives to convert to active service of God; the weekly prayer-meetings, which each member takes a solemn pledge to attend regularly unless unavoidably detained; and the "consecration meetings," held once a month, at which special efforts are made to see whether each one has been faithful to his pledges.

The *World's Union of Christian Endeavor* held its first triennial convention at Washington, D. C., in July, 1896, which was attended by representatives from all over the world.

The *United Society of Christian Endeavor* is a bureau of information, which seeks to spread the idea of the movement throughout the world. Its headquarters are at Boston, Mass.

At the International Christian Endeavor Convention held at Chicago, in July, 1923, the venerable founder, Dr. F. E. Clark, declared: "Members of the Christian Endeavor in all lands must band together for the promotion of the world-wide Christian fellowship. There is unbroken unity in our ranks. Some organizations within the first four decades of their existence have lost their early zeal, soft-pedaled their Christian purpose, and divided into two or more factions. Not so Christian Endeavor. Its activities and methods have multiplied tenfold, but its fundamental purpose, to train the young for Christian service in the church and for the church, has never been altered or overshadowed. Let it never be forgotten that the creed of an individual Christian Endeavor society is and must be the creed of its church. The battle lines of Christian Endeavor cover North and South America, Europe, Asia, Africa, Australasia, the East and West Indies, and Polynesia."

Article by Dr. Francis E. Clark, the Founder, in the *Cyclopedia Americana,* Vol. IV. *s. v.* "Christian Endeavor."—Chicago *Daily News,* July 5, 1923, p. 34.

Young Women's Christian Association (Y. W. C. A.)

This female *pendant* to the Young Men's Christian Association was founded in 1858, as the "Ladies' Christian Union." It has for its avowed purpose "to advance the physical, social, intellectual, and spiritual interests of young women, to promote growth in Christian character and service, and to become a social force for the extension of the Kingdom of God," in the Protestant sense of that phrase. There are in the U. S. 1,152 affiliated associations, with 270 branches and a total membership of 584,000, real property amounting to over $25,000,000, and gross budgets of approximately $22,000,000, for 1921, about 75 per cent of which is met by earnings from cafeterias, boarding homes, etc. The National Board, which is the executive committee of the Y. W. C. A. (headquarters at 600 Lexington Ave., New York City), during 1921 expended upon its regular work $2,679,245, of which nearly $300,000 went for promoting work in China, Japan, India, and South America. The principal domestic work of the Association is the housing of working girls in clean and "homey" rooms and furnishing them and others who care to avail themselves of the privilege, with wholesome and inexpensive food, giving them advice and providing educational opportunities in classes covering a variety of subjects. In New York and a few other large cities the Association also provides baby clinics and language classes for foreign-born women and girls. The government of the Y. W. C. A. is essentially similar to that of the Y. M. C. A. and its activities are of the same general nature. Its religious aspects, too, are pretty much the same The voting and office-holding membership is limited to women who are members of Protestant churches. The religious and Protestant character of the Association is further apparent from its official "Handbook," as may be seen from excerpts given by G. Shaughnessy in the *Catholic Encyclopedia* (Supplementary Volume, p. 782). The author adds: "The direct religious activities of the Y. W. C. A. are also practically the same as those of the Y. M. C. A., so that all things considered, the question of Catholic membership in this organization is identical in all aspects with that of membership in the Y. M. C. A., even in the units which allow Catholics to vote."

World Almanac, 1923, p. 401.—Gerald Shaughnessy in the *Catholic Encyclopedia,* Supplementary Volume, pp. 781–783 (with bibliography).

Z

Zeire Zion of America

See ZIONIST ORGANIZATION OF AMERICA.

Zionist Organization of America

The Zionist Organization of America, established in 1920, is the American branch of the World Zionist Organization, which has for its aim "to establish a publicly recognized and legally secured home for the Jewish people in Palestine." The Organization, with its headquarters in New York City (55 Fifth Avenue), has over two-hundred and fifty branches throughout the United States. The following Zionist bodies carrying on Zionist work are affiliated with it:

1. The *Hadassah,* the Women's Branch of the Zionist Organization, with about 11,000 members, which helps to maintain the organization of the American Zionist Medical Unit in Palestine.
2. The *Order Sons of Zion* (cfr. HEBREW SECRET and BENEFICIAL SOCIETIES), a fraternal and benefit organization, consisting of a purely Zionist membership.
3. *Young Judaea,* a junior organization, having more than 1000 clubs for boys and girls, with a membership of 20,000.
4. The *Zeire Zion of America,* an organization of young men, whose programme expresses the more radical tendencies in Zionism.
5. The *Intercollegiate Zionist Organization,* which consists of students and college graduates.

The Zionist Organization carries on its activities through the following instrumentalities:

1. The Keren Hayesod (Palestine Foundation Fund), which collects donations from the Jews of America for the purpose of settling pioneers on the land, for sanitation work, for general health and hospital work, for the care of immigrants and for the maintenance of elementary and intermediary Jewish schools.

2. The National Fund, which collects money for the purpose of acquiring land for agricultural settlement; the land to be held in perpetuity in the name of the Jewish people.

The Zionist Organization of America also promotes the larger undertakings of Palestine, such as the Rutenberg Concession for the hydro-electrification of the country, and the floating of such securities as are in the nature of public utilities for the general benefit of the country.

The Zionist Organization of America has a directly affiliated membership of 32,000, grouped in district or local organizations. It carries on its propaganda through speakers and through its two official organs, the *New Palestine* (in English) and *Dos Yiddische Folk* (in Yiddish). It further subsidizes the Hebrew monthly *Hatoren,* and an English monthly for children, called the *Young Judaean,* and maintains a Palestine Department, which collates and distributes information with regard to the industrial and agricultural resources of Palestine and helps travellers going to Palestine to obtain their passports and visas. The administration of the Zionist Organization is lodged in the National Executive Committee, which is elected annually by a convention composed of delegates from the various Zionist districts.

In reply to a query, the Secretary, Mr. Harry Sackler, informed us, under date of 27 May, 1923, that "there is nothing about the Zionist Organization of America which would place it in the class of secret societies."

Information furnished to the compiler of this Dictionary by Mr. Harry Sackler, Secretary to the Zionist Organization, in May, 1923.

Zivena Beneficiary Society

This fraternal order, the headquarters of which are at Braddock, Pa., had 5,611 members at the end of 1918. It operates on the lodge system.

Fraternal Monitor, Feb., 1919, Vol. XXIX, No. 7, p. 10.

Zonta Club

An organization of business women, founded in 1919. Zonta Club members follow the line of organization laid down by the ROTARY INTERNATIONAL, with only one woman from each business classification admitted to each local club and all members required to give 60 per cent of their time to the work under which they are classified. The organization started in Buffalo and has spread to many other cities, including New York, Washington, Detroit, Cleveland, and Toledo. The National President is Miss Harriet A. Ackroyd, of Utica, N. Y.

The Zonta aims are: "To encourage high ethical standards in business and the professions; to stimulate the desire of each member to be of service; to promote good fellowship as an opportunity to service and an aid to success; to quicken the interest of each member in the welfare of her community, and to cooperate with others in its civic, social, commercial and industrial development."

Christian Science Monitor, 26 May, 1923, Vol. XV, No. 153, p. 3.

Zoroaster

See ORIENTAL ORDER OF ZOROASTER.

Zouaves

See ORIENTAL ORDER OF ZOUAVES.

Zuzimites

See ANCIENT ORDER OF ZUZIMITES.

APPENDIX

The information contained in this Appendix was received too late to be inserted in its proper place.

Alpha Chi

An "anti-coed" organization of male students, established at the State University of Missouri, in 1923. The members make a promise not to "have dates" with university women. "Honor points" are given to those who in the most effective manner display the fact that they will have nothing to do with the "coeds." A university student writing in the *Columbia Missourian* (1 Nov., 1923, Vol. XVI, No. 52) hailed this organization as "a move for better conditions in the University," in which, he said, "there is too much co-education." "A smart coed" replied (see *St. Louis Times,* 7 Nov., 1923, p. 1) as follows: "Perhaps the university men had not thought that the women may feel the same way about them. Women and men go to the library for study and no studying may be done, but is it not the men who ask for dates to escort the women home and who disturb the evening study hour with constant telephoning? If it were not for the men with their constant date making, would not all students acquiese at home with their books? We women congratulate the strong-minded men who are determined not to be tempted from their studies by our charms. We know of men who can indulge in our society without becoming unbalanced in mind or morale, men who meet us on a basis of intelligence and frankness. But we suppose there must always be a certain percentage of our valiantly stronger sex who cannot meet women on a sane and normal basis; and these men, no doubt, find women annoying to study and the general procedure of school life."

Alpha Phi Fraternity

This is a Greek Letter fraternity (cfr. pp. 160 to 164), founded in 1908 by Theo. B. Goodman at the College of the City of New York. Its objects are said to be strictly social. There are at present four chapters—Alpha, at the College of the City of New York; Beta, at Columbia University; Gamma, at the Brooklyn Polytechnical Institute; Delta, at the University of Missouri; and also a New York Alumni Club. The membership is about 200. The fraternity is non-sectarian. Its colors are gold and black.

Letter from Mr. Irwin Vladimir, "Keeper of the Rolls of Delta Chapter," Columbia, Mo., 18 Oct., 1923.

American Animal Defense League

This organization was established at Los Angeles, Cal., for the protection of animals from the cruel treatment to which they are subjected in the making of motion pictures. In advancing its programme, which includes kindness to animals in vaudeville and circus as well as in motion pictures, the League intends to work both through the channel of law enforcement, preventing cruelty to animals through exercise of the police power, and by educating both the public and animal trainers away from cruel practices. The fact that much of this cruelty is carried on in motion picture studios where access is difficult for the League officers, or upon distant "locations," such as the snowbound Canadian Rockies in midwinter or Antelope Island in the Great Salt Lake, makes the gathering of evidence a slow and costly process.

Christian Science Monitor, Boston, Mass., 6 Nov., 1923, Vol. XV, No. 289, p. 7.

American Country Life Association

This is an organization of men and women interested in rural problems. It was established in 1917 and held its sixth annual convention at St. Louis. Mo., in Oct., 1923, where it discussed different phases of farm life, ranging from the prices of agricultural products to the benefits to be derived from government home demonstration work.

St. Louis Globe-Democrat, 22 Oct., 1923, p. 14.

American Krusaders

See pp. 21 sq. From the *Fellowship Forum* of Oct. 13, 1923 (Vol. III, No. 17, p. 2) we learn that, although the incorporators of the American Krusaders (Fred L. Gifford, H. C. McCall, M. W. Fose, and Jas. A. Come) are leading Klansmen, the new society "has no relationship to the Ku Klux Klan, and will be composed exclusively of foreign-born Protestant gentile citizens, who because of their birthplace are ineligible to Klan membership." Dr. Martin W. Rose, whose office is in the Morgan Bldg., Little Rock, Ark., is "Imperial Regent" of the Order.

American Luther League

This is an organization of laymen belonging to the Synodical Conference of the Lutheran Church in America. The headquarters are at Fort Wayne, Ind. The general secretary is the Rev. John C. Bauer, to whom we are obliged for the following information. The aims and objects of the American Luther League, as stated in its constitution, are: "1) To assist in furthering the welfare of Church and State by fostering, promoting, and safeguarding the ideal of Christian education, both elementary and higher, under the auspices of the Church; 2) To encourage and assist the various units of our League to support undertakings, designed to promote and safeguard the welfare of the Lutheran Church; 3) To assist in fostering good fellowship and a spirit of mutual helpfulness." The League has published a number of pamphlets, among them "Weighed and Found Wanting: An Inquiry into the Aims and Methods of the Ku Klux Klan," by W. H. T. Dau, who says, *inter alia:* "The qualifications for membership laid down by the Klan assume merits in mere accidents. To the Klan all men are not created equal. The color of a person's skin, which he did not order, his birthplace, in which he had no choice, his ancestry, which he could not select, fasten on him, in the estimation of the Klan, an ineradicable blemish. He is from his birth hopelessly incapacitated for defending American ideals and institutions. Or take his religion: he may have to change that to become a hundred per cent American. In other words, he may have to place his regard for men above what he conscientiously believes to be his duty towards God. The Klan must be considered an ominous phenomenon in American social and political life. The rise and spread of this mysterious organization is to be viewed by thinking Americans with grave concern."

Letter from the Rev. John C Bauer, dated 16 Oct., 1923, and literature kindly furnished by him.

American Party

A political party lately organized in Salt Lake City, Utah, "primarily for the purpose of fighting the union of Church and State and the domination of the State by the Church." It is directed against the Mormons, who wield considerable influence in the politics of Utah, though Herbert J. Grant, the President of the "Church of Christ of Latterday Saints," at the 94th semi-annual conference of the Church last October, denied that the Mormon Church as such took any active part in the temporal or material affairs of the State.

Fellowship Forum, 20 Oct., 1923, Vol. III, No. 19, p. 3.

American Rangers, Inc.

An organization with headquarters at Macon, Ga., which calls itself "missionary in principle," but seems to have no other purpose than to print and circulate anti-Catholic literature. Its official organ is the notorious *Menace,* now published at Marionville, Mo., and edited by N. H. Walker.

The Menace, 17 Nov., 1923, p. 2.

Anti-Klan Association

An organization started in the summer of 1923 in Oklahoma for the purpose of opposing the Ku Klux Klan. It claimed a membership of nearly 20,000 in November of that year, and a dispatch from Durant, Nov. 29, announced that the Association was forming plans for concerted action against the Klan.

St. Louis Globe-Democrat, 30 Nov., 1923, p. 15.

Ancient Arabic Order of Nobles of the Mystic Shrine

See pp. 35 sqq. The *Crescent*, an organ of the Shrine, recently reported a speech made by the "Imperial Oriental Guide," Frank C. Jones, before the "Imperial Council" at Washington, D. C., in which he requested that Shrine agents and publications cease to revamp the hoary myth that the Ancient Arabic Order of Nobles of the Mystic Shrine was imported into this country from Arabia, Egypt, or any other foreign country. Mr. Jones, according to the *Crescent* (quoted by the *Fellowship Forum,* 20 Oct., 1923, Vol. III, No. 18, p. 2), "stated that investigations of an exhaustive character had been made in those countries and it had been impossible to find any trace of such an order existing over there, or that it ever had existed. This view was endorsed by Imperial Representative Jacobson, of Little Rock, the attorney in one of the cases against the negro clandestine Shriners, and who expended several thousand dollars in making such a search. That the story that Billy Florence was initiated abroad and brought the ritual of the order to this country is a myth was again substantiated by James McGee, the only living Noble who was present when the Shrine was first brought into existence. He stated that the founder of the Order, Dr. Fleming, invented the story in order to give the new baby a mysterious and ancient flavor. The facts are that the Mystic Shrine was invented in this country and by Americans. No temples exist abroad at this time, nor ever have been in existence in Arabia or Egypt."

Anti-Saloon League of America

See pages 52 sq. The question whether the Anti-Saloon League of America is a religious or a political organization has lately been discussed with considerable acerbity in the press. The *Christian Science Monitor* believes that the League is purely a church organization and that its annual expenditure of $2,500,000 represents the contributions of congregations of 60,000 churches, mostly in country districts. "It was started by a Methodist clergyman in 1893, and the 60,000 churches that adhere to it, are evangelical in doctrine and practice. In bone and sinew it is the product of the Methodist church." And again: "It cannot be too strongly said that the League is the churches, and the churches constitute the League." This assertion, however, ignores the well-known fact that "Big Business," represented by the Rockefeller and other interests, has for many years subscribed liberally to the League's funds. For all practical, political purposes there is a coalition between a small minority of church organizations and "Big Business," which supports the League in its own interest, evidently regarding it as a helpful political tool. There are, according to the *World Almanac*, 230,000 churches of all denominations in the United States. So the combination of churches working with "Big Business" in the political field in behalf of prohibition does not include a majority.

In the opinion of the *St. Louis Post-Dispatch* (23 Dec., 1923, editorial page), "an organization that has for its chief object the election of its favorite candidates to political office, and which expends a huge campaign fund in the effort to have them elected, is obviously a political organization, whatever its professions and whatever its other activities. Churches in politics are contrary to the principles of American government, which was founded with the object of representing all the people and with a Constitution which, by forbidding the passage of laws 'respecting an establishment of religion,' was framed to keep Church and State forever separate."

The truth probably lies in the middle. The Anti-Saloon League is both a religious and a political organization, and in the latter capacity should be compelled to comply with the law as to publishing campaign funds, etc., like all other political organizations.

Benevolent and Protective Order of Elks

The *Christian Cynosure,* in its edition of December, 1923, publishes the oath taken by newly elected officers of this Order (cfr. pp. 59 sqq., *supra*), We quote:

> Before administering the oath of office to the newly elected officers the Grand Exalted Ruler says: "My brothers, before investing you with the insignia of office you will be required to take upon yourselves a solemn obligation to properly perform the duties of the same. Are you willing to take such an oath?" All—"We are." Grand Exalted Ruler continues: "Then take your positions at the altar, with your left hand over your heart and your right hand upon the Bible. You will pronounce your names in full and repeat after me: 'I, ..., in the presence of a Supreme Being and this Lodge of Elks, do solemnly promise and swear to conform with and maintain the Constitution, Statutes, Rules, Regulations, and objects of the Grand Lodge of the Benevolent and Protective Order of Elks, and those of .... Lodge, No. ...., of the same. I also promise and swear to practice the virtues of Charity, Justice, and Brotherly Love, and with Fidelity perform the duties of (naming positions) to the best of my ability, and as far as lies in my power; and may a Supreme Power help me and keep me steadfast as an officer of this Order. Amen."

Christian Cynosure, Vol. LVI, No. 8, p. 244.

Boys' and Girls' Clubs

See American Farm Bureau Federation, pp. 14 to 16. The extent and character of these clubs, established under the Agricultural Extension Service of the U. S. Department of Agriculture, may be judged from the following statistics for the State of Missouri, published in the *Missouri Columbian* of 26 Nov., 1923. There are 766 boys' and girls' clubs in this State, with a total membership of 7,623. They include 33 market pig clubs with 208 members; 72 sow and liter clubs with 708 members; 29 pure-bred gilt clubs with 321 members; 43 baby beef clubs with 526 members; 2 pure-bred heifer clubs with 11 members; 27 live stock judging clubs with 247 members; 14 corn clubs with 113 members; 4 soy bean clubs with 29 members; 90 grain judging clubs with 866 members; 3 cotton clubs with 32 members; 307 garment-making clubs with 2,940 members; 8 baking clubs with 64 members; 33 hot lunch clubs with 374 members, 20 canning clubs with 173 members; 15 first aid clubs with 180 members; one home management club with 12 members; one sweet potato club with 12 members and 64 poultry clubs with 807 members.

The club work is designed to give the young people practice in all lines of endeavor in country life, and to prepare them to become community leaders. Theodore Martin, one of the three state club agents of the agricultural extension service is quoted as saying: "If young people are to take part in improving country life, they must be given practice in organization, making reports, arranging public programmes, conducting meetings, making exhibits, holding contests, and making demonstrations. It will be necessary for them to be familiar with some of the simple facts of parliamentary usage. In their club work they are brought to understand some fundamental principles, such as economic production, the advantages of co-operation among farmers, and a spirit of altruism—to do something for the general good of the community. Through their meetings they are also developed socially."

Before a club is enrolled under the Agricultural Extension Service, it must meet the requirements for a "standard club," *i. e.*, it must have at least five members working on the same project, a local leader, a regular set of officers—president, vice-president and secretary-treasurer;—must hold at least six regular meetings in charge of its officers, one public demonstration of some phase of the club work and one exhibit of club products; and at least 60 per cent of the members of the club must complete the project and make out their final report. The boys' and girls' clubs are organized in connection with some form of permanent community organization, such as a school, a local branch of some farmers' organization, or a rural Sunday school organization.

As a part of the work, local club days are held for the benefit of the community. Exhibits of various products of the club and judging contests are held in connection with club days. Following these, a county club day is held. At the State Fair every year, the various clubs throughout the State have demonstration and exhibit teams. State champions are chosen from them, and from these champions, representatives are picked to compete with representatives from other States.

Boy Scouts of America

See pp. 68 sqq. How Boyscoutism tends to become a religious movement can be clearly seen from an article on "The Religion of the Boy Scouts," by Dennis H. Stovall, Scoutmaster Troop One, Sierra Madre, Cal., in the *Christian Science Monitor,* Boston, Mass., Nov. 30, 1923, Vol. XVI, No. 4, p. 10. We quote: "We have worshiped to-day [Sunday] as all loyal Boy Scouts worship when they are alone. For the Scouts do have a 'religion,' not of sect or creed, but a genuine, earnest religion based upon a boy's earnest faith and a boy's conviction. It is a religion shorn of dogma, a religion of helpfulness, kindness, reverence. To-day we have rested, we have meditated, we have learned, we have rendered worth-while service one to another. We have worshiped, not as the crowd does, but as boys worship when left to follow the dictates of their own religious impulses. In our Sunday and in our Sabbath there have been no profane words, no suggestive utterances, no unkind acts: no cigarettes, nothing unclean, nothing but thoughts and words and deeds that were helpful. We have learned much of God and of His creation—much about nature, much about the birds, the trees, the earth, the sky. We held service this morning in the shade of the island trees at the head of the cove. What a cathedral was ours! The lavender-tinted hills for our walls, the floor of the vale for an altar, beautified with myriad wild blossoms; and over our heads the turquoise skies. There was no bishop to preach us a sermon. But we had the sermon, anyhow—several of them, in fact, and all given by the boys themselves—one-minute sermons on the varied phases of the Scout laws: To be honest, to be trustworthy, to be clean, to be helpful, to be kind, to be friendly, to be thrifty, to be reverent—and many other things that God wants us to be and which every true Scout strives to be. What an inspiration it was to the adult Scout leaders to hear those boys 'preach'! Oh, no, not with the eloquence of the professional pulpiteer, but with the sincerity and honest purpose of youth. Catholic boys, Jews, Protestants of every faith and boys of no particular faith—no matter! They were all boys, all Scouts, with hearts atune to the Great Purpose. Theirs was a religion universal, the religion of helpfulness! They were speaking and giving expression to the common impulse that rose from the depths of their own hearts. This afternoon we continued our worship by going on a hike over the trail, not to cover distance, but to observe and to learn. We had a 'big swim' when we got back. To-night, around the campfire, under the stars, we worship again, by learning more of the universe and of humanity. We had stories, too, such stories as befit the mystic shadows of a campfire."

Children of America Loyalty League

This is an organization of children, affiliated with the National Council of Women. It admits any child between the age of babyhood and 18 who will sign, or whose parents will sign for him or her, the following "Pledge": "I hereby pledge loyalty to our Flag, loyalty to our Country, loyalty to the President of the United States as Commander-in-Chief, support to the Red Cross of America and the Military and Naval Branches of the Federal Government,"—to be in force for one year.

The members wear a button with the Stars and Stripes and the legend CALL, which stands for "Children of America Loyalty League and is furthermore supposed to remind the children that they must answer calls of a patriotic, religious, or civic nature. The members pay regular dues and are privileged to use the money as the officers and members decide, so long as it is for soldiers, sailors, children, patriotic or civic work. The officers serve without salary. The headquarters of the League are at 907 Victoria Bldg., St. Louis, Mo.

Letter from Mrs. Nat Brown, President, dated Dec. 1, 1923, and literature kindly furnished by her.

Christian Burden Bearers' Association

The Christian Burden Bearers' Association is a fraternal benefit society for men and women, organized in 1885 and incorporated under the laws of the State of New Hampshire, in 1898. It is "based on the science of life insurance and confined to Christians." Its object is "to provide insurance and relief for the families of deceased members; and to furnish such protection safely, economically and free from worldly objections." It also provides a financial benefit for old age. The Association issues three classes of certificates, known as Class A, B, and C, in amounts from $100 to $2000. Class A is on the whole life plan, with continuous payments until death. Class B is on the twenty year payment plan; at the end of twenty years payment will cease, and the benefit be paid upon the death of the member. Class C is on the endowment plan, with payments and insurance until age 70, with the payment of the face of the certificate at that date. Each class provides for the payment of seven-tenths of the face of the certificate, in case of total permanent disability; this applies to certificates which have been in force one full year. After three years of membership in Class A, and two years' membership in Classes B and C, the member may, if he so elects, discontinue his payments, surrender his certificate, and receive in its stead a paid-up certificate of insurance for a reduced amount, payable in accordance with the original certificate. A member in any class, upon attaining the age of 70, may, if he elects, surrender his certificate, and receive in cash the full reserve, based on the American Table of Mortality and interest at four per cent, which reserve, on Class C, shall be the face of the insurance."

Mr. Carl S. Magoon, Secretary, Box 457, Manchester, N. H., assures us that the Association is not a secret society. Its president and vice-president, we observe from its propaganda leaflets, are Protestant ministers.

Letter from Carl S. Magoon, Secretary, Nov., 1923, and literature kindly furnished by him.

Clean Books League

An organization established in 1922 by Supreme Court Justice John Ford, of New York, to wage a "war to the death" against the publishers and distributors of unclean books. The League introduced a bill in the N. Y. legislature of 1923, but it was defeated. The League is preparing to renew its fight for another bill covering such literature in the next session of the legislature. Speaking of the belief in some quarters that the League proposes a censorship, Justice Ford said: "All the League seeks to accomplish is the restoration of the old statute to its former status as the safeguard of our homes and firesides from desecration and pollution. No censor, board of review or other authority to pass upon manuscripts before publication is provided. On the contrary, the old American principle of protecting every one in his right to publish his sentiments on all subjects is left untouched. But the companion obligation that every one must answer to the law for the abuse of that right is also retained. That safeguard of political and religious liberty was never intended to give the right to any one to introduce into our families written obscenity which, if spoken there, would bring bodily chastisement upon the speaker. Yet that is the right now claimed by our adversaries. Our moral standards have always been higher than those of any other country in the world. Our literature has been clean and wholesome. Now greedy publishers are seeking to debase that standard by introducing revolting books from the literary garbage dumps of Old World literature and palming them off on the American public as masterpieces when their only claim to literary merit is their glorification of sensuality as the chief end and aim in life."

N. Y. *Times,* 3 Dec., 1923, No. 24,054, p. 6.

College Lodges

The first Masonic lodge to be established in an American College is the Richard C. MacLaurin Lodge, A. F. & A. M., at Harvard. It was instituted Dec. 15, 1922, under the direction of Grand Master H. Holliday, with the approval of the Grand Lodge of Massachusetts. The Lodge is empowered to confer the first three degrees of the Scottish Rite upon alumni members of the faculty and such students as may be elected.

Christian Cynosure, Sept., 1923, Vol. LVI, No. 5, p. 144.

Concatenated Order of Hoo-Hoo

Since writing the article on pp. 97 sq., we have received from Mr. H. R. Isherwood, Secretary-Treasurer of the Concatenated Order of Hoo-Hoo, a letter with some literature which substantially confirms the information we had gathered from other sources and adds a few other interesting bits, namely, that the Order has members throughout the U. S. and in fourteen foreign countries; that over 34,000 have passed through its portals since it was born, in 1892; that it publishes a monthly *Bulletin,* and that it issues a Hoo-Hoo Benefit Certificate which guarantees the beneficiary $100 at a member's death. The ideals of the Order, Mr. Isherwood says, are briefly outlined in its "Code of Ethics," adopted at the 30th annual meeting at Fresno, Cal., Sept. 9, 1921.

It reads as follows:

1. To fill with credit the sphere in which we are placed without interfering with the rights of others.

2. To promote human advancement and higher standards of civic, social and economic relations by developing in business the spirit of the Golden Rule, which we accept as the basic principle of peace and prosperity for the world.

3. To establish the spoken word on the basis of the written bond.

4. To cultivate true friendship and therefore confidence between persons engaged in the lumber industry, modifying the freedom of competition with the good sense of understanding.

5. To conduct ourselves and our business so that we may render service to society.

6. To consider our vocation worthy and to be worthy of our vocation as the Nation's home-builders.

7. To assist liberally and sympathetically all that seeks to elevate humanity, by charity of action and thought and by justice to all men through the "Square Deal."

8. To keep in view the world bonds of human interest and trade, seeking to promote justice and fair dealing to all nations and races and all world understanding consistent with the maintenance of Anglo-Saxon ideals and historic Americanism.

9. To recognize the abiding power of co-operation and organization and so to act as individuals that the Concatenated Order of Hoo-Hoo shall ever be regarded with honor as a source of community benefit and good-will.

The application blank for membership begins like this:

Concatenation No.—— Date—— Place——

To......................................
SNARK OF THE UNIVERSE,
Rameses................of the
Gregorian Age. No.————

The undersigned, standing on the boundary line of the Dominion of the Great Black Cat, humbly presents himself as an applicant for the Biographical Degree, or the Degree of the Playful Kitten, Concatenated Order of Hoo-Hoo, vaunting himself as worthy thereof, making profert of the following brief BIOGRAPHY, etc.

The membership is limited to white male persons of full age of twenty-one (21) years, of good moral character, who are identified with one of more of the following business classifications: Lumbermen, Foresters, Officers of Lumber Associations, Lumber Trade Press and Newspaper men.

Council of Jewish Women

The Council of Jewish Women was established in 1893, during the World's Fair, in Chicago, in connection with the Parliament of Religions. Mrs. Hannah G. Solomon of Chicago was the founder. The Council has grown in numbers and activities, until to-day it has 270 sections in the United States and Canada with a membership of over 50,000. The Council has established sections in Central and Western Europe, in port cities, such as Rotterdam, The Hague, Antwerp, Geneva, Paris, and Riga.

The Council of Jewish Women devotes itself to "a programme of social betterment through the fields of religion, social welfare, education and civic work." It brings the Jewish women into close relations with advanced social reform ideas and offers them information, knowledge, and opportunities for service. In addition to its own activities, the Council co-operates with federal, state and municipal governments, and all organized work in social welfare, educational and civic fields, both national and international, state and local.

The Council's activities are divided into twenty distinct fields: Civic and community affairs, education, peace and arbitration, public health, purity of press, European reconstruction, extension, farm work, foreign relations, immigrant aid, junior auxiliaries, legislation, religious schools, deaf, blind, religion, tuberculosis, social welfare, Americanization, and scholarship.

One of the most important of the Council's activities is its immigrant aid programme, which includes Ellis Island and other ports of entry to America, as well as port cities of Central and Western Europe. The Council has been carrying on this immigrant aid work for twelve years, and was the pioneer women's organization in this field. It renders a service which extends throughout the world, and, in addition, co-operates with immigrant aid organizations in every foreign country, and with American consular representatives in many foreign cities. It also distributes literature among prospective immigrants in various European centers. Miss Cecilia Razovasky, secretary of the Immigrant Aid Department, is the author of a book, "What Every Immigrant Should Know," which has been translated into eleven languages, and is used by the United States government, European governments, steamship and other agencies dealing with the immigrant. The book affords comprehensive information on American immigration legislation and requirements.

St. Louis Globe-Democrat, 11 Nov., 1923, Sect. II, p. b7.

Economic Foundation, The

An organization launched in New York City, in December, 1923, to act as a trust fund for donations made by persons who "desire to have a group of impartial and scientific-minded men seek the important facts of social, economic and industrial problems." The primary beneficiary of the fund is to be the National Bureau of Economic Research which recently completed studies of "Income in the United States" and "Business Cycles and Unemployment." "The purpose of the Economic Foundation," said Mr. M. C. Rorty, president of the National Bureau of Economic Research to a N. Y. *Times* representative, "is not to provide economic cure-alls, not to indulge in propaganda, nor to attempt to make the world over in a day, but simply and solely to bring together a group of impartial and scientific minded men who shall be charged with the duty of seeing that the funds of the Foundation are applied year after year through the National Bureau, or otherwise, if circumstances require, in bringing the searchlight of scientifically determined facts to bear upon our social, economic and industrial problems."

N. Y. *Times,* 13 Dec., 1923, p. 20.

Guardians of Liberty

See pp. 164 to 167. Since writing the above article, we have obtained a "Ceremonial" (ritual) of the Guardians of Liberty, approved by Percy S. Brown, Secretary of the Executive Committee, July 3, 1914. It does not throw much light on the real aims and objects of the organization,—which, by the way, on page 11, is referred to as "National Order of the Guardians of Liberty,"—but abounds in vague phrases. Stress is laid on the separation of State and Church. "To secure and guarantee these inalienable rights (freedom of conscience, of speech, and of religion)," we read on page 12, "our fathers decreed the eternal and unequivocal separation of Church and State. This means that the State shall not interfere with the religious belief and worship of any citizen, provided it leaves all others in the enjoyment of equal freedom. It means, also, that no credit or dogma shall interfere with, or usurp the rights and duties of the State and that no religious society or organization shall be allowed to control or imperil the political freedom and duties of citizens." On page 13 the "Master Guardian" is made to say: "If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between [*sic!*] patriotism and intelligence on the one side and superstition, ambition, and ignorance on the other. . . ."

The "Obligation" taken by candidates is as follows:

"I, ..., in the presence of these witnesses, solemnly promise and affirm, that I will never reveal any of the secrets, signs, transactions, business or affairs of this Order, nor the name of, nor any information respecting any member thereof, to any person, or persons, not known to me as true members of the same, and that I will obey all its laws, rules and regulations. That I will defend and sustain my Country, this State, and their Constitutions and laws. I will oppose the union of Church and State by every means in my power. I will defend and sustain our free institutions and public schools. I will oppose all attempts to use public moneys for sectarian purposes. I will insist that every office, National, State, or Municipal, shall be held by men of ability, integrity and true patriotism. Furthermore I will oppose any man for public office or place who owes superior temporial [*sic!*] allegiance to any power above that [*sic!*] of his obligation to the principles of the Constitution of the United States. I will and do deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of the American people. I will oppose unwise and vicious legislation. I will protect the sanctity of the home; make warfare against all evils, and cheer, comfort and aid any unfortunate but worthy American citizen and especially a member of this Order, his widow or orphan. And now, in sincerity and truth, I pledge my head, heart and hand, to this Order, my Country, and this State, without mental reservation, or any equivocation, calling upon these, my brothers, to witness my solemn promises" (pp. 15 sq.)

Hindoos

A name given to the Knownothing party, in consequence of their candidate for the presidency, Daniel Ullman, having been charged with being a native of Calcutta.

J. R. Bartlett, *A Glossary of Words and Phrases Usually Regarded as Peculiar to the United States,* Boston, Mass., 1860, p. 196.

Hi-Y Club

An organization of members of the Y. M. C. A. (see pp. 492 sqq.) who "pledge themselves to clean living, clean speech, clean athletics, and clean scholarship." A picture in the rotogravure section of the *N. Y. Times,* of Nov. 11, 1923 (Section 7, p. 4), bearing the legend: "Sir Gallahads of a New Holy Grail," shows five candidates for admission to the Hi-Y Club at Tulsa, Okla., wearing fantastic costumes, with a Gothic cross on their backs, "kneeling in prayer" before three officers, one of whom stands before what appears to be an altar, robed in a chasuble, while two of his assistants, with crowns on their heads, are facing the candidates, assisted by acolytes bearing candelabra containing seven burning candles each. The whole scene is distinctly and solemnly religious.

Home Bureau

This is an organization of women who wish to study better methods of housekeeping and home-making. The leaders select, from a group of candidates recommended by the University of Illinois, a woman who has had scientific training in home economics and practical experience in rural life to act as their adviser and agent in ratifying their programme of work. The Bureau is organized in co-operation with the University of Illinois and the United States Department of Agriculture. The management of each branch is in the hands of members who conduct their own business, elect their own officers, handle their own funds, plan and carry out the work of the organization. The ideal sought is "to have every home economically sound, mechanically convenient, physically healthful, normally wholesome, artistically satisfying, mentally stimulating, socially responsible, spiritually inspiring, founded upon mutual affection and respect."

Full information may be obtained from the Extension Department of Home Economics, University of Illinois, Urbana, Ill. About twenty counties in Illinois are now organized. The movement is educational and has no secret features.

St. Louis Globe-Democrat, 13 Dec., 1923, p. 16.—*Letter* from Mrs. S. V. Holt, Rio, Ill., one of the promoters of the Home Bureau movement.

Homesteaders' Life Association

See HOMESTEADERS, pp. 174 sq. At the sixth quadrennial convention of the Homesteaders, held Oct. 9 to 11, 1923, at Des Moines, Ia., the name of this fraternal society was changed into "The Homesteaders' Life Association" and the word "Supreme" was dropped from the titles of the general officers. President Green, in his official report, related the history of early fraternal benefit societies, how they started with high aspirations without thought of the financial factors involved in paying real cash as benefits, and said that the Homesteaders' experience was the same, especially with its expectancy deduction certificates. In seventeen and a half years the expectancy deduction members had contributed $3,452,134.46, and the claims paid in this department totalled $3,139,641.03. That the balance on hand of $313,493.43 was inadequate as a reserve, was demonstrated by the fact that, since June, 1922, the claims among expectancy deduction members exceeded the receipts by $42,551.56. "As these funds dwindle away, it becomes apparent that unless some radical change is promptly made, such a society will soon be bankrupt, with nothing to pay the claims of the members who have been contributing all these years less than the cost of their protection. There is but one answer to the problem. The rates must be raised." Mr. Green then discussed factors that result in solvency, paying a tribute to the American Experience Table, presenting the sections of statutes requiring valuation and solvency, and showing that the valuation of the expectancy deduction business had been decreasing year by year. Showing the progress to meet this condition, he said, "The Homesteaders did not believe in arbitrarily forcing its members to pay a largely increased rate, without explaining to them beforehand the true situation and the legal requirements." The supreme convention in 1915 authorized new certificates. In 1919, a voluntary transfer campaign was started, and in four years a total of 7,757 members were transferred to legal reserve forms of protection. Meanwhile new business did not lag, and the field department secured applications from 15,065 persons, to whom second-rate certificates were issued. These steps were accompanied by increasing financial strength. The combined benefit funds on September 1, 1923, amounted to $715,937.26, of which $402,443.83 had been contributed by legal reserve members since the establishment of such certificates five years ago. The legal reserve department had set up the reserves required by law, paid its claims, and returned $42,583.90 in cash refunds or dividends to the members.

Fraternal Monitor, Nov., 1923, Vol. XXXIV, No. 4, pp. 14 sq.

Junior Court of Foresters of America

This is an organization for boys from 12 to 16 years of age, affiliated with the FORESTERS OF AMERICA (see p. 127). The Junior Court was established in Hudson County, N. J., in the summer of 1923, and is slowly spreading to other States. The members pay fifty cents a month, for which they are entitled to a sick benefit of $2.50 a week for fifteen weeks in case of illness. A *ritual* is used in the initiation ceremony.

Hudson Observer, Union Hill, N. J., 6 Sept., 1923.

Katipunan Society (or League)

The Katipunan Society, or League, which has figured prominently in recent reports concerning revolutionary activities in the Philippine Islands, is an ancient order that has played a prominent part in the social and political upheavals in that country since 1872. First introduced by the Chinese as an offshoot of the secret societies of that country, it adapted itself to the service of the Malay in his resistance to the various orders of the Catholic Church in the Philippines. To-day the Society is primarily political, but has all the traditions of a blood-thirsty anti-Catholic secret society of the K. K. K. type.

After a period of "suppression." in 1872, the Katipunan grew in strength and resolved istelf into a quasi-Masonic lodge, sworn "to remove by blood the bondage of Spain." It took the name of Kalastaasen Kagalanagland Katipunan—Very Exalted and Honorable Union—and absorbed numerous and scattered lodges. The object still was the "expulsion de los Frailes," as well as to remove offensive Spanish officials by assassination. All members signed the "Pacto de Sangre," or blood compact, which required the signature of a member in his own blood, drawn by a bolo thrust in his breast.

Following the revolution of 1896 against Spain, the order was recruited and revivified by Andres Bonifacio, a schoolmaster of Cavite, a small town across the bay from Manila. It was in Bonifacio's school that Aguinaldo got the rudiments of his education and through him he was initiated into the secrets of the Katipunan. The Katipunan was a powerful factor in the Filipino revolution of 1899–1900, and Bonifacio turned it into a war machine of the revolutionists against the Americans when the break came, at the end of 1898.

In 1899, the Katipunan was turned into a part of the war machine to contest American sovereignty of the islands. The Sandatahan branch—the "bolo men"—were quite effective in various parts of the islands, especially in terrorizing the natives into joining the revolution or preventing them from allying themselves with the Americans. The Katipunan was the secret arm of the fighting-force. In Manila the lodges were mostly suppressed, but the organization prevailed during the revolution and survived it. After the war it continued its work in various ways, sometimes in the guise of civil reform, more often in political campaigns, corralling the voter by intimidation and threats. It always has flourished in the dark and its membership is secret. It is an invisible "government." As in 1872 and 1896, when the Filipinos were divested of arms, and the Katipunan became the secret revolutionary *modus operandi*, so it comes to life in the reports from the Philippines to-day. It may exist in a new form. It may no longer employ the "skull of Mariano Gill, the priest of Bigaa," and the Pacto de Sangre; it may have buried the bolo for good, but as a secret society it is not dead, but very much alive.

Edwin Wildman in the *N. Y. Times*, 11 Nov., 1923, Sect. 9, p. 2.—*Catholic Encyclopedia,* Vol. XII, p. 13.

Loyal Knights of the Round Table

This is an organization similar to the ROTARY INTERNATIONAL, emphasing "loyalty, co-operation, and chivalric service."

The Round Table, as it is called for short, is unique and distinctive in three particulars: "First, it is the only luncheon-friendship-service club having a literary and historical background, affording beauty and color and an appropriate setting for the constructive ideals of the organization. Secondly, it is the only organization which has dramatized the unselfish service ideal." This is done by a short "Ceremony of Reception into Knighthood," employing a representation of the stone into which a sword is locked. Third, it has an "Honorary Degree of Knighthood" which can be "conferred only upon one hundred and twenty eight men in the world, solely by reason of exceptional and distinguished service to humanity, the number one hundred and twenty-eight being the number of the original Knights of the Round Table."

The organization was founded at Oakland, Cal., in March, 1922, by Carlos G. White. Judge Jesse J. Dunn, of Oakland, Cal., formerly Chief Justice of the Supreme Court of Oklahoma, is the first International President. The local branches are known as "Round Tables," Oakland Round Table, at Oakland, California, being the first chartered, and San Francisco Round Table the second. The organization is said to be spreading rapidly to other localities.

There are no secret features, luncheons being held weekly, and the dramatization of the ideal in the "Ceremony of Reception into Knighthood" is employed usually but once a month, as a four-minute ceremonial, at luncheons.

The headquarters of this organization are in the Syndicate Building, Oakland, Cal.

The Round Table, a propaganda pamphlet, published by the International Extension Department of the Loyal Knights of The Round Table.—*Letter* from the founder of the Round Table and Director of its International Extension Dep't., Mr. Carlos G. White, lawyer, dated Oakland, Cal., Oct. 30, 1923.

Loyal Order of Moose of the World

See pages 257 sqq. The *Christian Cynosure* for December, 1923 reprints from the *Walther League Messenger* (a Lutheran periodical) an article in which Mr. Jack Peiser, a former member of this organization, explains "Why I left the Loyal Order of Moose." He says among other things:

> I fully agreed that Masonry was wrong, but I did not see then that the religion of Masonry and that of the L. O. O. M. are identical. Fact is, I did not know what the Moose taught. Fortunately, the Moose officials had seen to it that the world should know their principles. A pamphlet published by J. A. Rondthaler, the Dean of Mooseheart, and entitled "Mooseheart," served to enlighten me on the subject of the Moose-religion. Over and over again it is stated that the order is built up on the platform of the "Universal Fatherhood of God and the Universal Brotherhood of Man." The Triune God is identified with the gods of Jews and heathen. And it is proposed to unite all manner of believers on the broad platform of: "We all believe in one true God, Christian, Jew, Turk, and Hottentot." All sectarian teaching is excluded from the ritual of the lodge, and from discussion at the meetings, and "sectarian" to the Moose means anything that is offensive to any member of the order. Naturally, the divinity of Christ and His blood-atonement is sectarian, too, and must not be referred to. Services are held at which Protestant ministers officiate with Jewish rabbis, each being careful not to say anything that might offend the other. The blessed name of Christ is never mentioned in prayer. The children at Mooseheart are instructed in the religion of their ancestors. Jews are instructed by a rabbi, Catholics by a Roman priest, and Protestants by a Protestant minister. But it is expressly stated that "each is careful to keep off controverted ground and that no countenance and room is given for controversy and debate, and no attempt is made to harmonize or in any way unify the various religious shades of belief and opinion." In that way the L. O. O. M. believes itself to be building the "House of God." One paragraph in the pamphlet alluded to reads: "Thus the L. O. O. M. through Mooseheart is by its present religious culture of childhood and its preparation for the coming House of God moving the whole Order toward that 'House not made with hands, eternal in the heavens,' where shall be gathered all the various shades and grades of religious beliefs, hopes, worships and practice." This was enough for me. I remembered that Christ said: "He that believeth not the Son is condemned already and the wrath of God abideth on him." I remembered that God expressly warns the believers in Christ not to be yoked together with unbelievers. The Moose lodge evidently teaches the very opposite. According to the Moose, Jew, and Gentile, believers and unbelievers go to heaven. They all worship the one true God and are all God's children irrespective of their relation to Christ, the Savior. An or-

ganization that has no room for Christ is no place for me. Then and there I took off my Moose-pin. I am through with the L. O. O. M., thank God.

Christian Cynosure, Dec., 1923, Vol. LVI, No. 8, pp. 230 sq.

Masonic Service Association of the U. S.

See p. 266. The Masonic Service Association now comprises 35 States or Grand Lodge jurisdictions. One of the purposes of the organization is to function in the name of American Freemasonry in the periods of national emergency, such as war and disaster. According to a statement by Mr. Andrew L. Randell, Past Grand Master of Texas, who is executive secretary of the Association, "The Service Association bears no resemblance to a national Grand Lodge of Masons, nor does it have any official connection with any other branch of Freemasonry than the Blue Lodges of the United States, the mother of all Masonic activities. The Blue Lodges in the United States have never had an official spokesman, and when American Masons found need for such a representative during the World War, the Masonic Service Association was organized and has since functioned as the representative of each of the Grand Jurisdictions holding membership in the organization." The cost of carrying on the Association is shared equally by the members.

Christian Science Monitor, 30 Oct., 1923, Vol. XV, No. 283, p. 3.

National Girl Reserves Organization

This Organization is the junior branch of the YOUNG WOMEN'S CHRISTIAN ASSOCIATION. Its aim is described by one of its representatives as fourfold, namely: "good habits in health, knowledge, spirit and service, all making for a unified personality." The motto of the Organization is: "To face life squarely and find and give the best." The Girl Reserves admit girls from 12 to 18 years. Special work is done in small towns where there is no Y. W. C. A. The membership of the Girl Reserves in this country is about 177,000, and there are additional units in the Canal Zone and the Hawaiian Islands. The Organization "also functions" (we are not told how) in Rumania, Belgium, the Balkan States, China, and Japan.

St. Louis Globe-Democrat, 2 Nov., 1923, p. 15.

National Order of Pipe Smokers

An organization founded at Atlanta, Ga., by Dr. Horace Grant. Its purpose is evident from its name. The Order recently opened its ranks to women. The N. Y. *Times,* in its rotogravure section for Nov., 4, 1923, published a picture showing Dr. Grant handing a certificate of membership to Lucille La Verne, an actress, as the first woman member of the Order.

National Society, Daughters of the American Colonists

This patriotic society was incorporated at Washington, D. C., in April, 1921. Its first public act was the presentation, on Aug. 11, 1923, of a "seat" to the town of Plymouth, Mass., in commemoration of the 300th anniversary of the arrival of the ship "Anne." The "National Registrar" of this society is Miss Lillian A. Norton, Box 25, Pennsylvania Ave. Station, Washington, D. C.

Christian Science Monitor, 15 Nov., 1923, Vol. XV, No. 297, p. 15.

National Society, Daughters of the American Revolution

An organization of female descendants of soldiers of the Revolutionary War, established in 1890. It claims to have no secret features and to devote itself entirely to patriotic purposes.

National Vigilance Association

An organization incorporated at Washington, D. C., in November, 1923, for the purpose of waging an intensive country-wide campaign against the KU KLUX KLAN and similar organizations. Its platform demands:

"The passage of an anti-masking bill by the legislature of every State in the Union; bringing of sufficient influence to bear upon individual members of State legislatures to induce them to enact laws compelling such secret organizations to make public membership rosters; the establishment of a federal statute so drawn as to cover mob violence and to provide federal prosecution of offenders in the United States courts; propagation of respect for and obedience to the institutions of our government with the weapons of education and organization."

The Association, it is announced, is "prepared to fight against all influences and agencies which seek to breed class or religious discrimination and will work for renewal of respect for the law and the United States constitution, according to its certificate of incorporation."

While the object of this Association is good, and the means to be employed seem free from serious objection, there is one provision that we do not like, and that is the "establishment of a federal statute so drawn as to cover mob violence and to provide federal prosecution of offenders," against which the Catholic press has justly protested. "We are sure," says, *e. g.*, the *Southern Messenger*, of San Antonio, Texas, "that Texas does not want a law of that kind. It is to our way of thinking a perverted conception of the ideals of democratic government to depend upon legislation for the extermination of all evils. Intolerance and bigotry as exemplified in the Klan are sins not merely against the State or the Union, but against inalienable human rights. They arise from the misconception of fundamental principles, and their submergence will be brought about not by turning ourselves over to a bureaucracy, but by patient, tireless, concentrated effort in the way of bringing ourselves forward as we are, not as we are misrepresented to be. Too many of the privileges of the individual have already been bartered for some fancied good to be obtained from Washington. The people of Texas have coped with bigger issues than the Klan, and their power and resourcefulness are not yet in decay."

According to newspaper reports (cfr. *St. Louis Globe-Democrat,* 12 Nov., 1923, Vol. 49, No. 177, p. 5), the Association is seeking the co-operation of philanthropic, fraternal, social and military organizations, particularly the Masonic order, the Elks, Moose, Eagles, Odd Fellows, Foresters, Red Men, Knights of Pythias, Patriotic Order Sons of America, American Legion, the Rotary, Kiwanis and Lions' clubs, against the Ku Klux Klan.

Southern Messenger, San Antonio, Tex., Vol. XXII, No. 43, p. 4.—*Fellowship Forum,* 24 Nov., 1923, Vol. III, No. 23, p. 6.—*Christian Science Monitor,* Boston, Mass., 12 Nov., 1923, Vol. XV, No. 294, p. 3.

Order of Bananas

We are not sure that it is not a hoax, but the reported founding in New York City of a new fraternal organization called "Order of Bananas" seems to be a satire on the fondness of Americans for "jining" fraternal orders. The organization initiated 110 members at a session at the New York Athletic Club early in November, 1923, the branch being called "Banana Bunch No. 1, New York Plantation." "Zoology has been exhausted by fraternal organizations," said Frank E. Campbell, president of the Order. "We have Moose, Elks, Eagles, Owls, and what not—and now the field of botany has been opened with the Order of Bananas. We hit on the banana because it is the most popular. The order is non-sectarian and has high ideals."

N. Y. *Times,* 16 Nov., 1923, p. 17—*The Echo,* Buffalo, N. Y., 1 Nov., 1923, Vol. IX, No. 40, p. 7.

Order of Sisterhood

A degree conferred by the ORDER OF THE EASTERN STAR. According to the *Fellowship Forum,* "this degree, wihch was written by Alonzo J. Burton in 1876, has been conferred four times during the past year [1923] and about 300 times since it was written. The clergy pronounced the degree of superb composition, for the lines are in full accord with the established religious creeds of the present day." [?!].

Fellowship Forum, Washington, D. C., 15 Dec., 1923, Vol. III, No. 26, p. 6.

Order of the Builders

This is "an organization for the sons and brothers of Masons," mentioned in the *Fellowship Forum,* of Washington, D. C., 10 Nov., 1923, Vol. III, No. 21, p. 3.

Order of the Golden Fleece

A (presumably secret) students' society existing at the State University of Missouri since 1921. It seems to have originated elsewhere, but though it has spread in the Middle West of late, *Baird's Manual of American College Fraternities* does not mention it in its current (1923) edition.

Columbia Missourian, 7 Nov., 1923, p. 2.

Priests of Demeter

This is a secret side degree of the NATIONAL GRANGE. Its "Priest Annalist" for the current year is Harry A. Caton, Ohio Grange Master.

Columbus (O.) *Dispatch,* 18 Nov., 1923.

Sentinels of the Republic

A patriotic society which came into the lime-light in December, 1923, when it issued a public challenge to six United States Senators (Borah, La Follette, Owen, Ladd, Fess, and Brookheart) "to prove or publicly withdraw repeated charges that the Supreme Court of the United States has 'usurped' its power to hold constitutional legislation invalid." This challenge brought a response from Senator Borah of Idaho, who declared he was prepared to meet either Louis A. Coolidge, president of the Sentinels, or David Jayne Hill, another member, upon any rostrum at any time for the purpose of sustaining all charges which have been made against the Supreme Court.

At a meeting called by the Sentinels of the Republic and held in Washington, Dec. 10, 1923, four resolutions, urging action by Congress on pertinent legislative questions, were adopted. One resolution recommended passage of the Wadsworth-Garrett amendment, which would place greater power in the hands of the people in amending the Constitution. Another declared against limiting the power of the Supreme Court. A third urged reduction of the number of government bureaus, and the fourth opposed federal aid legislation generally on the ground that it is unconstitutional, uneconomic, and unmoral.

St. Louis Globe-Democrat, 11 Dec., 1923, p. 11.

Social Order of Beauceant

A side degree for KNIGHTS-TEMPLARS and their ladies, organized in Denver, Colo., thirty-two years ago. There are now 34 "Assemblies" of this Order in the United States, with a total membership of more than 3,000.

Fellowship Forum, Washington, D. C., 27 Oct., 1923, Vol. III, No. 19, p. 8.

Sons of Italy in America

A fraternal society of naturalized Italians and their descendants existing in New York and other States. According to a news report in the daily press it has over 34,000 members. We have not been able to get into contact with its officers.

Southern Aid Society of Virginia, Inc.

This national sick benefit and industrial health insurance company for Negroes was chartered in 1893 under the laws of the State of Virginia. It has absorbed about ten other similar societies in the course of its career. It provides benefits for sickness, accidents, and death, all in one policy.

The Messenger (Colored), New York City, Nov., 1923, Vol. V. No. 11.

Tall Cedars of Lebanon of the U. S. A.

See pp. 452 sq. According to the *Fellowship Forum,* usually well informed on all Masonic matters, the Masonic side degree of Tall Cedar is said to be of unknown but very ancient origin. There are men living in Pennsylvania and New Jersey to-day who received the degree more than 50 years ago. The present order is practically the outgrowth of an old custom of members of the Masonic Grand Lodge of New Jersey, who, once each year, during the sessions of the Grand Lodge, held a social night, which they called the Tall Cedars of Lebanon. Master Masons wanted a system of meeting places where sociability could have full sway without elaborate expense, and the new order brought together thousands who either could not afford to or had no inclination to advance beyond the blue lodge. Among the organizers were men who had received the original Tall Cedar degree and urged that the order be founded on and perpetuate this degree. Among these men were David H. Lukens, of Trenton, N. J., who had received the degree in Philadelphia and who is credited with being the actual founder of the modern order. The Supreme Forest, Tall Cedars of Lebanon of the U. S. A., was formally incorporated as a national order on March 18, 1902, at Trenton, N. J., with the power to confer charters on subordinate "Forests" wherever organized under its rules and regulations. The first "Forest" to receive a charter was Glassboro Forest, No. 1, of Woodbury, N. J., and other "Forests" were soon after established and chartered at Morristown, Mount Holly, Trenton, Camden, Elizabeth, and Bridgeton, N. J. The first meeting of the "Supreme Forest," with these seven "Forests" as charter members, convened at Trenton, N. J., on February 6, 1903. In 1905 Essex County Forest, No. 8, at Newark, N. J., and Monmouth County Forest, No. 9, at Ocean Grove, N. J., were organized, and in November of that year the first "Forest" outside of the State of New Jersey was organized at Jenkintown, Pa.—Pennsylvania Forest, No. 10—which later became merged with Philadelphia Forest, No. 16, and took the name of Philadelphia Forest, No. 10. The order had a slow but steady growth, adding two or more Forests each year, until February 2, 1920, when 50 "Forests" went into convention at Lebanon, Pa., from nine States. This convention resulted in the formation of a plan to extend the order to all parts of the Union, and a Committee on National Extension, appointed for this work, began to function immediately. This committee has succeeded in practically doubling the number of "Forests," for there are now 94 in the 18 States of New Jersey, Pennsylvania, New York, Connecticut, Rhode Island, Maryland, Delaware, Virginia, West Virginia, South Carolina, Georgia, Alabama, Texas, Oklahoma, Missouri, Ohio, Illinois, and Minnesota, and in the District of Columbia. In February, 1920, the order numbered approximately 20,000 members. It now has a national membership of over 55,000.

The present national officers of the "Supreme Forest" are: John A. Longacre, of Norristown, Pa., Supreme Tall Cedar; George W. Stone, of Cleveland, Ohio, Senior Deputy Supreme Tall Cedar; Archey C. New, of Baltimore, Md., Junior Deputy Supreme Tall Cedar; John M. Wright of Trenton, N. J., Supreme Scribe; August Roemmele, of Newark, N. J., Supreme Treasurer; Louis G. Groh, of Philadelphia, Pa., Supreme Preceptor; Capt. Richard R. Albertson, of Atlantic City, N. J., Supreme Captain of Rangers; and George F. Baier, of New Brunswick, N. J., Supreme Sentinel.

Fellowship Forum, Washington, D. C., 8 Dec., 1923, Vol. III, No. 25, p. 9.

INDEX

Acacia Fraternity, 1 sq., 446.
Acacia Mutual Life Association, 2.
Achoth, Sisterhood of, 427.
Acta Latomorum, 367.
Adams, Samuel, 296.
Adler, Karl, 116 sq.
Adoniram, 414.
Adoption, Rite of (Masonic) 2 sq.
Adoptive Masonry, 3 sq., 369 sqq.
Aegis, Order of, 344.
African Blood Brotherhood, 4 sqq.
Agnostics, Universal Order of, 471.
Alfredians, Order of, 344.
Alhambra, Order of, 344 sqq.
Alianza Hispano-Americana, 8 sq.
All-American Association, 9.
Altrurian Order of Mysteries (or Mystics), 10.
Amalgamated Clothing Workers of America, 317.
Amalgamated Textile Workers of America, 317.
Amaranth, Order of the, 366.
Amazons, Order of the. 367.
America, Order of Ancient and Modern, 346; United League of, 446; United Order of, 466.
American Academy of Political and Social Science, 10.
American Agricultural Editors' Association, 296.
American Association for International Conciliation, 10.
American Association for Labor Legislation, 11.
American Association of University Women, 294.
American Benefit Association of New York, 11.
American Benefit Society, 11
American Benevolent Association, 11.
American Benevolent Legion, 11.
American Benevolent Union, 380.
American Blue Cross Society, 12.
American Brethren, 13, 455.
American Brotherhood, U. S. A., 13, 384.
American Business Clubs, 411.
American Catholic Quarterly Review, 227.
American Civic Association, 14.
American Dramatists, 56.
American Economic Association, 14.
American Experience Table of Mortality, 298.
American Farm Bureau Federation, 14 sqq., 120.
American Federation of Labor, 16 sqq.
American Forestry Association, 18.
American Fraternal Congress, See National Fraternal Congress of America.
American Fraternal Insurance Union, 19.
American Freemen, Order of, 346.
American Guild, 402.
American Home Watchmen, 19.
American Humane Education Society, 20.
American Institute for Social Service, 20.
American Insurance Union, 21.
American Jewish Year Book, 170.
American Knights of Protection, 21.
American Krusaders, 21 sq.
American League to Limit Armaments, 318.
American Legion, 22 sqq.
American Legion Auxiliary, 23 sq., 294.
American Legion of Honor, 24.
American Life Society of New York, 319. 321.
American Lovers of Music, 294.
American Lutheran Survey, 165.
American Mechanic Hospital Association, 24.

American Order of Clansmen, 25.
American Order of Druids, 25.
American Order of the Square, 26.
American Peace Society, 26.
American Political Science Association, 26.
American Prison Association, 26 sq.
American Proportional Representation League, 27.
American Protective Association, 27 sqq., 368, 484.
American Protestant Association, 29.
American Purity Alliance, 29 sq.
American Radio Relay League, 421.
American Revolution, Sons of the, 444.
American Rite of Freemasonry, 137 sq.
American Secular Union and Freethought Federation, 30.
American Social Science Association, 30 sq.
American Society of Equity, 31 sq.
Americans, Patriotic Order of, 392 sq.; United Order of, 466 sq.
American Statistical Association, 32.
American Turnerbund, 32.
American Union, 32; Order of the, 367.
American White Cross Society, 33.
American Woodmen, 33.
American Workmen, 33; Brotherhood of, 74.
Amerikanische Turnerzeitung, 32.
Ancient and Accepted Scottish Rite; See Freemasonry.
Ancient and Honorable Order of Haymakers, 34 sq.
Ancient and Honorable Order of the Blue Goose, 35.
Ancient and Illustrious Order of the Star of Bethlehem, 35.
Ancient and Modern America, Order of, 346.
Ancient Arabic Order of Nobles of the Mystic Shrine, 36 sqq.
Ancient Arabic Order of Nobles of the Mystic Shrine of North and South America, 40.
Ancient Egyptian Order of Sciots, 40 sq.
Ancient Essenic Order, Knights of the, 230.
Ancient Mystic Order of Bagmen of Bagdad, 385.
Ancient Oaks, Order of, 346 sq.
Ancient Order, Knights of the Mystic Chain, 42.
Ancient Order of Emeth-Achavah, 42.
Ancient Order of Foresters, 43.
Ancient Order of Freesmiths, 43.
Ancient Order of Gleaners, 43 sq.
Ancient Order of Hibernians, 278.
Ancient Order of Knights of Jerusalem, 44.
Ancient Order of Knights of the Orient, 45.
Ancient Order of Loyal Americans, 45.
Ancient Order of Muts, 45 sq.
Ancient Order of Oriental Magicians, 46.
Ancient Order of Osiris, 46.
Ancient Order of Pyramids, 46.
Ancient Order of Sanhedrims, 46.
Ancient Order of Shepherds, 47, 127.
Ancient Order of United Workmen, 47 sqq., 450.
Ancient Order of Zuzimites, 51.
Anti-Defamation League, 52.
Anti-Imperialist League, 52.
Anti-Lynching law, 288.
Anti-Poke-Noses, Order of, 347.
Anti-Saloon League of America, 52 sq.
Androgynous degrees (of Freemasonry), 3.
"Angel Gabriel," 242.
Angell, Geo. T., 20.
"Animalology," 12.
A. P. A., 27 sqq.
Appendant Orders, 53.
Arbeiter Ring, 170.
Arctic Brotherhool, 54.
Ark Mariner's Degree, 445.
Artisans' Order of Mutual Protection, 54.
Association of Collegiate Alumnae, 294.
Association of Women in Public Health, 294.
Athene, Order of, 347.
Aurora, 448.
Authors' Fund, 56.
Authors' Guild, 56.
Authors' League of America, 55 sq.
Automobile Industry Square Club, 56.
Axe and Coffin Fraternity, 161.
Azar, Knights and Ladies of, 213.

Babylonish Pass, 138.
Backus, J. E. N., 187.
Baden-Powell, Gen., 68.
Bagmen of Bagdad, 57, 385.

Baird's Manual of American College Fraternities, 163, 446.
Bands of Hope, 57.
Bapst, John (S. J.), 243.
Barker, James W., 244.
Bavarian National Association of North America, 57.
Bears, Fraternal Order of, 131.
Beauceant, Order of, 347.
Beamer, Agatha, 391.
Beaver Beneficial Association, 59.
Beaver National Mutual Benefit, 58.
Beavers, 58 sq., 299.
Beavers' Reserve Fund Fraternity, 58.
Bedini, Msgr., 243.
Benevolent and Protective Order of Elks, 59 sqq., 440.
Benevolent Order of Buffalos, 64.
Benevolent Order of Monkeys, 64.
Ben Hur, Supreme Tribe of, 450 sq.
Benjamin Franklin Society, 201.
Bertoni, Ada, 377.
Besant, Annie, 457.
Bible Review, 115.
Bibles in hotel rooms and Pullman cars, 151.
Big Brother and Big Sister Federation, 64 sqq.
Big Brother Movement, 66.
Big Dogs, Exalted Order of, 118.
Big Four Fraternal Life Association, 66.
Billy Sunday, 271.
Birmingham, Knights of, 217.
"Black Beauty," 20.
Black Knights, Order of, 347.
Blanchard, J., 188.
Blazing Ring, Knights of the, 230.
Bliss, W. D., New Encyclopedia of Social Reform, vii; Founder of Society of Christian Socialists, 434 sq.
"Blood Atonement," 280.
Blue Cross, 12.
Blue degrees, Masonic, 138 sq.
Blue Goose, Ancient and Honorable Order of the, 35; Grand Nest of the, 159.
Bohemian American Foresters, 67.
Bohemian Fraternal Societies, 67 sq.
Bohemian Slavonian Union, 68.
Bone-head Club, 272.
Bonzano, J., 121 sq., 304.
Bookfellows, Order of, 348.
Booster Club, 154.
Boosters, 40 sq.
Booth, Ballington, 475.
Bowers, Hy. F., 27.
Bowles, G. F., 449.
Boyce, W. D., 252.
Boynton, N. S., 262.
Boys' Club Federation, 323.
Boys' Clubs, 68; See American Farm Bureau Federation.
Boys' International Anti-Cigaret League, 73.
Boy Scouts of America, 68 sqq., 350.
Boy Scout Savings Club, 323.
Boys of Woodcraft, 486.
Brethren of the Mystic Tie, 73.
Brinkmann, H. C., 276.
Brotherhood of America, 73 sq.
Brotherhood of American Workmen, 74.
Brotherhood of American Yeomen, 74 sq., 174.
Brotherhood of Locomotive Firemen and Enginemen, 76.
Brotherhood of Railroad Trainmen, 76.
Brotherhood of St. Andrew, 76 sq.
Brotherhood of SS. Andrew and Philip, 77.
Brotherhood of the Eternal Alliance, 77.
Brotherhood of the Kingdom, 77 sq.
Brotherhood of the New Life, 78.
Brotherhood of the Red Diamond, 78.
Brotherhood of the Union, 78 sq.
Buffalos, Benevolent Order of, 64; Loyal Order of, 257.
Bugs, Order of, 348.
Builder, The, 309, 325 sq., 369.
Builders, New Order of, 329.
Builders, Order of the, 368.
"Bumper," 37.
Bunn, James N., 54, 107.
Burbadge, John E., 232.
Burns, Frances E., 248 sq.
Butler, Hiram E., 115 sq.

Cabell, James Branch, 348.
Cadets of Temperance, 187, 444.
C. A. I. L., 90.
Caldwell, Alonzo, 466.
Calvert, Bruce, 438.
Camels, Order of, 348.
Camorra, 205.
Camp Fire Girls of America, 80 sqq.
Canadian Freeman, 71.
Canadian Order of Chosen Friends, 85 sqq.
Capitular degrees of the American Rite of Freemasonry, 137.

Catherine, Order of St., 361.
Catholic Advance, 62.
Catholic Boys' Brigade, 72 sq.
Catholic Boy Scouts, 70 sqq.
Catholic Citizen, 286.
Catholic Encyclopedia, 457, 499.
Catholic Fraternal League, 462.
Catholic Girl Scouts, 152.
Catholic Observer, 230.
Catholic Sentinel, 277.
Catholic Standard and Times, 151.
Catholic Transcript, 71.
Catholic Universe, 62, 264, 277.
Caulfield, H. R., 360.
Cedars of Lebanon, 452 sq.
Cerneau Scottish Rite bodies, 141.
Chaldeans, Modern Order of the, 273.
Cheese Clubs, 87.
Chevaliers of Pythias, 88.
Chi Delta Mu Fraternity, 88.
Chiefs of Masonry, 88.
Chiefs of the Tabernacle, 88.
Child Labor Committee, National, 289.
Children of America Loyalty League, 294.
Chinese Secret Societies, 88 sq.
Chosen Friends, Canadian Order of, 85 sq.; Independent Order of, 183; Order of, 348 sq.; German offshoot of (United League of America), 466.
Christian Apologete, 62.
Christian Burden Bearers' Association, 89.
Christian Cynosure, vii sqq., 359, 396. 413, 423, 449, 469, 485.
Christian Endeavor, Young People's Society of, 89, 497.
Christian Herald, 382.
Christian Knights and Heroines of Ethiopia of the East and West Hemispheres, 89.
Christian Science Monitor, 123, 372.
Christian Socialist Fellowship, 89 sq.
Church Association for the Advancement of the Interests of Labor (C. A. I. L.), 90.
Church of Christ of Latterday Saints, 279.
Church Square Clubs, 90.
Cincinnati, Daughters of the, 105.
Cincinnati, Order of the, 436.
Cincinnati, Society of the, 436 sq., 441.
Cincinnatus, Order of, 349.
Circle of Nazarenes, 91.
Circle of the Golden Band, 390.
Citizens' Industrial Association of America, 91.
Civic Federation, National, 290.
Civil Service Reform League, 290.
Civitans, 411.
Clan-na-Gael, 91 sq., 126.
Clansmen; See American Order of Clansmen, 25.
Clark, Francis E., 497 sq.
Clarke, Edw. Young, 233.
Clendenen, G. W., 286.
Clover Leaves, Fraternal Order of, 131 sq.
Cob Web Order, 92.
Cole, D. E., 273.
College Secret Societies, 160 sq.
Colonial Dames of America, 92.
Colonial Daughters of America, 320.
Colonials, Fraternal Order of, 132.
Colonial Sons and Daughters, 92 sq.
Colonial Wars, Society of, 435.
Colored Brotherhood and Sisterhood of Honor, 93.
Colored Consolidated Brotherhood, 93.
Columbia, Knights of, 217.
Columbia Missourian, 460.
Columbian Circle, 93 sq.
Columbian Fraternal Association, 94.
Columbian League, 94.
Columbian Mutual Life Assurance Society, 94.
Columbian Woodmen, 94.
Columbus Mutual Benefit Association, 94 sq.
Co-Masonry, 95.
Coming Men of America, 95.
Commercial Travelers of America, United Order of, 384 sq.
Commonwealth Community Association, 96.
Communist Labor Party, 429.
Communist Party, 96 sq., 429; United, 464.
Community of Jesus, 97.
Companions of the Forest, 97, 127, 183 sq.
Concatenated Order of Hoo-Hoo. 97 sq.
Concordant Orders of Freemasonry, 140.
Condon, Peter, 243.
Confederacy, United Daughters of the, 465.
Constantine, Red Cross of, 238 sq.
Constantinople, Knights of; See Sovereign College of Allied Masonic and Christian Degrees.

Constitution, Minute Men of the, 269.
Consumers, National Brotherhood of, 289; National Consumers' League, 291.
Continental Fraternal Union, 368.
Cook, Erza A., 466.
Co-Operative Clubs, 411.
"Cooties," 268.
Corbett, Timothy, 494 sq.
Corriere d'Italia, 123.
Corson, George Edgar, 420.
Cosmopolitan Clubs, 411.
Council of the Trinity, 98.
Court of Honor, 98.
Cowboy Rangers, National Order of, 314 sq.
Craftsmen, Modern Order of, 272.
Craig, A. L., 136.
Crescents, 99.
Crisis, The, 288.
Crispin, Knights of St., 228 sq.
Croatian League of Illinois, 99.
Cronin, P. H., 91.
Cross, Order of the, 216; And of the Serpent, Order of the, 368.
Crowned Republic, 99.
Cryptic degrees of Freemasonry, 138.
Cubs, 99.
Cummings, J. A., 412.
Curfew Association, National, 295.
Currier, John M., 471.
"Cyrus the Elamite," 351.
Cyclopedia Americana, 437, 492.
Cyclopedia of Fraternities, v sq., 128, 282, 300, 301, 325, 353, 356, 374, 376, 379, 380, 383, 384, 388, 393, 395, 399, 401, 405, 407, 408, 412, 414, 422, 426, 427, 441, 445, 454, 456, 457, 459, 462, 463, 466, 467, 468.

Dahlman, Jas. C., 123.
Daily News (Chicago), 406.
Damascus, Order of, 271.
Dames of Malta, 100.
Danish Brotherhood of America, 100 sq.
Danites, 280.
Darling, C. K., 412.
Das Yiddische Folk, 501.
Daughters Militant, 101.
Daughters of America, 101 sq.
Daughters of America, National Council, 102.
Daughters of Cincinnati, 105.
Daughters of Herman; See Sons of Herman, 365.
Daughters of Liberty, 102, 383.
Daughters of Malta, 102 sq.
Daughters of Norway, 442.
Daughters of Rebekah, 103 sqq., 334.
Daughters of Ruth, 105.
Daughters of St. George, 105, 380.
Daughters of Temperance, 105, 444.
Daughters of the Globe, 105.
Daughters of the King, 105 sq.
Daughters of the Nile, 106.
Daughters of the Pyramid, 106.
Daughters of the Republic; See Patriots of America, 106.
David, Knights and Ladies of, 213; Royal Knights of King, 416.
Davidson, Peter, 368.
Davis, A. P., 445.
Davis, James J., 257, 259, 438.
Davis, Mrs. S. P., 320.
Dawes, Gen., 269.
Dawn, The, 434.
Daytime Wives, 106.
Deaf, National Fraternal Society of the, 299 sq.
Deer, Improved Order of, 179.
Degree of Honor, 106.
Degree of Honor, Grand Lodge of Kansas, 108.
Degree of Honor Protective Association, 108.
Degree of Honor Protective Association of Nebraska, 108 sq.
Degree of Naomi, 105; See Daughters of Ruth.
Degree of Pocahontas, 109 sq., 181.
Degrees, Masonic, 137 sqq.
Delta Kappa Fraternity, 110.
De Molay, Jacques, 240, 349.
De Molay, Order of, 349 sqq.
De Molay Councilor, 350.
Desmond, H. J., 241 sq., 244.
Deutschamerikanischer Nationalverband, 149.
Deutscher Orden der Harugari, 150 sq.
Deutscher Orden Schwarzer Ritter, 347.
Deutscher Unterstützungsbund, 150.
Devil's Pass, 38.
Dietz, Peter E., 16 sq.
Dike, Samuel W., 306.
Diomedians, 110 sq.
Doctors of Universal Masonry, 445.
Dogs, Exalted Order of Big, 118.
"Dokies," 111.
Dorchester, Rev. Dr., 306.
Dramatic Order Knights of Khorassan, 111, 222.

Driscoll, J. T., 457.
Druids; See American Order of Druids; also United Ancient Order of Druids.
Drury, W. T., 327.
Dunn, E. J., 248 sq., 253, 488.
"Duofold protection," 271.
Dunn, E. J., 481.
Dunne, George, 351.

Eagle Home Association, 112.
Eagles, Fraternal Order of, 112, 132 sq.
Eastern Star Benevolent Fund of America, 112.
Eastern Star, Order of the, 369 sqq.
Ecclesiastical Review, 326.
Eclectic Assembly, 113.
Eden, Society of, 435.
Edison, Thos. A., 354.
Egan, James F., 318.
Elam, Order of, 351.
Eleusis, Society of, 435.
"Elkology," 61 sq.
Elks, Benevolent and Protective Order of, 59 sqq.; Improved B. and P. O. of (Colored), 179.
Elks' Memorial Day, 60.
Elliott, J. W., 295.
Emeth-Achavah, Ancient Order of, 42.
Emperors of the East and West, 414.
Empire Knights of Relief, 113.
Encyclopedia Americana, 437, 492.
Encyclopedia of Freemasonry, vi sq.
Endowment Ceremonies, Mormon, 279 sq.
Endowment Rank of the Knights of Pythias, 222.
English-Speaking Union of the U. S., 113 sq.
Enoch, 414.
Equitable Aid Union of America, 114.
Equitable Fraternal Union, 115.
Equitable League of America, 115.
Equity, Knights of, 217 sq.; Order of, 351.
Esoteric Brotherhood, 115 sq.
E-soter-ists of the West, 116.
Essenic Order; See Knights of the Ancient Essenic Order.
Eternal and Universal Brotherhood of Mystics, 116.
Ethical Societies, 116 sq.
Eugenical News, 118.
Eugenic Code, 117.
Eugenics Committee of the U. S., 117.
Eugenics Research Association, 117 sq.
Evans, H. W., 233, 235.
Everitt, J. A., 31.
Everygirl's Magazine, 82.
Exalted Order of Big Dogs, 118.
Exalted Society of Order Hounds, 118 sq.
Examiner, of Bombay, 188.

Falconio, D., 104.
Family, National League for the Protection of the, 306.
Farm Bureau Federation, 14 sqq.
Farmer-Labor Party, 120 sq., 313.
Farmer's Educational and Co-Operative Union of America, 121 sq.
Farmer's Social and Economic Union, 122.
Farming Clubs, 15.
Farm Labor Union of America, 122.
Fascisti, 269.
Fascisti of America, 123.
Fascisti of North America, 123.
Federal Beneficial Association, 124.
Federal Council of the Churches of Christ in America, 124 sq.
Federal Reserve Association, 125.
Federation of Labor, 16 sqq.
Fellowship Forum, 292, 350, 360, 411, 483.
Fellowship of Reconciliation, 318.
Fellowship Sanatorium, 417.
Female Masonry, See Adoptive Masonry.
Fenian Brotherhood, 125 sq.
Fenian invasion of Canada, 126.
Fiery Cross, The, 362.
Fifth Order of Melchizedek and Egyptian Sphinx, 126.
Fillmore, Millard, 243.
Fink, Bishop, 264, 277.
Finnish Federation, 429 sq.
Fireside, Knights and Ladies of the, 215.
Fisher, Irving, 117.
Flaming Circle, Knights of the, 230.
Fleas, Royal and Exalted Order of, 412.
Fleming, Walter M., 35.
Floating Societies, 497.
Flying Squadron Foundation, 126 sq.
Forest, Knights of the, 231.
Foresters, Ancient Order of, 43; Bohemian American, 67; Of America, 127 sq.; Independent

Order of, 183 sqq., 466; Royal, 183; Independent Order of Illinois, 187; Irish National Order of, 204; Junior, of America, 207; United Order of, 466.
Foresters of America, 127.
Forestry Clubs, 128.
Forrest, Jay W., 440.
Fortnightly Review, viii, 62, 70, 151, 277, 343, 369, 418.
Forty and Eight Society, 128.
France Antimaconnique, La, 284, 378, 455.
Fraser, Abner, 387.
Fraser, W. A., 488.
Fraternal Aid Union, 128.
Fraternal Brotherhood, 129.
Fraternal Guild, 130.
Fraternal Home Insurance Society, 130.
Fraternalism as a substitute for religion, 263.
Fraternal Legion, 130.
Fraternal Monitor, vii, 353, 366, 367, 402, 450, 467, 481, 487, 488, 489.
Fraternal Mystic Circle, 130 sq.
Fraternal Order of Bears, 131.
Fraternal Order of Beavers, 58 sq.
Fraternal Order of Clover Leaves, 131 sq.
Fraternal Order of Colonials, 132.
Fraternal Order of Orioles, 134.
Fraternal Order of Reindeer, 134 sq.
Fraternal Patriotic Americans, 135.
Fraternal Reserve Association, 135.
Fraternal Society Law Association, 135 sq.
Fraternal Tribunes, 136.
Fraternal Union of America, 136.
Fraternity of Friendly Fellows, 136 sq.
Fraternity of the Truth, 42.
Fraternity, Temple of, 455.
"Fraters," 158.
Free and Accepted Americans; See Templars Order of the American Star.
Free and Regenerated Palladium, 379.
Freemasonry: The American Rite, 137 sq.; The Scottish Rite, 138 sqq.; Statistics, 141 sq.; Teaching of, 143 sq.
Free Masters; See Ancient Order of Freesmiths, 144.
Freemen's Protective Silver Federation, 144 sq.
Freesmiths, Ancient Order of, 43.
Free Sons of Israel, 169.
Free Speech League, 145.
Freethought Federation, 30.
Friendly Fellows, Fraternity of, 136 sq.
Friends of Negro Freedom, 145 sq.
Friends of Our Native Landscape, 146 sq.
Fries, Amos A., 438.
Fry, Henry P., 233 sqq.
Funeral Benefit Association of the Patriotic Order Sons of America, 147 sq.

Galilean Fishermen, Grand Order of the, 159.
Gardner, Chas. B., 272.
Garesche, Edward F. (S. J.), 494.
Garvey, Marcus, 7, 146.
Gates, M. M., 90.
Geeslin, A. W., 301.
Gegenseitiger Unterstützungsverein schaft Germania, 167 sq.
Gegenseitiger Unterstützungsverein von Chicago, 283.
General Federation of Women's Clubs, 294.
George, Sons of St., 366, 380; Grand Lodge of Illinois, 381; Daughters of, 105, 380.
Gerard, David W., 450.
Gerard, R. H., 450.
German-American Citizens' League of the U. S., 149.
German-American Alliance, 149.
German Baptists' Life Society, 149 sq.
German Beneficial Union, 150.
Germania, 167 sq.
German language, 50 sq.; 180.
German Order of Harugari, 150 sq.
Gibbons, James, 226, 376.
Gideons, 151.
Girl Guides, 152.
Girl Pioneers of America, 152.
Girl Scouts, 152.
Gleaner Clearing House Association, 44.
Gleaners, Ancient Order of, 43 sq.
Glenwood Degree, 183.
Globe Fraternal Legion, 152 sq.; Knights of the, 231.
Goats, Order of Pink, 359 sq.; Sublime Order of, 449.
Go-Hawks Happy Tribe, 153.
Golden Chain, Order of the, 373.
Golden Circle, Knights of the, 231 sq.

Golden Cross, United Order of the, 467 sq.
Golden Eagle, Knights of the, 232.
Golden, George Fuller, 480.
Golden Links, Knights of, 218.
Golden Precept, Knights and Ladies of the, 215.
Golden Rod, Order of the, 373 sq.
Golden Rule, Alliance, 154; Knights and Ladies of the, 215 sq.
Golden Seal, Assurance Society, 154; Order of the, 154.
Golden Star, Fraternity, 154; Knights and Ladies of the, 216.
Gold Star, Order of the, 374.
Good Citizen, The, 397.
Good Fellows, Royal Society of, 421 sq.
Good Samaritan, Masonic degree, 3.
Good Templars, Independent Order of, 187 sqq., 444.
Gould, S. C., 355, 378, 379, 408.
Granada, Mystic Nobles of, 284.
Grand Army of the Republic, 155 sqq., 483.
Grand Fraternity, 157 sq.
Grand League of Protestant Women, 158 sq.
Grand Nest of the Blue Goose, 159.
Grand Order of Galilean Fishermen, 159.
Grand Orient, Order of the, 159, 375.
Grand United Order, Independent Sons and Daughters of Purity, 159.
Grand United Order of Nazarites, 159 sq.
Grange, National, 301 sqq.
Granite League, 160.
Great American Fraternity, 160.
Greek Letter Fraternities, 160 sqq.
Greek Letter Societies, 160 sqq.
Greek Letter Sororities; See Greek Letter Fraternities.
Green, Harry J., 174.
Grosh, A. B., 335 sqq.
Grotto; See Mystic Order of the Veiled Prophets of the Enchanted Realm, 284 sq.
Grotto Creed and Prophets' Compact, 285.
Gruber, H. (S. J.), 177.
Guardians of Liberty, 164 sqq.
G. U. G. Germania, 167 sq.
Gu Gu; See United Spanish War Veterans, 469 sq.; Military Order of the Serpent, 268.
Guild of Free Lance Artists, 55.
Gulick, Luther, 80.
Gyro, 411.

Hadassah, 500.
Hambly, W. J. D., 356.
Hanly, J. F., 126.
Happy Tribe; See Go-Hawks.
Harding, Warren G., 34, 54, 291, 452 sq.
Harris, Thos. L., 78.
Harrison, President, 306.
Harugari, German Order of, 150.
Harvey, W. H., 395.
Hatoren, 501.
Havens, Raymond M., 411.
Haymakers, 34 sq.
Hebrew Secret and Beneficiary Societies; See Jewish Secret and Other Societies.
Helping Hand System, 102.
Heptasophs; See Improved Order of Heptasophs, 179 sq.
Heralds of Liberty, 170 sq.
Hering, Frank E., 133.
Hermanns-Söhne, 364 sqq.
Hermetic Brotherhood of Light, 171.
Hermetic Brothers of Luxor, 171.
Hermetic Fraternity, 171.
Herodem, Royal Order of, 419 sq.
Heroine of Jericho, Masonic degree, 3.
Herrin, D. C., 426.
Highbinders; See Chinese Secret Societies, 172.
High Priesthood, 352.
High Twelve International; See International High Twelve Club, 172.
Hobo Fraternities; See Tramp Fraternities, 172.
Hogeland, Alex., 295.
Hollingsworth, R., 273.
Holy and Blessed Order of Wisdom; See Sovereign College of Allied Masonic and Christian Degrees for America.
Holy Ghost and Us, 456.
Holy Grail, Knights of the, 232.
Holy Office; See Roman decrees.
Holy and Blessed Order of Wisdom, 352 sq., 445.
Home Benefit Association, 172.
Home Builders, Order of, 353.
Home Circle, 172.
Home Communion, 78 sq.
Home Forum Benefit Order, 173.
Home Guards of America, 173.

Home Palladium, 173.
Homesteaders, The, 174 sq.
Honor, Knights and Ladies of, 213; Knights of, 218 sq.
Honorary Thirty-Thirds, 175 sq.
Hooded Ladies of the Mystic Den, 175.
Hoos-Hoos; See Concatenated Order of Hoo-Hoo.
Horrible Conspiration Club, 176.
Houn' Dawgs, Order of, 353.
Hounds, Exalted Society of Order, 118 sq.
Household of Ruth; See Negro Secret and Fraternal Societies.
Howe, Frederick C., 424.
Hughes, John, 243.
Hull, Ernest R. (S. J.), 188.
Humane Education Society, 20.

Illinois Order of Mutual Aid, 177.
Illuminati, in America, 177 sq.; Society of the, 437 sq.
Imitative Societies, 178.
Imperial Legion, 178.
Imperial Order of Muscovites, 178.
Improved Benevolent and Protective Order of Elks (Colored), 179.
Improved Order of Deer, 179.
Improved Order of Heptasophs, or Seven Wise Men, 179 sq.
Improved Order of Knights of Pythias, 180.
Improved Order of Red Men, 180 sq.
Improved Order of Yellow Dogs, 182.
Independent, The, 167.
Independent Americans, Order of, 353.
Independent International Order of Owls, 182.
Independent Order Bnai Brith, 170.
Independent Order Brith Abraham, 169.
Independent Order Brith Sholom, 170.
Independent Order Free Sons of Israel, 169.
Independent Order of Chosen Friends, 183.
Independent Order of Foresters, 183 sqq.
Independent Order of Foresters of Illinois, 187.
Independent Order of Good Templars, 187 sqq.
Independent Order of Immaculates of the United States of America, 191.
Independent Order of Mechanics, 192.
Independent Order of Mystic Brothers, 192.
Independent Order of Odd Fellows, 336 sqq.
Independent Order of Puritans, 192.
Independent Order of Rechabites, 193, 441.
Independent Order of Red Men, 192.
Independent Order of St. Luke, 192.
Independent Order of Shepherds, 193.
Independent Order of Svithiod, 193.
Independent Order of True Sisters, 170.
Independent Order of Vikings, 193.
Independent Order of Zoroaster, 194.
Independent Order Sons of Benjamin, 170.
Independent Western Star Order, 170, 194.
Independent Workmen of America, 194.
Independent Workmen's Circle of America, 194.
India, 187 sq.
Indian Masonic Lodges, 195.
Indian schools, 305 sq.
Indian Wars, Order of, 353.
Industrial Benefit Association, 195.
Industrial Benefit Order, 380.
Industrial Order of America, 380.
Industrial Workers of the World, 196 sqq.
Industry, Sovereigns of, 445 sq.; United Sons of, 468 sq.
Inner Circle, 199.
Institute for Social Service, 20.
Institute of Politics, 199 sq.
Intercollegiate Zionist Organization, 500.
International Association of Lions' Clubs, 200 sq.
International Association of Rebekah Assemblies; See Daughters of Rebekah.
International Association of the Workingmen, 376.
International Benjamin Franklin Society, 201.
International Fraternal Alliance of Baltimore, 201.
International High Twelve Club, 201 sq.
International Optimist Club, 202.

International Order of King's Daughters and Sons, 202.
International Order of Twelve of Knights and Daughters of Tabor, 202.
International People's Aid Association, 294.
International Sunshine Society, 203, 294.
Invisible Empire, Knights of the Ku Klux Klan, 233 sqq.
Iowa Legion of Honor, 203.
Ireland, John, 53, 157.
Iridescent Order of the Iris, 203.
Iris, Iridescent Order of the, 203; Order of the Mysteries of, 378; Sons of, 441.
Irish National Order of Foresters, 204.
Irish Republican Brotherhood, 126.
Iron Brotherhood, 204.
Iron Hall, Order of the, 375; Of Baltimore City, 204.
Iroquois, Order of the, 375.
Isis, Unveiled, 171; Order of the Mysteries of, 378; Temple of, 455 sq.
Issues of To-day, 447.
Italian Secret Societies, 205.
I. W. W., 196 sqq.

Jackson, D. D., 474.
James, Thomas L., 284.
Jamison, D. H., 271.
Jay, John, 305.
Jensen, Jens, 146.
Jericho, Knights and Ladies of, 214; Knights of, 219.
Jerusalem, Order of, 271.
Jewish Communal Register, 170.
Jewish National Workers' Alliance, 169.
Jewish Secret and Other Societies: Anti-Defamation League, 52; Order Brith Abraham, 169; Independent Order Brith Abraham, 169; Independent Order Free Sons of Israel, 169; Jewish National Workers' Alliance of America, 169; Order Sons of Zion, 169, 386; Independent Order Bnai Brith, 170; Independent Order Brith Sholom, 170; Independent Order Sons of Benjamin, 170; Independent Order of True Sisters, 170; Independent Western Star Order, 170; Order of the United Hebrew Brothers, 170; Arbeiter Ring, 170; Independent Workmen's Circle of America, 194; Jewish Progressive Order, 206; Level Clubs, 251; Jewish Socialist Alliance, 430; Zionist Organization of America with its branches, 500 sq.
Jewish Socialist Alliance, 430.
Job's Daughters, 206.
Johnson, Magnus, 313.
"Jolly Corks," 59.
Jonadab, Sons of, 441.
Joseph, Royal Tribe of, 422.
Josephites, 207, 282.
Jovian Order, 207.
Junior American Protective Association, 207.
Junior Conquerors, Lodge of, 252.
Junior Foresters of America, 207.
Junior Knights of the Ku Klux Klan, 237.
Junior Order of Moose, 208, 257 sq.
Junior Order of United American Mechanics, 208 sq., 384.
Junior Rose Courts, 481.
Junior Sons of America, 209, 392.
Justice, Sons and Daughters of, 439.

Kadosh, Council of, 139, 232.
Kain, J. J., 277.
Kamelia, 210; Knights of, 236.
Kappa Sigma Pi, 271.
Katzer, Abp., 277.
Kelley, Oliver Hudson, 301.
Kenrick, F. P., 187.
Keren Hayesod, 500.
Kerr, Mark G., 343.
Keystone Guard, 211.
Kibosh Degree, 402.
King, Daughters of the, 105 sq.
King, James, 305.
King's Daughters and Sons, 202.
Kirker, G. A., 465.
Kiwanis Club, International, 211 sq.
K. K. K.; see Knights of the Ku Klux Klan, 233 sqq.
"Kleagles," 234.
"Kloran," 234.
Knights and Ladies of America, 212 sq.
Knights and Ladies of Jericho, 214.
Knights and Ladies of David, 213.
Knights and Ladies of Honor, 213.
Knights and Ladies of Jericho, 214.
Knights and Ladies of Security, 214 sq.

Knights and Ladies of the Fireside, 215.
Knights and Ladies of the Golden Precept, 215.
Knights and Ladies of the Golden Rule, 215.
Knights and Ladies of the Round Table, 216.
Knights and Ladies Order of the Cross, 216.
Knights Commanders of the House of the Temple of Solomon, 216.
Knights Kamelia; See Knights of the Ku Klux Klan.
Knights of Birmingham, 217.
Knights of Columbia, 217.
Knights of Columbus, 284, 293, 344, 402.
Knights of Constantinople, 445.
Knights of Equity, 217 sq.
Knights of Friendship, 343; See also Sisters of the Mysterious Ten; also Order Knights of Friendship.
Knights of Glory, 218.
Knights of Golden Links of the World, 218.
Knights of Honor, 218 sq.
Knights of Honor of the World, 219.
Knights of Jericho, 219.
Knights of Jerusalem, 44.
Knights of Joseph, Order of, 353.
Knights of Khorassan, 111.
Knights of King Arthur, 219.
Knights of Labor, 376.
Knights of Liberty, 219 sq.
Knights of Luther, 220.
Knights of Malta, 138, 220, 352.
Knights of Pythias of North and South America, Europe, Asia, and Africa, 221.
Knights of Pythias of the World, 221 sqq.
Knights of Reciprocity, 228.
Knights of Rome, 228, 238, 352.
Knights of St. Crispin, 228 sq.
Knights of St. John and Malta, 229.
Knights of St. John of Palestine, 352.
Knights of St. John of Patmos, 445.
Knights of St. John the Evangelist; See Order of the Red Cross of Constantine, 239.
Knights of St. Joseph; See Order of Knights of St. Joseph.
Knights of Sherwood Forest, 229.
Knights of Sobriety, Fidelity, and Integrity, 229.
Knights of Tabor; See International Order of Twelve.
Knights of the Ancient Essenic Order, 230.
Knights of the Blazing Ring, 230.
Knights of the Flaming Circle, 230.
Knights of the Forest, 231.
Knights of the Globe, 231.
Knights of the Golden Circle, 231 sq.
Knights of the Golden Eagle, 232, 250.
Knights of the Holy Grail, 232.
Knights of the Holy Sepulchre, 352; See Knights of the Red Cross of Constantine, 239.
Knights of the Invisible Colored Kingdom, 232 sq.
Knights of the Ku Klux Klan, 233 sqq.; And Negroes, 8, 158, 288, 347, 362, 421, 458; Women of the, 483.
Knights of the Loyal Guard, 237.
Knights of the Maccabees of the World, 262 sqq.
Knights of the Mystic Chain, 42.
Knights of the Orient, 45, 238.
Knights of the Grand Cross, 238, 352.
Knights of the Red Cross of Constantine, 238, 352.
Knights Patriot Military Fraternity, 240.
Knights Templars, 239, 240 sq., 352.
Knight Templar Priests, 352.
Knot-Hole Clubs, 241.
Knownothingism, 241 sqq., 364, 444, 455.
Knox, Gen., 349.
Korz, Charles, 448.
Ku Klux Klan; See Knights of the Ku Klux Klan; also Ladies of the Ku Klux Klan.
K-Uno, 234.

Labor Unions, 245.
Ladies' American League, 246.
Ladies' Christian Union, 498.
Ladies' Masonry, 3.
Ladies of Abraham Lincoln, 246.
Ladies of the Golden Eagle, 246.
Ladies of the Grand Army of the Republic, 294.
Ladies of the Invisible Empire, 246, 247, 483 sq.
Ladies of the Knights Hospitallers of St. John of Jerusalem, 100.
Ladies of the Ku Klux Klan, 246 sq.

Ladies of the Maccabees of the World, 247 sq.
Ladies of the Modern Maccabees, 247 sq., 294.
Ladies of the Purple Mask, 247.
Ladies of the Royal League, 417.
Ladies of the Royal Arcanum; See Royal Arcanum, 412 sqq.
Ladies' Review, 482.
Ladies' Temple, 453.
Lady Nobles of the Mystic Shrine, 37.
Lady True Blues, 249; Of the World, 249.
La Follette, R. M., 313.
Lamb, E. F., 465.
Landis, Abb, 330.
Land, Frank S., 349.
Landmann, Der, 122.
Langevin, Abp., 185.
Laomi, 207.
Larks, Order of the, 363.
Latterday Saints, 279.
League of Foreign-Born Citizens, 250.
League of Friendship of the (Supreme) Mechanical Order of the Sun, 250.
League of Masonic Clubs, National, 306 sq.
League of Protestant Women, 158 sq.
Lebanon, Tall Cedars of, 452 sq.
Legion of Honor; See American Legion of Honor, 24.
Legion of the Red Cross, 250 sq.
Leo XII, 187.
Leo XIII, On Freemasonry, 143 sq.
Letter Carriers' Mutual Benefit Association, 470.
Level Club, Inc., 251.
Liberalism, Nine demands of, 30.
Liberty, Knights of, 219 sq.; Order of, 354; Sons and Daughters of, 439 sq.; Daughters of, 102, 383; Sons of, 383, 436, 441 sq.; Templars of, 454.
Life Savers, 497.
Light of the Ages, 251.
Lincoln Fraternal Union, 251.
Lincoln Legion, 251.
Lions' Clubs, International Association of, 200 sq.; Royal Order of, 419.
Lithuanian Alliance of America, 252.
Little, Robt. W., 274.
Little Red School House, Order of the, 377.
Lodge of Junior Conquerors, 252.
Loges d'adoption, 3.
Lone Scouts of America, 252 sq.
Lott, F. E., 288.
Lovett, C. E., 274.
Low, Juliette, 152.
Loyal American League, 253.
Loyal American Life Association, 253 sq.
Loyal Americans, Ancient Order of, 45; Order of, 354.
Loyal Association, 254.
Loyal Circle, 254.
Loyal Guard, Knights of the, 237.
Loyal Knights and Ladies, 254.
Loyal Knights of America, 255.
Loyal Knights of the Round Table, 354.
Loyal Ladies of the Royal Arcanum, 255.
Loyal Legion of Loggers and Lumbermen, 255 sq.
Loyal Legion of the United American Mechanics, 383.
Loyal Legion of the U. S.; See Military Order of the Loyal Legion of the U. S., 268.
Loyal Men of American Liberty, 256.
Loyal Orange Institution of the U. S. A., 256 sq.
Loyal Order of Buffalos, 257.
Loyal Order of Moose of the World, 257 sq.
Loyal Sons of America, 259 sq.
Loyal Sons of the Junior Order of Odd Fellows, 260, 337.
Loyal Temperance Legion, 57.
Loyal Women of American Liberty, 260 sq.
Lummis, Chas. F., 342 sq.
Luther, Knights of, 220.
Lutheran Church and the Boy Scout Movement, 72.
Lutheraner, Der, 62.
Lutherans, 276, 365, 442.
Lynching, 288.

Maccabee Boy Scouts, 262.
Maccabees, 262 sqq., 481 sq.
MacIntyre, N. W., 362.
McCash, James, 362.
McCoy, Robt., 367, 369.
McDermott, D. J., 278.
MacDonald, John A., 386.
Machinists' and Blacksmiths' Union, 245.
Mackay, Charles H., 477 sq.
MacKay, T. J., 374.

Mackey, Albert, Encyclopedia of Freemasonry, vi sq.; On Chinese Masons, 89; On Masonic teaching, 143; On Royal Arch Masonry, 414; On "Table Lodges," 473; On the symbolism of the West Gate, 478.
Mafia, 205.
Magi, Order of the, 377.
Magian Masters, Order of the, 265, 377.
Malta, Knights of, 138, 220; Knights of St. John and, 229; Sons of, 442.
Man-Celestial, 478.
Manufacturers' and Merchants' Federal Tax League, 265 sq.
Marconis, Rite of, 388, 408; see also Freemasonry.
Maria Monk, 241 sq.
Marshall Temperance Fraternity, 453.
Marshall Temple, Sons of Honor, 453.
Markey, Daniel P., 263, 298, 481.
Mark Lodges, 137 sq.
Marra, J. (S. J.), 343.
Martinelli, S., 226.
Martinists, Order of, 354 sq.
Masonic Clubs, National League of, 306 sq.
Masonic Life Association of the U. S., 266.
Masons' Annuity, 266 sq.
Mason's Wife degree, 3.
Masters' Association (Masonic), 267.
Mayflower Descendants, Society of, 435 sq.
May Wright Sewall State Association, 294.
Mechanics, Independent Order of, 192; Junior Order United American, 208 sq.
Medical Women's National Association, 294.
Melchizedek, Fifth Order of, 126; Priesthood of, 281.
"Melter," 267.
Memphis, Rite of, 388, 407 sq.
Menace, The, 440.
Menken, Stanwood, 318.
Merz, Charles, 338.
Messenger, The (N. Y.), 146.
Messmer, S. G., 286.
"Michigan Ritual," 369.
Michigan, United Friends of, 465.
Midland Review, 218.
Military Lodges, 267.
Military Order of the Cootie, 268.
Military Order of the Loyal Legion of the U. S., 268.
Military Order of the Serpent, 268.
Military Order of the World War, 269.
Million Dollar Yeomen Clubs, 269.
Minute Men of 1890; See Order of the American Union, 367.
Minute Men of the Constitution, 269.
Minute Men of the West, 269 sq.
Miriam Degree, 183; See Independent Order of Foresters, 183 sqq.
Missouri Red Book, 422.
Mizraim, Rite of, 388.
Modern American Fraternal Order, 270.
Modern Americans, 270.
Modern Brotherhood of America, 270 sqq.
Modern Knights' Fidelity League, 271.
Modern Knights of St. Paul, 271.
Modern Order of Craftsmen, 272.
Modern Order of Praetorians, 272 sq.
Modern Order of the Chaldeans, 273.
Modern Order of the White Mahatmas, 273.
Modern Romans, 273.
Modern Samaritans, 274.
Modern Society of Rosicrucians, 274 sq.
Modern Woodmen of America, 275 sqq.
Mogullians, Order of, 355.
Molly Maguires, 278 sq., 380.
Monitor, 71, 358.
Monkeys, Benevolent Order of, 64.
Monks of Cahokia, 279.
Montague, Wm. F., 87.
Montana Mason, 350.
Monthly Pledgers for Starving Russia, 318.
Moosehaven, 259.
Mooseheart, 259.
Mooseheart Legion, 258.
Moose, Loyal Order of, 257 sqq.
Moose Religion, 258.
Morgan, J. H., 467.
Morgan raid, The, 231.
Mormon Secret Societies, 207, 279 sq., 437 sq.
Morning Call, 364.
Morning Star, 369.
Morris, Ira N., 296.
Morris, Robert, 3, 369.
Morse, Jedediah, 177.
Mortality tables, 298.

Mosaic Templars of America, 282 sq.
Moving Picture Degree, 424 sq.
M. O. V. P. E. R., 285.
Moyer, Gabriel H., 394.
Mules, Order of, 355.
Muscovites, Imperial Order of, 178.
Muts, Ancient Order of, 45 sq.
Mutual Aid, Order of, 355.
Mutual Benefit and Aid Society, 283.
Mutual Protection, Order of, 356.
Mutual Protective Society, 355.
Mysterious Order of the Witches of Salem, 283.
Mystical Seven, 283 sq., 441.
Mystic Brothers, Independent Order of, 192.
Mystic Nobles of Granada, 284.
Mystic Order of Shrimps, 470.
Mystic Order of Veiled Prophets of the Enchanted Realm, 284 sq.
Mystics, Eternal and Universal Brotherhood of, 116.
Mystic Shrine, 36 sqq.
Mystic Star, Order of the, 378.
Mystic Tie, Brethren of the, 73.
Mystic Workers of the World, 286.

Nation, The, 288.
National Americans, 424.
National American War Mothers, 294.
National American Woman Suffrage Association, 287, 294.
National Anti-Cigaret League, 73.
National Assembly Patriotic League; See American Protective Association.
National Association for the Advancement of Colored People, 288.
National Auxiliary United Spanish War Veterans, 294.
National Benevolent Society, 288 sq.
National Brotherhood of Consumers, 289.
National Child Labor Committee, 289.
National Christian Association, vii sqq.
National Christian League for the Promotion of Purity, 289 sq.
National Civic Federation, 290.
National Civil Service Reform League, 290.
National Co-Defenders; See National Defenders, 295 sq.
National Committee of One Hundred for the Enforcement of Law, 290 sq.
National Conference of Juvenile Agencies, 26 sq.
National Congress of Mothers and Parent-Teachers, 294.
National Consumers' League, 291.
National Council Administrative Women in Education, 294.
National Council Jewish Women, 294.
National Council for the Prevention of War, 291 sq.
National Council for the Reduction of Armaments, 318.
National Council of Patriotic Americans, Inc., 292 sq.
National Council of Women, Inc., U. S. A., 293 sq.
National Council United American Men, 294.
National Croatian Society of the U. S. A., 294 sq.
National Curfew Association, 295.
National Defenders, 295 sq.
National Federation of Music Clubs, 294.
National Federation of the Ancient Order of United Workmen, 296.
National Federation of Uncle Sam's Voters, 296 sq.
National Florence Crittenden Mission, 294.
National Fraternal Congress of America, 297 sq.; Table of Mortality in relation to the American Experience Table, 298.
National Fraternal League, 299.
National Fraternal Press Association, 298.
National Fraternal Society of the Deaf, 300 sq.
National Fraternal Union, 300.
National Fraternity, 301.
National Grange, 301 sqq.
National Health Council, 304 sq.
National Home Guards, 305.
National Household Economic Association, 305.
National Kindergarten Association, 294.
National League for the Protection of American Institutions, 305 sq.
National League for the Protection of the Family, 306.
National League of Masonic Clubs, 306 sq.
National League of Protestant Women of America, 307 sq.
National League of the Armenian Race in America, 308.

National League of Women Voters, 287, 294.
National Masonic Research Society, 308 sqq.
National Municipal League, 310.
National Non-Partisan League, 310 sqq.
National Order of America, 314.
National Order of Cowboy Rangers, 314 sq.
National Patriotic Order, Sons and Daughters of the U. S. A., 315 sq.
National preparedness, 317.
National Prison Association, 26.
National Prisoners' Aid Association, 27.
National Probation Association, 26.
National Protective Legion, 316.
National Protective Life Association, 316.
National Provident Union, 316.
National Reserve Association, 316 sq.
National Security League, 317 sq.
National Service Life Society, 318 sq.
National Slovak Society of the U. S. A., 319.
National Society of the Colonial Daughters of America, 320 sq.
National Society, United States Daughters of 1812, 320 sq.
National Temperance Life Society, 321.
National Tribune, 469.
National Union Assurance Society, 321 sq.
National Urban League, 322 sq.
National Woman's Party, 323 sq.
National Women's Relief Corps, 294.
National Women's Relief Society, 294.
Native Americans, Order of, 356.
Native Sons of the Golden West, 324.
Nativism, 241 sq.
Nazarenes, Circle of, 91.
Nazarites, Grand United Order of, 159 sq.
Needlework Guild of America, 294.
Negro Freemasons, 324 sqq.
Negro secret and fraternal societies: African Blood Brotherhood, 4 sqq.; African Legion, 7 sqq.; Negro A. P. A., 28; Negro branches of the Am. Protestant Ass'n., 29; Negro Shriners, 40; Christian Knights and Heroines of Ethiopia of the East and West Hemispheres, 89; Colored Brotherhood and Sisterhood of Honor, 93; Colored Consolidated Brotherhood, 93; Friends of Negro Freedom, 145 sq.; Grand Order of Galilean Fishermen, 159; Improved Benevolent and Protective Order of Elks, 179; Independent Order of Immaculates, 191; International Order of Twelve of Knights and Daughters of Tabor, 202 sq.; Knights of Pythias of North and South America, Europe, Asia, and Africa, 221; Knights of the Invisible Colored Kingdom, 232 sq.; Mosaic Templars of America, 282 sq.; National Ass'n. for the Advancement of Colored People, 288; National Urban League, 322 sq.; Negro Masonic lodges, 324; Eastern Star, 325; Knights of Pythias, 327; Elks, 327 sq.; Odd Fellows, 327 sq.; Foresters, 327 sq.; Non-Partisan National League of Colored Voters, 330 sq.; Supreme Camp of American Woodmen, 449; United Brothers of Friendship, 464.
Neighbors' League of America, 328.
Neighbors of Woodcraft, 330.
Neve, F. W., 381 sq.
New Commonwealth, 329.
New England Order of Protection, 328 sq.
New Era Association, 329.
New Majority, 121.
New Odd Fellows' Manual, 335.
New Order of Builders, 329.
New Palestine, 501.
New Republic, 338.
Nile, Daughters of the, 106.
Noah, Sons of, 445.
Noble Order of the Knights of Labor of America, 376.
National Dotare, 380.
National Education Association, 296.
National Federation of College Women, 294.
National Federation of Colored Women, 294.
New Temple Degree (of Ben Hur), 450.
Nobles of the Mystic Shrine, 36 sqq.
"No More War Day," 292.
Non-Partisan League, 310 sqq.
Non-Partisan National League of Colored Voters, 330 sq.

Non-Smokers' Protective League of America, 331.
Norcross, Daniel, 386.
North American, 278.
North American Fraternal Order 331 sq.
North American Union, 332.
North Star Benefit Association, 332.
Northwestern Legion of Honor, 333.
Northwestern Lutheran, 72.
Norway, Sons of, 442 sq.; Daughters of, 442.

Oaks, Order of Ancient, 346 sq.
Occidental Mutual Benefit Association, 334.
Ochs, Jacques, 388.
Odd Fellows, 334 sqq.
"Odd Fellows' Playground," 386.
Odd Fellows' Review, 337.
Odd Ladies, Order of, 356.
O'Donovan Rossa, 126.
Ohio Waisenfreund, 62, 182, 276, 365.
Olympians, 338 sqq.
Omah Language, Order of the, 378.
Oneida, Sons of, 443.
Open Road, The, 438.
Opportunity, 322.
Optimists, 202.
Oracle, The, 477.
Orangemen, 256 sq.
Orden de los Hermanos Penitentes, 341 sqq.
Orden der Hermanns-Söhne, 364 sqq.
Order Brith Abraham, 169.
Order Hounds, Exalted Society of, 118 sq.
Order Knights of Friendship, 343 sq.
Order of Aegis, 344.
Order of Alfredians, 344.
Order of Alhambra, 344 sqq.
Order of American Freemen, 346.
Order of Ancient and Modern America, 346.
Order of Ancient Oaks, 346 sq.
Order of Anti-Poke-Noses, 347.
Order of Athene, 347.
Order of Beauceant, 347.
Order of Black Knights, 347.
Order of Bookfellows, 348.
Order of Bugs, 348.
Order of Camels, 348.
Order of Chosen Friends, 348 sq., 385.
Order of Cincinnatus, 349.
Order of Damascus, 271.
Order of De Molay for Boys, 349 sqq.
Order of Elam, 351.
Order of Equity, 351.
Order of Forestry; See Negro Secret and Fraternal Societies.
Order of Golden Links, 351.
Order of High Priesthood, 352.
Order of Holy Wisdom, 352.
Order of Home Builders, 353.
Order of Houn' Dawgs, 353.
Order of Independent Americans, 353.
Order of Indian Wars of U. S., 353.
Order of Jerusalem, 271.
Order of Knights of Joseph, 353.
Order of Liberty, 354.
Order of Loyal Americans, 354.
Order of Loyal Knights of the Round Table, 354.
Order of Maccabees, 262.
Order of Martinists, 354 sq.
Order of Mogullians, 355.
Order of Mules, 355.
Order of Mutual Aid, 355.
Order of Mutual Protection, 356.
Order of Native Americans, 356.
Order of Odd Ladies, 356.
Order of Owls, 346 sq., 356 sqq.
Order of Pendo, 359.
Order of Pente, 359.
Order of Pink Goats, 359 sq.
Order of Protection, New England, 328 sq.
Order of Rainbow, 360.
Order of Rameses, 360.
Order of Red Eagles, 360 sq.
Order of Regenerated Franks, 361.
Order of Reindeer, 361.
Order of Reubens, 361.
Order of Rome, 271.
Order of St. Catherine of Mount Sina, 361.
Order of Scottish Clans, 362.
Order of Select Friends, 362 sq.
Order of Shepherds of Bethlehem, 363.
Order of Solon, 380.
Order of Sparta, 363.
Order of Sphinx, 363.
Order of the Amaranth, 366.
Order of the Amazons, 367.
Order of the American Union, 367 sq.
Order of the Benevolent Union, 380.
Order of the Builders, 368.
Order of the Continental Fraternal Union, 368.
Order of the Cross and of the Serpent, 368.
Order of the Cross, Knights and Ladies, 216.

Order of the Eastern Star, 367, 369 sqq., 328.
Order of the Golden Chain, 373.
Order of the Golden Rod, 373 sq.
Order of the Gold Star, 374.
Order of the Grand Orient, 375.
Order of the Iron Hall, 375.
Order of the Iroquois, 375.
Order of the Knights of Labor, 376.
Order of the Larks, 363.
Order of the Little Red School House, 377.
Order of the Magi, 377.
Order of the Magian Masters, 377.
Order of the Mysteries of Isis, 378.
Order of the Mystic Star, 378.
Order of the Omah Language, 378.
Order of the Orient, 378.
Order of the Palladium, 379.
Order of the Rose, 363 sq.
Order of the Rosy Cross, 420.
Order of the Royal Argossy, 379.
Order of the Royal Ark, 380.
Order of the Sanhedrims, 379.
Order of the S. E. K., 380.
Order of the Solid Rock, 380.
Order of the Sons of America; see American Protestant Association; also Knownothingism.
Order of the Sons of Herman, 364 sqq.
Order of the Sons of St. George, 380.
Order of the S. S. S. and Brotherhood of the Z. Z. R. R. Z. Z., 381.
Order of the Star-Spangled Banner, 443.
Order of the Sufi, 381.
Order of the Thousandfold, 381 sq.
Order of the Triangle, 382.
Order of the White Shrine of Jerusalem, 382.
Order of the World, 380, 383.
Order of Tin Lizzies, 355.
Order of True Friends, 383.
Order of Twelve, 383.
Order of Uncle Sam, 242.
Order of United American Mechanics, 383 sq.
Order of United Americans, 384.
Order of United Artisans, 384.
Order of United Commercial Travelers of America, 384 sq.
Order of United Friends, 385.
Order of United Hebrew Brothers, 170.
Order of Unity, 385.
Order of Vesta, 380.
Order of Yellow Dogs, 386.
Order Sons of Zion, 169 sq., 386, 500.
O'Reilly, James, 311.
Orient, Knights of the, 45, 238; Order of the, 378 sq.
Oriental Haymakers, 386 sqq.
Oriental Magicians, Ancient Order of, 46.
Oriental Order of Humility and Perfection, 386 sqq.
Oriental Order of Zoroaster, 388.
Oriental Order of Zouaves, 388.
Oriental Rite of Memphis and Mizraim, 388.
Orioles, Fraternal Order of, 134.
Oronhyateka, Dr., 185.
Osiris, Ancient Order of, 46.
Osteopathic Women's National Association, 294.
Owl and Padlock Fraternity, 161.
Owl and Wand Fraternity, 161.
Owls, Independent International Order of, 182.
Owls' Memorial Service, 357.
Owls of Woodcraft, 395.
Owls, Order of, 346 sq., 356 sqq.
Owl, The, 357.

Pacific Woodman, 489.
Palladium, Order of the, 379.
Pan-American Student League, 390.
Pathfinders, 166 sq.
Patriarchal Circle, 336 sq.; Of America, 390.
Patriarchs Militant; See Odd Fellows, 336.
Patriotic Americans, Fraternal, 135; National Council of, 292 sq.
Patriotic and Protective Order of Stags of the World, 391.
Patriotic Daughters of America, 391, 392.
Patriotic League of the Revolution, 391.
Patriotic Order, Junior Sons of America, 392.
Patriotic Order of Americans, 392 sq.
Patriotic Order of True Americans, 392, 393.
Patriotic Order Sons of America, 393 sq.
Patriotic Order, United Sons of America, 395.
Patriotic Owls of Woodcraft, 395.
Patriots of America, 395.
Patrons of Husbandry, 301 sqq.
Paul, John E. and Clarence B., 174.
Paul, Modern Knights of St., 271.

Pease, Chas. G., 331.
Pendo, Order of, 359.
Penitentes, 341 sqq.
Pente, Order of, 359.
P. E. O., 395 sq.
People's Favorite Order, 380.
People's Five-Year Benefit Order, 380.
Phelan, D. S., 62 sq.
Phelon, W. P., 171, 456.
Phi Beta Kappa, 160.
Phi Delta Fraternity, 161 sq.
Phillips, Maud, 13.
Phi Mu Sigma Sunday School Fraternity, 396.
Pickles, 272.
Pike, Albert, 3, 143, 420.
Pilgrim Fathers, United Order of the, 468.
Pilgrim Fraternity, 396.
Pilgrim Society, 396 sq.
Pilgrims, The, 397.
Pillar of Fire, The, 398.
Pillars of Fire, 397 sq.
Pink Goats, Order of, 359 sq.
Pocahontas, Degree of, 109 sq., 181.
Polish National Alliance, 398.
Polish National Union of America, 398 sq.
Political Science Association, 26.
Postel, Waldo F., 41.
Powderly, Terence V., 376.
Praetorians, Modern Order of, 272 sq.
Prendergast, Abp., 278.
Preuss, Arthur, 143.
Prince Hall, 324.
Princes of Jerusalem, 139.
Prindle, George, 471.
Private Soldiers' and Sailors' League, 318.
Probus Clubs, 411.
Progressive Endowment Guild of America, 399.
Progressive Order of the West, 399.
Progresso Italo-Americano, 123.
Prohibition, 348.
Proletarian Party of America, 399 sq.
Proportional Representation League, 400.
Prosperity Clubs, 411.
Protected Fireside Circle, 401.
Protected Home Circle, 401 sq.
Protected Knights of America, 402.
Protestant Knights of America, 402.
Protestant Women, Grand League, 158 sq.; National League of, 307 sq.
P's, 166 sq.
Public Affairs, 297.
Punch, 458.
Puritans, Independent Order of, 192.
Purity Alliance, 29 sq.
Purity, National Christian League for the Promotion of, 289 sq.
Pyramid, Daughters of the, 106.
Pyramids, Ancient Order of, 46.
Pythian Sisters, 405.
Pythias, Knights of, 221 sqq.; Improved Order of Knights of, 180; Of North and South America, Europe, Asia, and Africa, 221.

Quarterly Journal of Economics, 376.
Queen of the South, 367.
Queen's Work, 494.
Quick, John, 193.

Radio, The, In the service of Fraternalism, 487 sq.
"Rainbow Girls," 360.
Rainbow, Order of, 360.
Rainbow Society (W. W. W.), 405.
Rameses, Order of, 360.
Ramsay, Chevalier A. M., 414.
Rathbone, Justus H., 221.
Rathbone Sisters, 405.
Raymond, George H., 284.
Realtors, 405.
Rebekah, Degree of, 103 sqq.
Rechab, United Daughters of, 465.
Rechabites, Independent Order of the, 193, 441.
Red Cross, Knights of the, 238; Of Constantine, 238 sq.
Red Eagles, Order of, 360 sq.
Red Men, Improved Order of, 180 sq.; Independent Order of, 192; Society of the, 383.
Red Robe, Royal Riders of the, 421.
Red Roosters, 406.
Red Rovers of the World, 406 sq.
Red, White, and Blue, 407.
Regenerated Franks, Order of, 361.
Reindeer, Fraternal Order of, 134 sq.; Order of, 361.
Republic, Sons and Daughters of the, 440.
Reubens, Order of, 361.
Revolution, Patriotic League of the, 391.
Riley, James Whitcomb, 153.
Rite of Adoption (Masonic), 3.

Rite of Memphis and Mizrain, 388, 407 sq.
Rite of Perfection, 140.
Rite of Swedenborg, 408.
Ritualism of fraternal societies, 48.
Rochambeau, 437.
Rochester Brotherhood, 408 sq.
Rogers, H. G., 315.
Roman decree forbidding Catholics to belong to the Odd Fellows, Knights of Pythias, and Sons of Temperance, 224 sq.; Modification of, 225 sq.; Condemnation of Y. M. C. A., 495 sq.
Romans, Modern, 273.
Rome, Order of, 271.
Rombouts, F., 328.
Rondthaler, J. A., 258.
Roose, F., 136.
Root, Joseph C., 275, 485.
Rose, Order of the, 363 sq.
Rose Croix, 139, 420.
Rosen, Peter, 413, 466 sq.; 468.
Rosicrucians, Modern Society of, 274 sq.
Rotary International, 409 sqq.
Roth, Mrs. E. J., 307.
Rothensteiner, John E., 448.
Rough Riders, 411.
Round Table, Conference, 199 sq.; Knights and Ladies of the, 216.
Roxana Clubs, 411.
Royal Aid Society, 411 sq.
Royal and Exalted Order of Fleas, 412.
Royal Arcanum, 412 sqq.
Royal Arcanum Additional Benefit Association, 412.
Royal Arch Masons, 414.
Royal Argossy, Order of the, 379.
Royal Benefit Society, 415.
Royal Fellows of Bagdad, 415.
Royal Foresters, 183.
Royal Fraternal Guardians, 415.
Royal Fraternity, 415.
Royal Highlanders, 416.
Royal Knights of King David, 416.
Royal League, 416 sq.; Ladies of the, 417.
Royal Neighbors of America, 417 sqq.
Royal Order of Herodem, 419 sq.
Royal Order of Lions, 419.
Royal Order of Scotland, 419 sq.
Royal Order of the Wouff-Hong, 420 sq.
Royal Purple, 336.
Royal Riders of the Red Robe, 421.
Royal Society of Good Fellows, 421 sq.
Royal Standard of America, 422.
Royal Tribe of Joseph, 422.
Rull, Mrs. E. M., 103.
Russell, Howard H., 53.
Ruth, Daughters of, 105.
Ryan, John A., 198, 311 sqq.
Ryan, P. J., 157.

Sabetti's Moral Theology, 227 sq.
Sackler, Harry, 501.
Sacred Heart Review, 60.
Salem, Mysterious Order of the Witches of, 283.
Salpointe, Archbishop, 341, 343.
Samaritans, Modern, 274.
Sams, see Knownothingism.
Sanborn, Moore, 19.
Sanford, 456.
Sanhedrims, Ancient Order of, 46; Order of the, 379.
Scandinavian American Fraternity, 423.
Schalk, Herman A., 447.
Schirp, Francis M., 448.
Schouler, James, 436 sq.
'Sconset School of Opinion, 424.
Sciot Clubs, 41.
Sciots, 40 sq.
Scotland, Royal Order of, 419 sq.
Scottish Clans, Order of, 362.
Scottish Rite Masonry, 138 sqq.
Screen Writers' Guild, 56.
Scroll and Key Fraternity, 161.
Sears, F. W., 316.
Secrecy of fraternal societies, 48.
Secret Monitors, 445.
Secret work, How sometimes concocted, 107.
Secular Union, 30.
Security Benefit Association, 424.
Security, Knights and Ladies of, 214 sq., 424.
S. E. K., Order of the, 380.
Select Friends, Order of, 362 sq.
Select Guardians, Society of, 436.
Sell, John S., 370.
Seneca Falls Conference of 1923, 324.
Serb Federation "Sloga," 425.
Serpent, Military Order of the, 268.
Seton, Ernest Thompson, 69.
Sevenich, J. M., 122, 304.
"Seven Steps of Chivalry," 352.
Seven Wise Men, 179.
Sexennial League, 425 sq.
Seymour, Geo. Steele, 348.
Seymour, Harry J., 141.

Sharrow, Chas. D., 329.
Shaughnessy, G., 499.
Sheiks of the Mosque, 426.
Shepherds, Ancient Order of, 47; Independent Order of, 193; Of Bethlehem, 363.
Shield of Honor, 426 sq.
Shook, C. A., 207.
Shrine Chanters of North America, 427.
Shriners, 36 sqq., 427.
Silver Knights of America, 427.
Silver Ladies of America, 427.
Simmons, W. J., 233.
Sinn, Chas. J., 132.
Sisterhood of Achoth, 427.
Sisters of the Mysterious Ten, 428.
Skull and Bones Fraternity, 161.
Skull and Serpent Fraternity, 161.
Slocum, Grant, 43.
Slovenic National Benefit Society, 428.
Smith, Gov., 290 sq.
Smith, James, 386.
Smith, Joseph F., 207, 280.
Socialist Labor Party, 428 sq.
Socialist Party, 429 sqq.
Social Science Association, 30 sq.
Society for the Prevention of Cruelty to Animals, 20.
Society of Christian Socialists, 434 sq.
Society of Colonial Wars, 435.
Society of Eden, 435.
Society of Eleusis, 435.
Society of Equity, 31 sq.
Society of Mayflower Descendants, 435 sq.
Society of Select Guardians, 436.
Society of the Cincinnati, 436 sq. 441.
Society of the Illuminati, 437 sq.
Society of the Red Men, 383.
Society of the Universal Brotherhood of Man, 438.
Socrates, 249.
Soil, Sons of the, 444.
Sojourners' Clubs, 438.
Solar Spiritual Progressive Order of the Silver Head and Golden Star, 126.
Soldiers' and Sailors' League, 155.
Solid Rock, Order of the, 380.
Solomon, King, 414.
Solomon, Knights Commanders of the House of the Temple of, 216.
Sons and Daughters of America, 380.
Sons and Daughters of Justice, 439.
Sons and Daughters of Liberty, 439 sq.
Sons and Daughters of Purity, 159.
Sons and daughters of the Republic, 440.
Sons and Daughters of the U. S. A., 315 sq.
Sons of America; see American Protestant Association; also knownothingism.
Sons of Benjamin, 170.
Sons of Ham, 345.
Sons of Herman, 364 sqq.
Sons of Idle Rest, 440 sq.
Sons of Iris, 441.
Sons of Jonadab, 441.
Sons of Liberty, 383, 436, 441 sq.
Sons of Malta, 442.
Sons of Noah, 445.
Sons of Norway, 442.
Sons of Oneida, 443.
Sons of Rest, see Tramp Fraternities.
Sons of St. George, 366, 380.
Sons of Saint Tamina, 441.
Sons of Seventy-Six, 242, 443.
Sons of Temperance, 195, 443 sq., 453.
Sons of the American Revolution, 444.
Sons of the Soil, 444.
Sons of Veterans Auxiliary, 294.
Sons of Veterans U. S. A., 445.
Sons of Zion, 169 sq., 500.
Sources of information, v sqq.
Southern Insurance Co., 267.
Southern Women's Educational Alliance, 294.
Sovereign Camp Woodmen of the World, 485 sqq.
Sovereign College of Allied Masonic and Christian Degrees of America, 445.
Sovereigns of Industry, 445 sq.
Spanish War Veterans, 469 sq.
Square and Compass, 446.
Square Clubs (Masonic), 446.
Spade and Grave Fraternity, 161.
Spears, L. C., 452.
Sphinx, Egyptian, 126; Order of, 363.
Splaine, M. J., 462.
Square, American Order of the, 26.
Stagni, Msgr., 185.
Stags of the World, 391.
Standard, 279.

Star in the East, 447.
Star of Bethlehem, Ancient and Illustrious Order of the, 35.
Statistical Association, 32.
Stauffer, Vernon, 177.
Stephenson, B. F., 155.
Stephens, Uriah S., 376.
Steuben Society of America, 447 sq.
Stevens, John Austin, 444.
Stewart, Oliver Wage, 126.
St. Joseph's Blatt, 365.
Stoneman Fellowship, 448.
Stotler, J. J., 337.
Strang, James J., 437 sq.
Stub, H. G., 442.
"Study in American Freemasonry," by Arthur Preuss, 143 sq.
Sublime Order of Goats, 449.
Sublime Princes of the Royal Secret, 139.
Sufi, Order of the, 381.
Sullivan, Alexander, 91.
Sun, N. Y., 479.
Sunday, Billy, 271.
Sunshine Society, International, 203.
Supreme Camp of American Woodmen, 449.
Supreme Commandery of the Universal Brotherhood, 449.
Supreme Council of the Scottish Rite, 139 sq.
Supreme Order of the Sons of Seventy-Six, 242.
Supreme Order of the Star-Spangled Banner, 242.
Supreme Order of White Rabbits, 450.
Supreme Tribe of Ben Hur, 450 sq.
Svithiod, Independent Order of, 193.
Swami Bodhananda, 472.
Swami Vivekananda, 472.
Swedenborg, Rite of, 408.
Symbolic degrees, Masonic, 137, 138 sq.
Sysdal, P. R., 423.

Table Lodges, 473.
Tablet, The, of Brooklyn, 123.
Talbot, J. W., 356, 357, 358.
Tall Cedars of Lebanon, 452 sq.
Tamina, Sons of St., 441.
Tammany Hall, 441.
Tammany Society, 441.
Taney, Mary Florence, 320.
Tatum, John H., 369.
Teachers' Union, 317.
Temperance, Cadets of, 187; Sons of, 195, 443 sq.
Templar degrees of the American Rite of Freemasonry, 138; Daughters of, 105, 444; Cadets of, 187.
Templars of Honor and Temperance, 453 sq.
Templars of Liberty, 454.
Templars Order of the American Star, 455.
Temple Club, 455.
Temple of Fraternity, 455.
Temple of Honor, 453 sq.
Temple of Isis, 455 sq.
Ten, Sisters of the Mysterious, 428.
Tetragrammaton, 414.
Theatrical Square Club, 456.
The Covenant; See Society of the Illuminati.
Theosophical Society, 456 sq.
Theta Sigma Phi, 458.
Thirteen, The, 458.
Thirty-Third degree of the Scottish Rite of Freemasonry, 140.
Thompson, Hopkins, 141.
Thousandfold, Order of the, 381 sq.
Three Brothers Lodge, 458.
Titles in the fraternal world, 75, 89.
Toc H, 458 sq.
Tongs, 88 sq.
Toole, Robert, 286.
Townley, A. C., 310.
Tramp Fraternities, 459 sq.
Travelers' Christian Endeavor Union, 497.
Traynor, W. J. H., 27.
Triangle, Order of the, 382.
Tribunes, Fraternal, 136.
Tribe of Ben Hur, 450 sq.
Trinitarian Degree Knight of St. John of Patmos, 445.
Triple Link Mutual Indemnity Association, 461.
True Brethren, 455.
True Friends, Order of, 383.
True Sisters, 170.
Turnerbund, 32.
Turner's Societies, 32.
Twelve, Order of, 383.
Tylers of Solomon, 445.

Uncle Sam, Order of, 242.
Uncle Sam's Voters, National Federation of, 296 sq.
Unemployment Council, 317.
Union Beneficial Association, 462.
Union Endowment, 380.
Union Fraternal League, 462.
Union Signal, 483.

United American Mechanics, 383 sq.
United American Men, 294, 463.
United Americans, Order of, 384.
United Ancient Order of Druids, 463 sq.
United Artisans, Order of, 384.
United Benevolent Association, 464.
United Brothers of Friendship, 464.
United Commercial Travelers of America, 384 sq.
United Communist Party, 464.
United Confederate Veterans, 465.
United Daughters of Rechab, 465.
United Daughters of the Confederacy, 465.
United Endowment League, 380.
United Friends, Order of, 385; Of Michigan, 465.
United Hebrew Brothers, 170.
United Knights and Daughters of Africa, 465.
United League of, 466.
United Order of America, 466.
United Order of Americans, 466 sq.
United Order of Deputies, 367.
United Order of Equity, 380.
United Order of Foresters, 466 sq.
United Order of Hope, 467.
United Order of the Golden Crown, 467 sq.
United Order of the Pilgrim Fathers, 468.
United Society of Christian Endeavor, 498.
United Sons of America, 393, 395.
United Sons of Industry, 468 sq.
United Spanish War Veterans, 469 sq.
United States Benevolent Fraternity, 470.
United States Letter Carriers' Mutual Benefit Association, 470.
United States Daughters of 1812, 320 sq.
United States of the Earth, 471.
United Workmen, Ancient Order of, 47 sqq.
Unity, Order of, 385.
Universal Brotherhood of Man, Society of the, 438; Supreme Commandery of the, 449.
Universal Order of Agnostics, 471.
Universal Republic, or the United States of the Earth, 471.
Upchurch, John Jordan, 47.
Upton, W. H., 326.

Van Orsdall, Carrie C., 330.
V. A. S., 472.
Vedanta Society, 472.
Veiled Prophets; See Mystic Order of the Veiled Prophets of the Enchanted Realm, 284 sq.
Verhovey Aid Association, 472.
Veterans (Masonic), 472.
Veterans of Foreign Wars of the U. S. A., 473 sq.
Veterans of the Spanish War, 469 sq.
Vikings, Independent Order of, 193 sq.
Vivian, Charles A. S., 59.
Volksfreund, Der, 277, 418.
Volstead Volunteer Vigilantes. 474.
Voluntary Parenthood League, 474.
Volunteer Prison League, 475.
Volunteers of America, 475.
Von Swartworst, 329.
Vortex, 411.
V. V. V., 474.

Walker, Charles Herbert, 259 sq.
Wallace, Lew, 450.
War, National Council for the Prevention of, 291 sq.
Wardens' Association, 26.
Warren, Winslow, 437.
Washington, George, 242, 349, 436; Sons and Daughters of, 440.
Watchmen; See American Home Watchmen.
Water Rats of London, 480.
Weatherby, Chas. J., 230.
Wehrle, V. (O. S. B.), 277, 311, 418.
Weishaupt, Adam, 177.
Wells, Daniel H., 279.
West, Bina M., 481.
Western Bees, 263, 476.
Western Bohemian Fraternal Association, 476.
Western Knights Protective Association, 477.
Western Samaritans Life Association, 477.
Western Star, 170.
Western Watchman, 62.
West Gate Brotherhood, 477 sq.
"West Gate Philosophy," 477 sq.
West Point, Catholic Chapel at, 306.
Whipple, S. D. A., 363.
White, Alma, 397 sq.
"White Book" of the Ku Klux Klan, 234.
Whitecaps, 479.
White Circle Club, 479 sq.
White Cross Society, 33.
White Fraternity, 455.
White, Fred R., 273.

White, Leona, 273.
White Mahatmas, Modern Order of the, 273.
White Masonry, 480.
White Rabbits, Supreme Order of, 450.
White Rats of America, 480.
White Shrine of Jerusalem, 382.
Wide Awakes, 455.
Willard, Frances E., 483.
Wilson, Darius, 24, 412.
Wilson, Edw., 242.
Wilson, Iona B., 321.
Wisdom, Holy and Blessed Order of, 445.
Witches of Salem, 283.
Wittenmeier, Rudy, 386.
Witter, "Masonry in Europe," 352.
W O A W, 488.
Woman's Benefit Association (of the Maccabees), 480 sqq.
Woman's Christian Temperance Union, 482 sq.
Woman's Relief Corps, 483.
Woman's Temperance Crusade, 482.
Woman Suffrage Association, 287.
Women of the Ku Klux Klan, 483.
Women of Woodcraft, 330, 484, 485.
Women's Benefit Association of the Maccabees, 363.
Women's Christian Temperance Union, 294.
Women's Committee on World Disarmament, 318.
Women's Historical Society, 484.
Women's International League for Peace and Freedom, 294, 318.
Women's Overseas Service League, 484.
Women's Peace Union, 318.
Wood, E. O., 237.
Woodchoppers' Association, 484 sq.
Woodmen of America, Modern, 275 sqq.; Supreme Camp of American, 449; Woodmen of the World, 485 sqq.
Woodmen Circle, see Woodmen of the World.
Woodruff, Wilford, 280 sq.
Workers' International Industrial Union, 196.
Workers' Party of America, 96 sq.
Workmen's Benefit Association, 490.
Workmen's Circle, 170, 490.
Workmen's Sick and Death Benefit Fund, 490.
World Mutual Benefit Association, 491.
World, Order of the, 383.
World Almanac, vi, 301, 302, 437.
World Peace Fellowship, 318.
World Union of Christian Endeavor, 498.
World War, Military Order of the, 269.
World War Veterans, 318.
Wouff-Hong, Royal Order of the, 420 sq.
W. O. W., 486.
Wright, Carroll D., 376.
Wright, Dudley, 372.
Wycoff, Ira A. M., 363.

Yale University, 161.
Yellow Dogs, Improved Order of, 182; Order of, 386.
Yeomen, Brotherhood of American, 74 sq.
Yeomen Clubs, 269.
York Rite; See Freemasonry.
Young Judaea, 500.
Young Ladies' National Mutual Improvement Society, 294.
Young Men's Christian Association: Historical Sketch, 492 sqq.; Present Status, 493 sq.; Catholic Attitude towards, 494 sq.; Condemnation by the Holy Office, 495.
Young Men's Immaculate Association, 191.
Young People's Society of Christian Endeavor, 497 sq.
Young Women's Christian Association, 294, 498 sq.

Zeire Zion of America, 500.
Zionist Organization of America, 500 sq.
Zivena Beneficiary Society, 501.
Zonta Clubs, 501 sq.
Zoroaster, Independent Order of, 194; Oriental Order of, 388.
Zouaves, Oriental Order of, 388.
Zuzimites, Ancient Order of, 51.

Acc. 5238

366
P62

AUTHOR Preuss, Arthur

TITLE Dictionary of Secret and othe